SAMA VEDA

VOL. I खण्ड

Complete in 2 vols.

Mantras in Sanskrit with English Translation and Transliteration

Translated by

Swami Satya Prakash Saraswati

Satyakam Vidyalankar

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SĀMA VEDA
सामवेद

(English translation of Mantras with Sanskrit text and transliteration)

(Volume I)

SĀMA VEDA
सामवेद

Volume I

English Translation
by
Swami Satya Prakash Saraswati
and
Satyakam Vidyalankar

प्रथमो भागः
[उत्तरार्चिक और यास्क और सामवेद का निघण्टु 1-650]

DAV Publication Division
(Veda Pratishthan)
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Pitampura, Delhi-110034

About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less then one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा... अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।
मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्तिः)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे।। ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus.* The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness is aptly described in the following Mantra:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु।। अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे सञ्जानाना उपासते।। ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi

Preface

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Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna.* He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalankar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Prakash Vir Shastri

Shravani Poornima
Vikramiya Samvat 2034
August 28, 1977.

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Shravani Purnima [illegible] **Prakash Vir Shastri**
[illegible]
[illegible]

Contents

I

DIVINE CHANTS OF DEVOTION AND SPIRITUAL CONSCIOUSNESS

Divine verses and hymns tuned and put into musical chants by the earliest human race are popularly known as *Sāmans,* and the collection handed direct to us is named as the *Sāmaveda.*

Prior to this divine text and the text of the other three Vedic Saṁhitās, there was no formal language; the tunes of the Sāma Saṁhitā are in such musical notes prior to which there was no music and ecstasy and exhilaration of this music were such prior to which no spiritual experience was so expressed. Man has fallen in all innate parameters since the earliest times so much so that the earliest divine music of ecstasy has now assumed the form of the cheap pop music and is being used for baser entertainments and superficial mundane experiences of life, and in that sense, it has been rightly said that the *Soma* of the ancients has now turned into our alcoholic beverage, *Surā.*

Our present collection of the Sāmaveda has in all 1874 verses, divided into several sections; the *Pūrvārcika* (1-585) the *Mahānāmni-Ārcika* (641-650) and the *Uttarārcika* (1651-1875), the *Āraṇya* (586-640) and the Supreme Reality is invoked under various meaningful names, particularly AGNI and INDRA. Laudable and the foremost adorable Reality has been addressed as AGNI; He is effulgent, He is wisdom-personified, He is pure and shining. Again the same Reality is addressed as INDRA, since He is resplendent, supreme in power; His is the victory over evil; ever-victorious and hence matchless in bravery and skill; He holds the thunderbolt which strikes against all adversaries. In absence of all other hopes, He is the only help and resort, which you can rely upon even in moments of utter despair. His assistance you can always invoke with full confidence. But he listens to you only when you surrender to Him, and your cause of grievance is *just* and *good;* He is the Lover of Truth. He does not side an evil, nor helps an evil-monger. His is the great Law *Ṛta,* and

He expects loyalty for the divine *Ṛta,* from His devotees and worshippers. The track of *Ṛta* is one, full of thorns, – it is in no case a bed of roses. He knows it, and yet He asks you to go along this path with courage. There are pitfalls in the way, and there are allurements and delusions on both the sides. He is always with you in your journey; He watches you and extends his helping hand, when He thinks, it is necessary, and also when asked for his help with sincerity. Before one gets a help from Him, he has to pass through all hazards of life. He expects from you the efforts, and then He rewards. Such is He; such is INDRA. He is verily pleased when you address Him as AGNI or INDRA – both are the names of the same *reality (ekam sad viprā bahudhā vadanti-Ṛg.).*

By invoking the Supreme Reality as Agni and Indra in the Sāman tunes (aloud or in silence), one experiences a peculiar trance in which first oozes out, then trickles, then flows and finally overflows overeffuses an indescribable fluid of spiritual exhilaration and in that state of consciousness, one may even forget Agni and Indra both; then he starts invoking and evoking the Superb Flowing SOMA – a fluid of conceptual experience, a personification of what is known as TRUTH (*satya*), LIGHT (*jyoti*) and IMMORTALITY (*amṛta*), a total contrast of another type of exhilarating experience caused by the well known alcoholic beverage, which is a personification of UNTRUTH, DARKNESS and DEATH – this liquor SURĀ always allured ASURAS – the demons. And so the Sāmaveda verses sing the glory of this conceptually outflowing SOMA – the SOMA PAVAMĀNA – An entire book NINE of the Ṛgveda is devoted to this SOMA PAVAMĀNA.

The devotee engrossed in glorifying the Supreme Reality as AGNI and INDRA, is always reminded of the two spiritual bodies, the Sun or MITRA and the WATER-GOD, the VARUṆA – the two great principles of life in the Cosmic World. Many of verses and hymns of the Ṛgveda are devoted to Mitra and Varuṇa also, and in the Sāmaveda several of them have also been tuned into Sāman Chants.

The Sun represents the Supreme source of enlightenment in our INNER world, and the parental star in our solar system. The water – principle (in the form of Dark clouds) becomes an

obstruction to the solar radiations when clouds gather between the earth and the sun. The result is *darkness,* and simultaneously in our INNER region, *nescience* so often comes and shrounds our intellect, the MEDHĀ, and takes away from us the instinct that helps us in discriminating between truth and non-truth, between good and evil, and between what is reality and what is ephemeral. This nescience or cloud of ignorance in the Vedic terminology is known as the *VṚTRA*, (vṛtra – the coverer, the obstruction between a source of light and the recipient, the. one which places MAN in the umbra and penumbra of darkness). The Sāman verses so often refer to the eternal conflict that has been in existence between the Sun and these Clouds. This is known as the conflict between the lower self (also known as INDRA) and Nescience, the Vṛtra – in fact, a never-ending conflict between Indra and Vṛtra. In this conflict the lower self, the lower INDRA, always seeks assistance from the supreme INDRA – the infinitesimal *indra* seeks the guidance of the Infinite Indra.

And so, what is the Sāma Veda, or what is the Soma Veda? Here we have in 1875 verses, an invocation taken from thé Vedic lore, put into the musical tunes, and presented as CHANTS of a divine nature to evoke a spiritual ecstasy of a supreme type – the Supreme Reality is invoked with highest reverence and affection by a devotee, utterly sincere in his invocations, and the result is the gradual outflow of a devotional elixir, highly exhilarating, pleasing and enlightening. The Supreme Reality is the source of this elixir SOMA, and the infinitesimal self is the *recipient*. The fluid of ecstacy at the start trickles in drops, and in last stages it flows in streams and channels.

Of course, the experiences of this type cannot be described or put into words. They have to be enjoyed and *tasted;* they cannot be measured, reckoned or weighed. But one does easily feel that the spiritual fluid starts oozing or trickling into small drops; only during the final experiences of an adept, it overflows in streams, channels or showers. And sometimes we try to dilute this conceptual elixir with water or milk and sweeten it with our own honey. The lower self (the recipient) always introduces its *personal factor*, even when it

is blessed at the supreme hands. And this fluid *soma* flowing into currents has to be filtered through the wooden sieves or filters, collected in receivers, diluted with water and milk, and finally mixed with curds and honey, and then enjoyed. This is known as the treatment of SOMA before its final enjoyment. Man is expected to evoke *its own culture,* and *cure* it in his own way before he enjoys this divine elixir. The Sāman chants refer to this curing process also. The Soma-yajña is a dramatic representation of the supra-conscious experiences.

The source of the Soma is the Supreme Reality, seated along with all of us in our innermost consciousness, and recipients are we.* As the divine elixir flows from the source and comes to the recipient, it becomes tinted as green, blue, pink or brown (all metaphorical). This tint is due to the *personality factor* introduced by the recipient. So many of our Soma verses refer to this colour.

And while the stream of this fluid elixir falls into the receptacle of our heart, it makes *a sound,* heard to the devotee alone – and thus the recipient devotee not only sees the tints (with his inner eyes) in the streams of Soma, he hears (with the inner ears) the shrill of the stream (कनिक्रदत् etc.) that falls from a height and is received into a vessel (*droṇa kalśa* or *kośa*), kept at a lower level. And the devotee fully enjoys it – the exhilarating Soma is sweet and tasty, it has a pleasing tint – green, brown, pink or blue, and it has come to him with a pleasing sound (when intensified, it assumes the form of a shriek or shrill).

Within the limitations of a human language, the divine experiences have been thus described. Of course, all of us know, they cannot be recorded, taped, photographed, described, pictured or painted. (one can enjoy the poetry only).

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* स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत।
सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम्।
तस्य त्रय आवसथास्त्रयः स्वप्नाः
अयमावसथोऽ यमावसथोऽ यमावसथ इति ॥ (Ait. Up. I.12)

Invocations to Agni

Agni and Indra are the names of one and the same Supreme Reality, with a little difference. The word INDRA has a plurality of meanings depending on the context; it stands so often for the devotee or the lower self, and it appears as if *indra* is addressing to the Supreme Indra. The word *Agni* has also multiple meanings. It is the attrition-born fire, so reverentially invoked by the ritualists. Here it is the terrestrial fire. Again, it is the fire of the midspace – the lightning so often visible among clouds – the thunderbolt of INDRA. Lastly as the Sun, it is the fire of the celestial region. The same fire vitalizes our vital or breathing system; the same fire energizes the mental complex, and the same fire is again manifested in an inner enlightenment. Agni is thus the omnipresent principle of activity. When we talk of our Supreme Foremost Adorable, it stands for the Highest Reality.

The very first verse of the Sāman-collection invokes this Agni:

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि ॥ (Nos. 1 and 660)

(Having been praised by us, come, O adorable Lord (Agni) to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.)

O AGNI – Please come, be our *hota* (the priest of our invocation) and occupy the supreme decorated chair, specially placed for you (*Satsi barhisi*).

The first verse of the Ṛgveda also is devoted to Agni.

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतार ँ रत्नधातमम् ॥ (605)

(We worship the adorable God (Agni), the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.)

Agni is described as the *Purohita,* the foremost in rank, of our cosmic sacrifice; as one of the divine performers or priests (ṛtviks) of the yajña, the Agni is *hotā,* the invoker; it is the most prized jewel among the divine treasures (*ratna-*

dhātamam), and therefore, all honours to it – we worship it, we glorify it (*īḍe*). Such is the first verse of the Ṛgveda. (It also occurs in the Sāmaveda as 605.)

It is the parameter of one's *consciousness* in which He is to be approached; in that parameter alone, He is to be evoked, invoked, invited, asked to be seated, and reverentially received.

All of us are familiar of only one language – a language of time-space parameters, and there is no alternative for us but to use the terminology of these parameters for our experiences gained in the innermost parameter of spiritual consciousness. This approach has to be accepted, and then alone we can evaluate the rhythm of the Vedas. The Sāmaveda is a token attempt in this direction – quite sufficient for human needs in the dimensions of spiritual experiences of the highest kind. We are told, that the Sāman tunes based on the Ṛk verses were given to us in the oldest times, but they have even now that freshness which would exhilarate any of us in our present age.

1. Agni is invited to come and be seated.
   अग्न आ याहि, सत्सि बर्हिषि (1)
2. We all accept this Agni worthy of our adoration.
   अग्न वृणीमहे (3)
3. This Agni will destroy all our ills and evils – He would crush the Nescience (*vṛtra*) that shrouds our consciousness.
   अग्निः वृत्राणि जङ्घनत् (4)
4. He is dear to me like a friend, and therefore, I adore Him.
   मित्रमिव प्रियं-स्तुषे (5)
5. We are in the midst of those people who hate us, who refuse to give us anything they possess – may this Agni protect us from these persons – such misers and self – conceits.
   त्वं नो अग्ने महोभिः पाहि विश्वस्या अराते: ।
   उत द्विषो मर्त्यस्य ॥ (6)

(O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man.)

6. O Agni, please do come – श्रग्ने! एहि May I recite invocations in your favour – ते गिरः षुब्रवाणि (7) May you be magnified by our spiritual devotions (May you be invigorated with Soma Indu.)
   एभिः इन्दुभिः वर्धास (7)
   Indu is the sweetness of spiritual love and joy that trickles from our innermost consciousness. *Indu* means moon also; *Soma* also means moon.

7. O Agni, you have been brought by the devotee into his inner experience by the attrition process, from the lotus of the innermost complex (just as fire from the attrition of wood.)
   त्वामसे पुष्करादध्यथर्वा निरमन्थत।
   मूर्घ्नो विश्वस्य वाघतः॥11(9)
   (O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.)

8.. Atharvan is any of us among His devotees who with sincerity and steadfastness (with single attention) seeks to churn out the fire of devotion in his innermost region.
   नमस्ते श्रग्न श्रोजसे गृणन्ति देव कृष्टयः।
   श्रमैरमित्रमर्दय॥ (11)
   (O divine adorable Lord, men sing reverent praises (say *namaste*) for the attainment of strength; may you destroy the enemy by strength.)
   All salutations to you, O Agni
   श्रग्ने नमस्ते
   May you perish our adversaries with ills and diseases:
   श्रमैः श्रमित्रं मर्दय
   Who are the adversaries of a devotee; not the wicked persons around him. The adversaries, who stand between me and my love, my Lord (the Supreme) is the greed, the malice, the untruthfulness, the passion, the ill–all that shrouds my consciousness. These ills are to be crushed by their opposites (श्रमैः; *amaih* = diseases.)

9. Day and night, and every day, saluting you with reverence,

we sing you close to us, into our consciousness by constant meditation.

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥ (14)

(Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds).

10. You are invited, O Agni!, in this *yajña* (the *adhvara* – free from every sort of violence) to accept our chant of devotion (*gopīthāya*). Please do come with your associates, the *maruts*):

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे ।
मरुद्भिरग्न आ गहि ॥ (16)

(Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God (Agne), with your vital forces (the *maruts*).

[Gopithāya: for drinking Soma; for supra-enjoyment, or for accepting our loving devotions.]

11. अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमिन्धे विवस्विभिः ॥ (19)

(Let a man, when he kindles the fire-ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests).

12. कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।
देवममीवचातमम् ॥ (32)

(May we worship the all-wise, the all-knowing and the supreme that sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness).

13. O Agni, may you protect us – याहि नो अग्ने!
For our protection, we invoke you with a hymn of one verse, with a hymn of two verses, with a hymn of three verses and also with a hymn of four verses.

पाहि नो अग्न एकया पाह्यू३त द्वितीयया ।
पाहि गीर्भिस्तिसृभिरुर्जां
पते पाहि चतसृभिर्वसो ॥ (36)

(O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O Lord of Energy, O Lord of riches (or food).
(cf. ऊर्ज and इष of Yv. I.1)

[Our Lord Agni is addressed here as ūrjām-pate (lord of energy) and as vasu (lord of food or sustenance)]

14. May our invocations and invitations reach that Agni (अग्निं भक्षन्तु नो गिरः) which fructifies aspirations and pledges, who helps us in attainment of our targets of life (cf. यतो व्रतानि पस्पशे – Yv.)

This Agni is the knower of all our paths (गातुवित्तमः), He has set the tracks of enlightenments for our benefits.
अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥ (47)
(Our laudations are offered to that adorable Lord – Agni – to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and the wisest and is the furtherer of the works of pious men) – cf.
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥
[Yv. VI 4, Rv. I. 22.19; Sv. 1671]

15. O devotee, *purumīḍha* – पुरुमीढ – may you seek His favour – by your chants (gāthā) –
पुरुमीढ! गाथाभिः ईडिष्व

Then He would provide you with a shelter under His shade, under His roof – you would get protection (अवसे) and affluency (राये).
अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीढ श्रुतं नरोग्निः सुदीतये छर्दिः ॥ (49)

(Solicit with your hymn (gāthā) (chants-gāthā) for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper, the other devotees are praising that far-famed on their own behalf. May you recommend to the same fire-divine for a home to me – his devotee).

16. O Agni, come with all your associates and occupy these

seats, respectfully allotted to each and every one of you. O Agni, listen to our words of invocations – you have the Supreme Listening Capacity. (श्रुतकर्ण, अग्ने: श्रुधि) --

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥ (50)

(With all the associates like Mitra and Aryaman who come with you as associates in the morning).

17. O Agni, in this sacrifice of ours, free from every sort of violence, you are our householder (गृहपति), you are invoker (होतृ), you are our potṛ (पोतृ – protector), you are our priests. May you, therefore, perform this yajña (वार्यं यक्षि) with suitable and choicest offerings, and thereby procure affluency for us (यासि).

त्वमग्ने गृहपतिस्तव॑ होतानो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम् ॥ (61)

(O fire-divine, you are the head of the family, you are the invoker in our benevolent actions (*adhvara*, a sacrifice untinted with violence); O Lord of all boons, you are the preserver and all-knowing. May you convey the oblations to other bounties and also enjoy yourself.)

18. यो जागार तमृचः कामयन्ते
यो जागार तमु सामानि यन्ति ।
यो जागार तमय॑ सोम आह
तवाहमस्मि सख्ये न्योकाः ॥ (1826)

The Ṛk hymns love the one enlightened who ever wakes and watches. The Sāman tunes also bless the one enlightened – who is ever vigilant; and to that enlightened one, the loving Lord (Soma) also addresses thus: "I am yours, I have my dwelling in your friendship."

19. अग्निर्जागार तमृचः कामयन्ते
अग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमय॑ सोम आह-
तवाहमस्मि सख्ये न्योकाः ॥ (1827)

The Ṛk hymns love the one, when the fire-within is enlightened, whose (inner) fire wakes and watches. The Sāman tunes also bless the fire kept alive, ever vigilant, and to that one (whose fire is alive), the loving Lord

(Soma) also addresses thus: "I am yours; I have my dwelling in your friendship."

THE SUPREME REALITY INVOKED AS INDRA

Verses of the Sāmaveda from No. 115 to 585 constitute a very interesting section known as the *Aindra Parva* devoted to the Supreme Reality addressed as *INDRA*. In the Vedic literature the word *indra* is multifariously derived, and means (i) the lower self (the soul); (ii) the Supreme self; (iii) king or a head of any constituted body; (iv) anything or any being resplendent, (v) the Sun, particularly the source of light and an adversary of darkness, clouds, or nescience, and (vi) when occurring as paired with some one or two other *devatas*, it might mean lightning (*vidyut* or electrical energy).

In the Sāman hymns, when the Supreme Reality is invoked as Indra, He becomes a Supreme *Personality* with following characteristics:

(a) He is *puruhūta* or invoked by all and sundry; He is *satvan* (śatru-sūdan) the destroyer of enemy (षद्लृ विशरण गत्यवसादनेषु (तु० प० 1520); particle वनिप; as a Vedic usage त for द) He is also Śākin all powerful (शकनंशाक;, शक्तिः); He accomplishes everything that He wishes without the help of any other personality.

O devotees, your devotional ecstasy has brought you close to the Reality invoked by every one. He is the one who destroys all your adversaries (ills and evils), and who does anything and everything, that He thinks proper without asking for assistance from any other person (the lower self).

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद् गवे न शाकिने॥ (115)

This is the first verse of the Aindra Kāṇḍa – it does not use the term *indra,* which the chapter refers to in the succeeding verses. (For Puruhūta, and Śakra Śākin, see also verse 333).

(b) This Indra is now addressed as *Śatakratu*, the performer of a hundred yajñas. A yajña is that action of public good

which is done without a selfish end. Indra Himself is such a person who is cent per cent selfless (and hence the word *Śata* or hundred); We the devotees even in our extreme selflessness cannot be selfless beyond four or five per cent. We can be only *pañca-kratu, sapta-kratu* or at the most *daśa-kratu*. It is our Resplendent Lord Indra who alone is śatakretu or a cent per cent working for others (संहत परार्थत्वात् – Sāṁkhya).

For such an Indra, the exhilarating elixir of divine devotion is offered. He is the source of such an elixir; may we also be blessed with a few drops of this divine liquor – most glittering and sparkling (*dyumnitama*):

यस्ते नूनं॑ शतक्रतविन्द्र द्युम्नितमो मदः ।
तेन नूनं मदे मदेः ॥ (116)

This *mada* (exhilaration) is of Soma, and not of *surā* (intoxicating or stupefying *surā* – alcohol that dupes our senses).

The Supreme Reality is the prime source of this Soma, we receive it from Him and finally, we offer Him also the same that we receive from Him (i.e. His to Him).

(c) While we invoke Indra for the sake of Soma, it has to be brought from a distant land, from great heights, or from the celestial region (नाके) to us with speed, and in this connection we have to think of a fast-moving bird *suparṇa*, falcon; possessing golden wings (हिरण्य पक्षं);

नाके सुपर्णमुप यत्पतन्तं॑ हृदावेनन्तो, अभ्यचक्षतत्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ (320)

(d) Indra is invoked for our assistance in the grim battle or struggle of life (भरे); He alone provides us with strength and nutrition (वाजसातौ) : Indra alone would kill *vṛtra* in the struggle (समत्सु घ्नन्तं वृत्राणि; and would deprive vṛtra of his wealth (सञ्जितं धनानि); Indra is bounteous and rich, and hence He is known as *maghavan*. Here is a very popular verse, so commonly occuring in the Ṛgveda:

शुनं॑ हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
श्रृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि ॥ (329) (Rg. III. 30.22; 31.22; 32.17; 34.11; 35.11 etc. and Av. XX. 11.11)

Indra is the giver of pleasure (शुनं); He is our best leader

(नृतमं); He quickly listens to our invocations for our protection (ऊतये मृण्वन्तं); He is fierce in appearance whilst He puts a strong fight against His adversaries, (*ugram*) with determination.

(e) Indra goes to His devotees with the speed of a fast-moving chariot when sincerely invoked; in the same horse-driven glittering chariot (भ्राजमाना रथेषु). He proceeds to the battle field or to the yajña (यदि – a place of sacrifice or noble deeds) –

यदी वहन्त्याशवो भ्राजमाना रथेष्वा ।
पिबन्तो मदिरं मधु तत्र श्रवा॑ँसि कृण्वतं ॥ (356)

(f) O Indra, foresake us not (मा नः इन्द्र परा वृणक्); come to us with your associate (भवानः सधमाद्ये); take us under your protection, you are our closest relation.
O Indra, foresake us not.

मा न इन्द्र वृणग्भवा नः सधमाद्ये ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परावृणक् ॥ (260)

(g) O Indra, O Lord with thunderbolt in your hand (i.e. वज्रहस्त, one handling with adamantine justice), come to our yajña or a place of sacrifice, on (your chariot) driven by two horses (हरिभ्यां) for enjoying Soma (मदाय पीयते इमे सोमासः) mixed with curds (दध्याशिरः).

इम इन्द्राया सुन्विरे सोमासो दध्याशिरः ।
ताः॑ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥ (293)

(for शिप्री, सुशिप्र or chin, see also verses 423, 814)

(These elixirs of devotional prayers mixed with the curds of pious action are dedicated to resplendent Lord. Come to our heart, O wielder of bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.)

(h) This Indra is Śiprī (with big nose, chin, or jaws) He enjoys Soma; He drinks Soma in the company of other priests (सचा पिबन्तं); He destroys the cities and citadels (पुरो विभनत्ति) of our enemies who knows (क ईं वेद) who He is, and which food or nutrition, He lives on?. (कत् वयः दधे) --

कईं वेद सुते सचा पिबन्तं कद् वयो दधे ।
अयं यः पुरो विभिनत्योजसा मन्दानः शिप्नयन्धसः ॥ (297) (1696)

(No one knows what vital drinks He enjoys when

devotional prayers are offered to Him, and when and what food He takes!! He looks resolute as a man having strong jaws (śiprī); exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength).

[For Śiprī. see also verses 423 and 824]

(i) O Indra, the Smiter of Vṛtra, Come ग्रागहि), with your associates (Maruts) to our place (ग्रर्वाचीन:, the new place) from long distances (परावत:); for this visit, yoke your two horses in your chariot (हरी युङ्क्ष्व:);

O Maghavan, the bounteous Lord, come for enjoying Soma (सोम पीतये)-

युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावत: ।
ग्रर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥ (301)

(O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar and, O renowned for your firm and prudent acts, come to us to drink the elixir of devotional love).

Harī (हरी) – The horses of the Supreme Reality, our bounteous Lord are the centripetal and centrifugal forces.

Vṛtrahantam – O the destroyer of Nescience.

Somapītaye – Come to accept our sentiments of devotional love and dedication.

Parāvataḥ – from long distances – beyond the region of approach by our sense organs.

Arvācīnaḥ – to a place of our face-to-face experience.

Ṛṣyebhiḥ – Accompanied with Indriyas (sense organs) and prāṇas (the vitality–complex).

(j) O Lord : before your visibility, a yogin, your devotee, clearly sees (प्रत्यदर्शि) the daughter of the Sun (दुहिता दिव:, the Dawn), approaching (दप्रायती) and displacing darkness (उच्छन्ती). One also clearly sees the goddess *Mahī*, the great leader of mankind (मही, सूनरी); and one also sees the divine enlightenment (चक्षुषा ज्योतिष् कृणोति) within our conscience, clearing out all the darkness, (तम: ग्रयउवृणुते)

प्रत्यु ग्रदर्श्यायत्यू ३च्छन्ती दुहिता दिव: ।
ग्रय मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ (303)

(The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that the objects may be visible to the eye. She

is the kind guide of every man, when she diffuses light).

(k) O Indra, it frequently so happens that our adversaries (the demons) close all the gates of the free flow of water; during such periods of calamity, you kill these *danavas* (demons and devils, you clear all the obstructions and obstacles and thus again release the channels and streams for our advantage.

अदर्दसत्समसृजो वि खानि त्वमर्णवान्
बद्बधानाँ अरम्णा;
महान्तमिन्द्र पर्वतंवि यद् वद;
सृजद् धारा अव यद् दानवान्हम्॥ (315)

(You resplendent self, cleave the dark forces asunder. You set free the fountain of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness).

Here *mahāntan parvatam* means the vast clouds, *khāni* are the gates for the flows of water, *badvadhānām arṇavān* are the obstacle-producing clouds full of water.

(l) O Indra, kill the vṛtra (ills evils, the shrouders of light), get a victory over the midspace (अयः जय – midspace; also actions); and extend (अनु अर्चन्) your sovereignity (*svarājyam* .)

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यँ सते।
इन्द्र नृम्णँ हि ते शवो हनो वृत्रं जया अयोर्चन्ननु स्वराज्यम्॥ (413)

And hence, may you, O Indra, march with speed towards the enemy, destroy the foes with your bolt (ते वज्रः).

(m) I worship (गृणे) that Indra, the resplendent one, who is a *ṛtviya* (the decorator of all the seasons with fruits, flowers and harvests) and is also known by the names of *Brahmā,* the great, the Supreme.

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे। (438)

Alternatively – He the great Brahmā, the creator is also named as Indra.

(n) May you, O devotees, sing his glory; may your chants and songs (gātham) be sung in favour of that killer of vṛtra. He would accept the praise with pleasure.

प्राव इन्द्राय वृत्रहन्तमाय विप्राय गाथं।
गायत यं जुजोषते॥(446)

(o) Indra is the Lord of us all: He enlightens all the regions.

इन्द्रो विश्वस्य राजति। (456)

Beard and moustache of Indra

The word *Śmaśru* stands in Sanskrit both for beard (hair on chin) and moustache (hair on upper lip). In one of the Sāman verses (No. 623), we find –

O Indra, your Śmaśrūṇi, i.e. beard and moustache are of green colour and your both horses also are of green colour (*haritau*). Your devotees and worshippers, the poets (*kavayaḥ*) and musicians (*vanargavaḥ*) offer praises to you (*stuvanti*) –

हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी।
तं त्वा स्तुवन्ति कवयः परुषासो वनर्गवः॥ (623)

This verse (the anuṣṭup does not occur in the Ṛgveda; and it is followed by three other verses exclusively occuring in the Sāmaveda (624-626).

That brilliance or glory be given to me which exists in gold, which is found in cows, and which is associated with the divine truth (*satyasya brahmaṇaḥ):*

यदवर्चो हिरण्यस्य यद्वा वर्चो गवामुल।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सꣳसृजामसि॥ (624)

O Indra, the giver of blessings, may that courage (*sahas*) and valour (*oja*) be available to me since you verily are lord of this great strength. May you give us strength and affluency, which would enable me to get a victory over enemies; when your help comes to us, then alone we shall be able to face them and give them defeat.

सहस्तन्न इन्द्र दद्ध्योज ईशे
ह्यसय महतो, विराप्शिन्।
क्रतुं न नृम्णꣳस्थविरं च वाजं
वृत्रेषु शत्रून्त्सुहना कृधी नः॥ (625)

The next verse is addressed to *cows* or divine speech (626).

May the waters of this region, wide and vast, be drinkable for you.

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीर् द्वयूध्नीः।
उरुः पृथुरयं वो श्रस्तुलोक इमा श्रायः सुप्रणाल इहस्त॥ (626)

Indra's horses, bays or steeds – The word *harī* (in dual number) is used for Indra's two horses, yoked to His chariot. These horses are decorated with bridles or headgears; they have long hairs dropping on both sides on the shoulders (*keśinā*) and they were provided with sturdy *Kakṣyaprā* –

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
अथा न इन्द्र सोमपा गिरामुयश्रुतिं चर॥ (1346)

Indra is accompanied with soldiers equipped with arrows (इषुहस्तैः) and arroweese (निषङ्ग) and bows (उग्रधन्वा)

स इषुहस्तैः स निषङ्गिभिर्वशी स्ँसृष्टा स युध इन्द्रो गणेन।
स्ँसृष्टजित्सोमपा बाहुशर्ध्यूग्रधन्वा प्रतिहिताभिरस्ता॥ (1851)

Perhaps this army refers to Maruts equipped with arrows, bows, and other brilliant weapons. Maruts are lightening–bearing watering colouds.

SOMA THE CONCEPTUAL BEVERAGE OF GODS

While *SURĀ* is a beverage of *reality* to be enjoyed by wicked drunkards and demons, *SOMA* is a conceptual beverage, imaginary in the sense that it cannot be carried in bottles; it is enjoyed by divine people; it is the sole possession of gods. Surā is manufactured in a distillery from malt, molasses or grapes, mixed with condiments. SOMA and SURĀ, both are exhilarating – the latter is "intoxicating, the former is strength-giving. Surā dupes the senses and stupefies the intellect; Soma, on the contrary makes you sensible *par excellence;* it evokes and invokes wisdom. Surā leads to vice and untruth; but Soma takes you to virtue and truth. Surā is the confusion of utter darkness. while Soma leads you to enlightenment. Asuras ran to take the entire possession of Surā while gods, the younger, had to remain satisfied with Soma. The Asuras sought satisfaction in the matters of TODAY while SOMA sharers looked to the satisfaction of distant future of a remote TOMORROW. And *lo*! the *asuras*, the sharers of SURĀ, became victims of a perpetual hell. The gods, sharers of Soma attained immortality after DEATH – and hence demons were afraid of death while Gods courted death with pleasure.

Soma and Surā [*] Soma in no way is to be confused with the intoxicating liquor (alcohol and wines). The *Śatapatha Brāhmaṇa* (VI.1.3.10) clearly shows the difference between Soma and Surā:

सत्यं वै श्री ज्योतिः सोमः
अनृत पाप्मा तमः सुरैते ।

While both are exhilarating at the first experience, the former is vitalizing, the latter is stupefying – alcohol or surā weakens the man physically, morally and intellectually. The Soma is truth (*satya*), prosperity (*Śrī*) and light (*jyotiḥ*), the *Surā* is untruth (*anṛta*), misery (*pāpmā)* and darkness (*tamas*). Soma leads to *jñana* (enlightenment) and *ānanda* (bliss).

Such is SOMA, the conceptual beverage of gods, not to be confused with SURĀ, the intoxicating liquor of demons, or wicked. Man, from ancient times, has been manufacturing surā, the liquor in distilleries, but SOMA is not a produce of any industry. Its distillery is in your own consciousness, and fortunate is he who gets even a few drops (*indu*) of it from his innermost complex. Soma cannot be put into bottles and sold to public at a fancy price.

There is a SOMA PAVAMANA Book, entirely devoted to the culture of SOMA and its conceptual effusion, filtration and purification in the great text of Ṛgveda, and here in the Sāmaveda, we have the choicest passages from the Ṛgveda, tuned into chants. From the same source a considerable number of verses have passed into the Twentieth Chapter of the Atharveda, and the Soma Yaga is a ritualistic presentation of the conceptual Soma offerings in the Yajurveda. The Soma creeper is the conceptual creeper, of the imagination of the Vedic Aryans, who enjoyed the performance of the SOMA SACRIFICE. Soma in no way is a mushroom of Mexico as suggested by R. Gordon Wasson and his wife Valentina Pavlovna Wasson – the mushroom noted for hallucinogenic or psychotropi characteristics, (See my note in *Journ. Inter. Dayananda-Veda Peetha*, Vol. I, No. I, pp, 115-122, 1988). In the aromaturgy of their *yajña*, the old Aryans used a

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[*] *For* Soma and surā, see our note on SOMA, Ṛgveda XII, pp. 3941-3960.

choicest herbal creeper of their neighbourhood and hence the SOMA creeper, crushed, pressed and the sap filtered for the offerings differed from locality to locality. The concept of SOMA became so popular with the Vedic Aryans that they took it to the neighbouring countries; and this speaks of the popularity of this SOMA in the Zoroastrian theology (of Zarathustra) of Iran under the title of HAOMA (हश्रोम).

SOMA and Moon – Since the word *soma* has come to mean the conceptual plant (or creeper), *soma* and also the *moon* a concept or superstition has been attached : moon waxes and wanes periodically and hence the Soma plant must have the peculiarity of adding one leaf every day (along with waxing of moon); the number of leaves become finally fifteen on the full-moon day; and then the number of leaves in the second fortnight must diminish by and by one unit. Of course, there is no plant which shows this characteristic. It is definitely the characteristic of moon alone that it waxes and wanes.*

Soma as the medicinal herb – Soma as something superb of medicinal value (of curing ailments of all types) – an oṣaḍhi *par exellence* (I am Soma among medicinal herbs – the *Gītā*); it is present in every herb; its presence in herbs is supposed to be responsible of cures – the curing characteristic of the herb has been supposed to be proportional to the Soma - ingredient in it.

All the (medicinal) herbs produced on this earth are the gifts of this Soma:

त्वमिमा श्रोषधीः सोम विश्वास्तवमपो, अजूनयस्त्वं गाः ।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमा ववर्थ ॥ (604)

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* एष वै सोमोराजा देवानामन्नं यच्चन्द्रमाः

– Now this king Soma, the food of the gods is no other than the moon. *(Satapatha Brāhmaṇa,* I.6.4.5.)

The Ṛg verse (X 85.3) also suggests the same:

सोमं मन्यते पपिवान्यत्संपिषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥

He, who had drunk, thinks that the herb, which a common man, crushes and grinds, is the divine elixir, but which the sages know to be really the elixir, no one tastes that.

[O Soma! you are these medicinal herbs, you have generated the entire waters and milch-kine. You dispel darkness with light; you sustain and extend the mid-regions]

Cultivation and sale of Soma – Soma is not cultivable by man; like *amṛta* it has been brought by gods on this earth and its abode is supposed to be on the tops of hills, particularly in Himalayas and a few more mountains in India (perhaps, no where else outside the Āryāvartta). People collect it from these top hills and in heaps bring it to Indian markets where it is sold in exchange of cows, gold, silver (*candra*), cloth, skin, she-goat, milch-cow etc. A lively description of the sale is given in the *Śatapatha Brāhmaṇa* (III. 3.3. 1-4) a renowned text of the Vedic age. The verses of the Yajurveda have also been used as *viniyoga* for this sale. The Soma is brought in carts to the *Yajña-maṇḍapa,* or the extensive sacrifice campus.

The purchased Soma is cleaned, washed, soaked in water, cut into pieces and crushed under stones (grāvā) and the sap is extracted: it comes down in torrents and collected in receptacles (called *droṇa,* (765, 785) *kalaśa* (557, 559), *kośa* (556, 767)) sometimes allowed to ferment in vats, then filtered: this effused, filtered and cured *soma* is referred to as Soma-Pavamāna, and used as offerings to fire, and finally, the sacrificial priests sit, drink and enjoy the exhilarating *Soma.* Such is the summary of a ritual which has been going in India since ancient Vedic Age, but now rarely patronized in the ecclesiastical circles.

The entire Book IX of the Ṛgveda deals with the texts of the *Soma Pavamāna.* Similar verses occur in other parts of the Ṛg Saṁhitā, the Yajuḥ Saṁhitā, the Sāma Saṁhitā, and the Atharva Saṁhitā. To exemplify and illustrate the subject of Soma, we shall quote here a few verses.

(a) स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
इन्द्राय पातवे सुतः ॥ (468, 689, Ṛg IX.1.1)

(O elixir of divine Love, may you flow in the sweetest and most exhilarating stream, expand for the acceptance of Indra, the aspirant, the resplendent self.)

O Soma, for the enjoyment of Indra as a drink (पातये), clarified and effused (सुतः), superb in taste (स्वादिष्ठया) and

most exhilarating (मदिष्ठया), may you flow (पवस्व) in receptacles in streams (धारया). This is the first verse of the Soma Pavamāna Mandala of the Ṛgveda (IX.1.1); it occurs twice in the Sāmaveda (No. 468 and 689) and once in the Yajurveda, XXVI. 25.

Who one talks of the spiritual aspect of this description, *indra* is the lower soul (the ātman), Soma is the spiritual love and affection which flows from the Supreme Lord; the inner conscience of man is the receptacles. The Soma is sweet and exhilarating (pleasant and enlightening) – it is another name of *jñāna* and *ānanda,* light and joy.

(b) श्रया पवस्व धारया ययो सूर्यमरोचयः ।
हिन्वानो मानुषीरपः ॥ (493, 1216)

(O Lord of divine elixir, may your blessing flow with that stream wherewith you lighten up the Sun and urge on the waters beneficial to man)

The Soma received by a devotee is just an insignificant fraction of the vast Cosmic Soma which illuminates our great Sun also. This Soma also manifests itself as waters, which are the life principle of human race or as the vital prana. May this Soma come down to us in streams (श्रया पवस्व धारया). *Apaḥ* - waters and also *prāṇa*, the vital complex of man.

(c) परि द्युक्ष˚सनद्रयिं भारद्वाज नो श्रन्धसा ।
स्वानो श्रर्ष पवित्र श्रा ॥ (496)

(May the glittering elixir of devotion, the acquirer of wealth, bestow upon us the strength along with food; may it when effused, hasten to the receptacles through filters.)

(O Soma), may you bless us (नः) with light (द्युक्षं), also wealth (सनद्रयिं), with spiritual strength (वाजं परिभरत्), with nourishing food (श्रन्धसा).

Rectified (स्वानः), may you flow from all sides to this filter (पवित्र.)

In the Soma ritual, filters of wool (or canvas) are used for filtering the sap oozing out as Soma.

For the filter (पवित्र), see also 760.

(d) दविद्युतत्या रुचा परिष्टोभन्त्या कृपा ।
सोमाः शुक्रा गवाशिरः ॥ (654)

(The bright holy juices with their shining radiance and resounding stream are blended up with milk and curds.)

This Soma is shining or brilliant (दविद्युतत्या, रुचा, शुक्राः).

When Soma flows out with vigour from the plant into a receptacle, it comes with an all-round sound or scream (परिष्टोभन्त्या).

(e) अभिद्रोणानि बभ्रवः शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन्॥ (765)

(The brown bright drops flow with stream of divine ambrosia; they pour forth food accompanied with kine (or milk products)).

This Soma (ऋतस्य-अमृतस्य, सत्यस्य वा) may be of brown colour (बभ्रवः).

It is bright and shining (शुक्राः).

It flows (अभ्यक्षरन्) to receptacles, known as *drona* (द्रोणानि).

It comes out in streams(धारया).

(f) कई वेद सुते सचा पिबन्तं कद्वयो दधे।
अयं यः पुरो विभनत्योजसा मन्दानः शिप्रयन्धासः॥ (297)

(No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes: He looks resolutes as a man having strong joys, exhilarated by the spiritual joys. He breaks down the strongholds of evil forces by His strength). Who would ever fully understand or know this Indra, who enjoys the Soma drink along with his associates.

The divine Love (SOMA) has to be shared with your associates, not alone.

This Indra is *Sīprī* with chin and nose, or the one who moves with infinite speed from one body to the other after death. The *Śiprí* Indra, in that sense, is the lower self.

The Indra destroys the cities and citadels of his foes with his strength (*andhasaḥ*).

(g) एत असृग्रमिन्दवस्तिरः पवित्रमाशवः।
विश्वान्यभि सौभगा॥ (830)

(These rapid streams of divine love have been directed through the Cosmic filter to bring us all felicities).

Soma has a synonym: *indu* (इन्दवः) – *Soma* and *Indu*, both these terms are used for moon also; see also No. 835, for Indu). The filter (of wool or canvas) is placed inclined

(तिरः पवित्रम्). Soma flows with speed (आशवः). Soma is treated (effused, pressed cut and crushed) by priests (असृग्रम्).

(h) राजा मेधाभिरीयते पवमानो मनावधि ।
अन्तरिक्षणे यातवे ॥ (833)

(The radiant elixir purified at the place of worship, is implored with holy songs by the priests to pass through the firmament.)

Soma is also addressed as a Sovereign (राजा, radiant) it is often called as Raja Soma. See also
तरत्समुद्रं पवमान ऊर्मिणा ।
राजा देव ऋतं बृहत् ॥ (857)

Its place of origin is in midspace or antariks.a, whence it has been brought to the earth (अन्तरिक्षेण यातवे); here it is treated, and along with all praises, it is finally brought into the *droṇa kalaśa,* the pitcher or a receptacle at the time of Soma sacrifice (ईयते – comes, यातवे – to go to, to flow into the receptacle).

(i) पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः ।
हरे सृजान आशिरम् ॥ (842)

(The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows food and energy upon the worshipper).

The Soma is also of green colour, and hence addressed as *hare* (हरे); it is to be invoked with the Vedic prayers (गिर्वणः). Soma has been mixed with milk and curds (आशिरम् सृजान). Soma has to be clarified or purified (पुनानः). The Soma offerings provide to the householder (जनाय) food (वरिवः) and fuel or energy (ऊर्जम्).

For the green colour (हरिः), and for the filter (पवित्र i.e. दशापवित्र) see 758, 772, 787, 788 and also पवतेहर्यतो हरिः (773). See also 805 for हरिः.

(j) अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥ (518, 856)

(The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating).

Soma has the following characteristics:

(i) it comes with speed (आयवः)

(ii) it enhances the intelligence of the devotees (मनीषिणः)

(iii) it is exhilarating (मत्सरासः)

(iv) From the Soma plant flows out an exhilarating and exciting sap (मद्यंमदं)

(v) it flows through a filter placed at the top of a pitcher (समुद्रस्य अधिविष्टपे)

(vi) Flows through all around (अभिपवन्ते) the pleasing and exciting fluid (मद्यंमदं)

(vii) The filter is placed inclined (ह्वरांसि, 576), Samudra is the overflowing sea; the heart full of love and devotion as waves and tides.

पवते हर्यतो हरिरति ह्वरांसि रंह्या। (576)

(viii) Soma comes to pitchers with loud noise (अचिक्रदत् – 559)

(k) प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्याविशन् मनीषिभिः। (559)

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपायाः पशुमप्सुगृभ्णते॥ (564)

(They, the priests, smear and grease, and anoint the affused elixir with milk. Nature's bounties, enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep-wool, and plunge it into those waters, the sprinkler, the beholder falling into the seething torrent).

The treatment of Soma is well described thus;

Añjate – smear, mixed with milk and curds.

Vyañjate – grease,. very well stirred and mixed.

Samañjate – anoint completely and thoroughly mixed.

Rihanti – tasted by the priests (or nature's bounties).

Madhva-abhyañjate – mixed with honey and sugars (sweetened).

Hiraṇyapāyāḥ – sanctified with a touch of gold or filtered through sheep-wool (hiraṇya-sheep).

Apsu-gṛbhṇate – Received in vasativarī (वसतीवरी) waters.

Apsu – Feminine and in plural compared to damsels; Soma is masculine and a youth – and thus the two freely mix and enjoy in the pitcher –

मर्य इव युवतिभिः समर्षति सोमः कलशे शतयाम्ना पथा। (557)

(शतयामना पथा - through the channel of hundreds of holes in the filter or daśā pavitra)

Final Invocation

सोमं गावो धेनवो वावशानाः
सोमं विप्रा मतिभिः पृच्छमानाः।
सोमः सुत ऋच्यते पूयमानः
सोमे अर्का स्त्रिष्टभः सं नवन्ते॥ (860)

(The milch-kine come to this divine elixir with eagerness, sages come to it with inquisitive mind, the elixir, effused and filtered, is brightened and blended with milk; the divine elixir is invoked by chanting hymns in Tristup (and other metres)).

(i) The milching cows (गावः धेनवः) are fond of Soma.
(ii) People, possessing wisdom, in their praises refer to this Soma.
(iii) The effused and clarified सुत, पूयमानाः Soma comes or flows to the receptacle (ऋचृगतौ, ऋच्यते).
(iv) Our verses in *Triṣṭup* metres glorify this Soma.

एवा नः सोम परिषिच्यमान
आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता मदेन
वर्धया वाचं जनया पुरंधिम्॥ (861)

(O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul (the receptacle of the inner conscience); please foster our praise, and generate abundant understanding.)

(i) O Soma, crushed, treated and filtered, (परिषिच्यमानः, पूयमानः), may you bring SVASTI (peace, happiness and prosperity to us alone.)
(ii) May you enter into the innermost consciousness of Indra, the lower self with intense exhilaration (बृहता मदेन).
(iii) May you exemplify our speech (वर्धया वाचं).
(iv) And may you regenerate in us the divine wisdom to impel all our actions (जनया पुरन्धिम्).

II

THE SĀMAVEDA AND ITS SCHOOL

The Veda is one, the entire divine knowledge revealed through a divine process to man in the form of *Word*, *Śabda*, Vāk, Vāṇī etc. The word *Veda* is derived from various roots:

√Vid,√ विद, to know, to exist, to obtain, to think and so forth.[1]

The Veda as *Saṁhitās* are four; the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharveda.

The Ṛgveda, as we have today, belongs to two schools: Śākala, शाकल and Bāṣkala, बाष्कल. The Yajurveda has two recensions: White or Śukla and Black or Kṛṣṇa. We have two Śākhās or Schools of the Śukla Yajurveda– Mādhyandina and Kaṇva. Similarly the Kṛṣṇa Yajurveda has four Śākhās: Taittirīya, Maitrāyiṇi, Kāṭhaka and Kaṭha-Kapiṣṭhala.

The Sāmaveda is available of three Śākhās: Kauthuma, Rāṇāyanīya and Jaiminīya (कौथुम, राणायनीय, जैमिनीय)

The Atharveda is available of two schools: Saunaka and Pippalāda.

The *Saṁhitās* consist of the mantra part only. Each Saṁhitā more or less is associated with certain entirely different texts known as the *Brāhmaṇas*. They are in no way a part of the Saṁhitās. They may be regarded as ecclesiastical elaborations of the rituals based on the traditions of the said school; of course, so often they help us in the interpretations of the Vedic words.

Kātyāyana carried a wrong impression when he declared that the word *Veda* is used or can be used both for

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1. विद ज्ञाने (श्र० प० 1140)
   विद विचारणे (रु० श्रा० 1543)
   विद सत्तायाम् (दि० श्रा० 1247)
   विदलृ लाभे (तु० उ० 1525)
   वेद = ≤ विद + घञ् particle.
2. We are told that originally we had about one thousand schools, of which fifteen survived: श्रासुरायणीय, वासुरायणीय, वार्तान्तरेय, प्राञ्जल, ऋग्वैनविध, प्राचीन योग्य, राणायनीय, शाट्यायनीय, सात्यमुद्गल, खल्वल, महाखल्वल, लाङ्गल, कौथुम, गौतम, जैमिनीयः

the Mantras and the Brāhmaṇas: मन्त्र ब्राह्मणयोर्वेदनामधेयम् Dayānanda has ably refuted this Statement of Kātyāyana. The Saṁhitās are the Saṁhitas, whilst the Brāhmaṇas are the Brāhmaṇas, absolutely different from each other, though closely *associated*.

During the time of Maharṣi Patañjali, the great commentator, linguist and grammarian, perhaps 1131 Śākhas of the Vedas were available.

The total number of Ṛcas in the Ṛgveda, the Yajus in the Yajurveda, the Sāmans in the Sāmaveda and the Mantras in the Atharveda are as follows:

Ṛgveda	10,580 1/4	(Śaunaka;10,589 and 10, 521) (Dayānanda)
Yajurveda	1975	
Sāmaveda	1875	
Atharveda	5977	

After thousands of years of the divine revelation of the sacred Veda, it was thought worthwhile to collect, edit, classify and properly arrange the texts; this was the period of *Samhitākaraṇa*. The Ṛgvedic verses were carefully collected and classified on two systems: one based on Aṣṭakas, and the other on Maṇḍalas, with further subdivisions.* The proper accounts, udātta, anudātta svarita, and a few others were given on the syllables; the metres classified; the devatas (i.e. the subject matter of the verse or of the Sūkta) and the names of the seers or Ṛṣis who as great teachers expounded the inner meanings of the texts were carefully assigned, as far as they could be available. The Ṛṣis were persons of history; they were the teachers of the Vedic Academies; in many cases, their traditions were

*अष्टाष्टकादीनां विधानमेतदर्थमस्ति यथा सुगमतया पढ़न-पाठन मंत्र परिगणनं, प्रतिविद्यं विद्याप्रकरण बोधश्च भवेदेतदर्थमेतद् विधानं कृतमस्तीति।

— *Dayānanda, Rg. bh. bhu.* प्रश्नोत्तर विषयः

known, as the knowledge passed through a series of "teachers to pupils" or even from "fathers to sons". Of course, in our country, the records of traditional history have always been poor (our neighbours, the Greeks, had been more fortunate in maintaining the history). Where the names of history could not be traced, the editors of the Vedic Texts followed some other convenient methods, and in such cases names of the Ṛṣis, as given in the *Anukramaṇīs* are hypothetical and conceptual, sometimes based on certain words which occurred in the verses or in the corresponding hymns. So often, as in the case of the Ṛg-dialogues, the Ṛṣi became the conceptual beings in whose mouths the words of the dialogue had been put.*

The editors did another great job for us. They could preserve for us the Pada-pāṭhas (पदपाठ) and the Saṁhitā pāṭhas (संहितापाठ) both. None can vouch-safe for the originality, or initiality of the Saṁhitā-pāṭha or the Pada-pāṭha. Some of us are of the opinion, that the original, initial or the actual one was the Pada-pāṭha, and later on these actually-spoken words were given the form of the *Saṁhitā pāṭha* as the grammatical rules of the Sandhis etc. were gradually expounded and became current in the society of literateurs. Of course, there is another school that regards the saṁhitā pāṭha as the original one from which the pada–pātha was derived.

Every Veda has its own way of rendering the *Saṁhitā pāṭha* into the Pada–pāṭa, and vice versa with some minor but several essential differences.

The process of Saṁhitakaraṇa also includes the way of reciting the verses. The simplest way of reciting or reading

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**Ṛṣayah* – A ṛṣi is one who knows the sense of the Vedic verse (मंत्रार्थविद्) – Dayānanda on Yv. XXXI:9; ऋषीणां मंत्रदृष्टयो भवन्ति, I.1.2; also *Nir.* VII.3;

एवं येन येनर्षिणा यस्ययस्य मंत्रस्यार्थः प्रकाशितोऽस्ति तस्य
तस्य ऋषेरैकैक मंत्रस्य सम्बन्धे नामोल्लेखः कृतोऽस्ति। - Dayananda (RBB)

a ṛṣi is so called because he possesses a vision that enables him to unfold the mystery of a Vedic verse; ऋषिःदर्शनात्
– *Nirukta*, II. II; also where the record of the names of ṛṣis is not available: यस्यवाक्यं स ऋषिः – *Sarvānukramaṇī*.

No Śulba Sūtra is attached to the Lāṭyāyana Śrauta-sūtra.

a verse is in the school of the Ṛgveda and this recitation reached its climax when we come to the Sāmaveḍa. The same verse occurring in the four Vedas has to be recited differently when put into the mouth of Brahmā, Hotā, Udgātā or Adhvaryu (The secret meanings remain the same but the mode of recitation, the Pada Pāṭha (and certain accents too) would differ significantly or insignificantly).

The age of this saṁhitakaraṇa was an age of dynamism in the history of the popularization of the verbal traditions in India, these traditions still by continue in certain families.*

Dayānanda on the four Saṁhitās

It is to the credit of Svāmī Dayānanda that he clarified many controversial issues e.g.

(i) The Veda means merely the *mantra* part as we have in the four Saṁhitās, and the Brāhmaṇas are entirely separate treatises of their own significance, and in no case, they possess the authority of Vedas:

न ब्रह्मणानां वेदसंज्ञा भवतिमर्हति कुतः, पुराणेनिहास संज्ञकत्वाद् वेद-व्याख्यानाद्ऋषिभि रुक्त त्वादनी श्वरोक्तन्वान्कात्यायन-भिन्नैर्ऋषिभिर्वेद संज्ञायामस्वी कृतत्वान्मनुष्य बुद्धि रचितत्वाच्चेति।

– Ṛv.bh.bhu

Veda Saṁjñā – Vicārāḥ

These *Brāhmaṇa* treatises are the human compositions, not revealed like the Vedic Saṁhitās. They, so often refer to human history, whilst the Vedic Saṁhitās nowhere refer to such topics. The *Brāhmaṇa* treatises are in fact, called the history (or *itihāsa*). Purāṇa, Kalpa, Gāthā or Nārāśaṁsi.*

The Brāhmaṇa treatises quote from the mantra-portion of the Vedas while the Vedic Saṁhitās no-where quote from Brāhmaṇas.

(ii) According to Dayānanda, the four Vedas represent four types of the subject matter, each Veda specializing in one particular aspect. ज्ञान (spiritual knowledge), कर्म (action), उपासना (worship) and विज्ञान (common knowledge).

The lyric or musical representation is of three catagories: (i) The pronouncement of udātta, ṣaḍja and other notes with

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*श्रु श्रवणे, इन्यस्माद् धातोः करणकारके क्तिकन् प्रत्ययकृते श्रुति शब्दो व्युत्पद्यते तथाऽऽदि सृष्टिमारभ्याद्य पर्यन्तं ब्रह्मादिभिः सर्वाः सत्यविद्याः श्रूयन्ते तया सा श्रुतिः।

– Dayānanda

clarity, ease and *speed* – This is the style to be followed while pronouncing a *Ṛg verse*: (*Druta*—speedy or fast)*

The notes of the *Yajuḥ* are pronounced with medium speed; twice is the time taken in the recitation of the Yajuḥ – (compared to the Ṛg). (*Madhyama* or medium); and then with slow or delayed pronouncement. (*vilambita*), as in the *Sāmaveda*.

In the *Atharva-veda Saṁhitā*, all the three styles; druta, madhyama and vilambita, – rapid, medium and slow, – are followed.

So often a verse is repeated in all the four Saṁhitās, or in three or in one. The idea is that the verse is to be *recited* in three or two different modes as the case may be. For example, the verse *Agna ā yāhi vitae* occurs in the Ṛgveda (VI. 16.10) and the Sāmaveda (I) also; in the first case, it has to be recited with *druta* or fast speed, and in the latter case with delayed speed.

So often (but not always), on account of the variation of *svaras* or accents, the meaning may also change. Only in such cases, a verse may have one meaning in a particular Veda, and a different meaning, if occurring in any other Veda.

(ii) The Ṛgveda stands for *jñāna*, expounding the qualities and characteristics of *padartha* or the subject matter: (say *fundamental knowledge*) (Ṛg – *Vidyā*.)

The Yajurveda advises us to apply the fundamental knowledge for our individual and social advantages; i.e. Yajuḥ deals with *applied knowledge* (Yajuḥ – Phala). The Sāmaveda is lyric; it satisfies our aesthetical and emotional instinct. The Sāman verses glorify the Lord Supreme, addressed particularly as Agni and Indra.

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* ब्राह्मणान्येवेतिहासान् जानीयात् पुराणानि कल्पान् गाथा नाराशंसोश्चेति। – Dayānanda

1. त्रिधागोनविद्या भवति। गानोच्चारणविद्याया द्रुत-मध्यमविलम्बित भेदयुक्तत्वात्। यावनाकालेन ह्रस्व स्वरोच्चारणं ततो दीर्घोच्चारणे द्विगुणः, प्लुतोच्चारणे त्रिगुणश्च कालो गच्छतीति। अतएवै कस्यापि मंत्रस्य चतसृषु संहितासु पाठः कृतोऽस्ति। तद्यथा ऋग्भिस्स्तुवन्ति, यजुभिर्यजन्ति, सामभिगापिन्ति।

Dayānanda, R. Bhūmikā

[One, uses the Ṛg verse in prayers, the Yajuḥ verses in rituals, and the Sāma verses in songs and music, the Ṛg verses are pronounced with speed, the Yajuḥ verses medium, and the Sāma verses with delayed pauses].

The term Atharva stands for perfection and conservation, and as such, in the Atharva-veda, we are evoked to carry out the knowledge and the advantage derived from the Ṛg, the Yajuḥ and the Sāma to perfection, and preserve and conserve it for further progress.

Thus Dayānanda justifies the documentation of the divine knowledge into the four Saṁhitās:

Ṛg	Jñana	Fundamental knowledge
Yajuḥ	Karma	Applied knowledge
Sāma	Upāsana	Aesthetics
Atharva	Vijñāna	Perfection

In the list of the Vedic Saṁhitās, the Ṛgveda is given the first place; the Yajuḥ the second, the Sāma the third and the Atharva the last. Dayānanda characterises the scope of the Ṛk, the Yajuḥ, the Sāma and the Atharva in a similar other terminology: *Jñana* (knowledge), *phala* (advantage), *vicāra* (contemplation) and *pūrti* (finality or perfection).

Man is a rational being; when born, he needs familiarity with his surroundings; he, in other words, is inquisitive of knowledge, and the Ṛgveda meets this requirement of his life ; and hence the Ṛgveda is given the first priority. Having familiarized himself with the surroundings, he reacts with them and tries to utilize his knowledge for the individual and social good. He endeavours, and this motivation he gets from the yajuraveda, which thus occupies the second place in the list of the Vedas. The *jñana* and *Karma* (knowledge and effort), supported by the theistic love towards the Creator, leads to progress and prosperity, and finaly to happiness, satisfaction, joy and peace. This aspect is promoted by the Sāmaveda, and hence it has the third position. And the conservation and preservation of all that has been acquired and attained is the inspiration derived from the Atharvaveda.

Yaska, the etymologist, in his *Nirukta* (XI.19) derives the term *Atharvanas* thus:

अथर्वाणोऽथनवन्तः। थर्वतिश्चरति कर्मा। तत्प्रतिषेधः।

Jaimini on Ṛg Yajuḥ and Sāman – Jaimini explains Ṛg thus "तेषां ऋग यत्रार्थवशेन पदव्याख्या (Mim. II.1.35). Where the pada

(line of a meter) is supported by its meaning, the *artha*, that material verse, that is Ṛg, whatever is lyric, is Sāman, गीतिषु सामाख्या (II.1.36), and the rest all are Yajuḥ – शेषे यजुः शब्दः ।

Commentators on the Sāmaveda

1. **Mādhava** (7th Century Vikramī) – He appears to be the oldest commentator on the Sāmaveda. His father, Nārāyaṇa, was a friend of the great poet Vāṇabhaṭṭa, the celebrated author of the Kādambarī. Mādhava's commentary, known as Vivaraṇa (विवरण) has been procured in fragments by Satyavrata Saṁaśramī. He has quoted from this manuscript (as footnotes) in his commentary on the Sāmaveda by Sāyaṇa. Prof. Weber and Dr. Kunhanrāja also possess a few copies of this commentary of Mādhava.

   Whilst Sāyaṇa actually belonged to the school of the Ṛgveda, Mādhava represents the real Sāmaveda school, and he in his commentary is faithful to this school.
2. **Cuṇa-Viṣṇu** (12th or 13th Century Vikramī) belonged to Bengal or Mithila. His commentary on the *Chāndogya* Upaniṣad is available (*Chāndogya Mantra – Bhāṣya*), though not on the Sāmaveda.
3. **Bharata Svāmī** (1272-1310 A.D.); His father was Nārāyaṇa of Kaśyapa Gotra. Under the patronage of King Rama Nātha of Hosala, Aurangapattam, he wrote his commentary on the Sāmaveda. According to Burnell, he commented only on the *Chanda-Ārcika*, *Araṇya-Ārcika*, and *Mahānāmnī*, but not on the *Uttarārcika*. Perhaps he commented on the *Sāma-vidhāna* also.
4. **Sāyaṇa** (1372-1444 Vikramī; 1315-1387 A.D.) – He was the State Minister of the Princes of Vijayanagar – of Bukka I, Kampana, Sangama II and Harihara II. A genuine manuscript of Sāyaṇa Bhāṣya on the Ṛgveda, Aṣṭaka IV is preserved in the Baroda Gaekwad Library (1452 Vikramī, 1395 A.D.)

   He is our greatest editor on the Commentaries of the Vedic literature; to his credit being:

   (a) *Veda* – Commentaries on the Taittirīya, the Ṛgveda, Kaṇva Saṁhitā, the Atharva Veda and the Sāmaveda.

(b) *Brāhmaṇas* – the Kāṇva Śatapatha, the Aitareya, the Taittirīya, the Vājasaneyī Śatapatha, and the eight Brāhmaṇas of the Sāmaveda school (of the Kauthuma Śākhā).:

(c) *Āranyaka* – The Taittirīya and the Aitareya.

(d) *Aitareyopaniṣad Dīpikā*

(e) *Minor* works – (i) the Dhātuvṛtti; (ii) the Subhāṣita – the Sudhā-nidhi, (iii) the Prāyaścitta Sudhānidhi, (iv) the Alaṅkāra Sudhānidhi, (v) the Purusārtha Sudhā-nidhi, and (vi) the Yajña – Tantra Sudhānidhi.

5. **Śobhākara Bhaṭṭa** (1465 Vikramī) – His *Āraṇyaka Vivaraṇa,* available (Bhandarkara Institute, Pune), Script of 1709, from a manuscript of 1465 Vikramī.

6. **Sūrya Devajña** (near about 1533 A.D.) – He specialized in the Sāman Chants and has given his *adhyātma bhāṣya* on the verses of the Sāmaveda. He refers to the Rāyaṇ Bḥāṣya on the Ṛgveda, (which he regards as superficial, and which does not express the real, intrinsic and deeper meanings) and the Pada Pāṭha of the Ṛgveda, slightly different from the Śākala Padapāṭha.

Sūrya Devajña refers to Rāvaṇa's spirituality–based commentary also. Rāvaṇa is said to have written his commentary 1500 years prior to the Vikrama era (refer to Fitz Edward Hall).

III

THE SĀMA SAṀHITĀ
CLASSIFICATION OF VERSES

The old tradition of classification followed by the editors of the Sāma Veda Saṁhitā is in terms of Prapāṭhaka, Ardha, Daśati and Ṛcā (प्रपाठक, अर्ध, दशति, ऋचा). But the commentators have followed the classification into Adhyāya, Khaṇḍa, and Ṛcā in the Pūrvārcika, (First section) and Adhyāya, Khaṇḍa, Sūkta, and Ṛcā in Uttarārcika.

Daśati, दशति, should normally be a collection of ten verses, as the name signifies. But many of these Daśati's in the Pūrvārcika (First Section) have 6, 7, 8, 9, 11, 12, 13 or even 14 verses (instead of 10). (This is perhaps due to the fact that the verses of the same meter have been grouped together).

Table
Pūrvārcika – First Part

Prapāthaka	Ardha (Hemi)	Daśati (Decade)	Special Daśati (no. of verses)	Total	Serial number of verses
1.	2	10	Third – 14 Sixth – 8 Eighth – 8 Tenth – 6	96	1-96
2.	2	10	Second – 8 Third – 9	97	97-193
3.	2	10	Third – 9	99	194-292
4.	2	10	Fourth – 9 Seventh – 8 Ninth – 11	98	293-390
5.	2	10	First – 8 Fourth – 8	96	391-486

6.	2	9	Second – 14	99	487-585
			Third – 12		
			Fifth – 12		
			Sixth – 9		
			Seventh – 12		
			Eighth – 12		
			Ninth – 8		
Aranyakēṇḍa – Khaṇḍa 5			First Khaṇḍa – 9	55	586-640
			Second – 7		
			Third – 13		
			Fourth – 12		
			Fifth – 14		
Mahānam-nyārcika		–	–	10	641-650

Uttarācika

Prapāṭhaka	Ardha	Adhyāya	Khaṇḍa	Sūkta	Total verses	Serial number
1.	1	1	6	23	62	651-712
	2	2	6	22	62	713-774
2.	1	3	6	19	55	775-829
	2	4	6	19	56	830-885
3.	1	5	7	22	69	886-954
	2	6	7	23	76	955-1030
4.	1	7	7	24	85	1031-1115
	2	8	6	14	59	1116-1174
5.	1	9	9*	20	78	1175-1252
	2	10	12	23	94	1253-1346
6.	1	11	3	11	32	1347-1378
	2	12	6	20	56	1379-1434
	3	13	6	18	54	1435-1488
7.	1	14	4	16	46	1489-1534
	2	15	4	14	38	1535-1572
	3	16	4	21	44	1573-1616

8.	1	17	4	14	40	1617-1656
	2	18	4	19	54	1657-1710
	3	19	5	18	54	1711-1764
9.	1	20	5	18	51	1765-1815
	2	20	2	13	33	1816-1848
	3	21	7	9	27	1845-1875
Total – 9	22	21	120*	400	1225	

* According to some authorities, in Prapāṭhaka 5, Adhyāya 9. Khaṇḍa 7, of the Sūktas 11, 12, 13, 14 (Serial No. 1225 to 1234), Khaṇḍa 7 is regarded up to Sūkta 12 (Serial 1225–30); and then, Serial 1231–1234), of the Pragātha Sūktas 13-14 constitutes the Khaṇḍa 8. And thus this Adhyāya would have in all ten Khaṇḍas.

This means that in such a case, the Sāmaveda in all would have 121 Khaṇḍas (and not 120 as indicated in the total).

In some of the classifications, the *Pūrvārcika* is divided into Kaṇḍas (or Parvas) named after the devatās: Āgneya Kāṇḍa (or Parva); Aindra Kāṇḍa (or Parva); and Pavamāna Kāṇḍa (or Parva).

This would mean that:

Āgneya Kāṇḍa = The entire Prapāṭhaka 1 (of ten dásatis) + 2 daśtis (first and second) of Aindra Kāṇḍa (these two daśatis have Agnī as devatā).

In the same way, one shall have to include the last two daśatis of Aindra Kāṇḍa in the Pavamāna Kāṇḍa (which actually belong to the pavamāne devatā).

In short:

Āgneya Kāṇḍa –	First Adhyāya of 12 Khaṇḍas and 114 verses (ṛcā).
Aindra Kāṇḍa –	Second, Third and Fourth Adhyāyas of 36 Khaṇḍas and 352 verses.
Pavamāna Kāṇḍa –	Fifth Adhyāya of 11 Khaṇḍas and 119 verses.

Āraṇya Kāṇḍa - Sixth Adhyāya of 5 Khaṇḍas and 55 verses.

(This includes Arka Parva, Dvandava Parva, Vācovrata Parva (and Śukriya Parva perhaps).

Mahānāmni Ārcika = of 10 verses

Thus total no of verses = 114 + 352 + 119 + 55 + 10
= 650 (Pūrvārcika).

To avoid all such complications, the modern trend of scholars is to assign a serial number (1 to 1875) to each and every verse of the Sāma Veda. Some scholars prefer to assign *separate* serial numbers to the *Pūrvārcika* and the *Uttarārcika* verses.

Purvārcika - from 1 to 650.
Uttarārcika - from 1 to 1225.

Again the *Uttarārcika* has in all 40 hymns or sūktas; these hymns may have only one verse (*ekarca*); or 2 verses (dvi-ṛca = dvyṛca), or 3 verses (tṛca) and so on up to 10 ṛeas, and then a few of twelve ṛcas.

No. of verses in a Sūkta		Total number of such Sūktas
1. ekarca	(एकर्च)	13
2. dvyṛca	(द्वयृच)	66
3. tṛca	(तृच)	287
4. Catur-ṛca	(चतुर्ऋच)	9
5. Pañcarca	(पञ्चर्च)	4
6. Ṣaḍ-ṛca	(षड्ऋच)	10
7. Saptarca	(सप्तर्च)	2
8. Aṣṭarca	(अष्टर्च)	1
9. Navarca	(नवर्च)	3
10. Daśarca	(दशार्च)	3
11. Dvādaśārca	(द्वादशार्च)	2
Total (Uttarārcika)		Sūktas 400

Repetitions in the Sāmaveda

These are two types of repeated verses

(i) Repetitions in the Pūrvārcika (i.e. the Pūrvārcika verses

repeated in the Pūrvārcika). Such are 262 verses.

(ii) The Uttarārcika verses repeated in the Pūrvārcika. Such are only 7 verses.

(a) *Details of 262 verses repeated in the Pūrvārcika:*

170 verses – constituting the first verse of a tṛca.
20 verses – constituting the middle or the last verse of a tṛca.
60 verses – constituting the first verse of a pragātha.
12 verses – occurring in 34 sūktas of Catur-ṛcas to dvādaśarcas.

262 Total

(b) *Details of 7 verses repeated in the Uttarārcika:*

3 verses in the catur-ṛcas to dvādaśārcas.
4 verses constituting the first verse of the tṛacs.

7 Total

The Sāmaveda verses not available in the Ṛgveda.

Parva	Serial numbers
Pūrvārcika	
Āgneya	10, 63, 82, 90, 92, 93.
Aindra	154, 172, 177,@, 190, 196, 209, 224, 226, 231, 288, 294, 298, 299,@, 305, 327 336, 337, 353, 361, 369@, 372@, 435, 437, 438s, 441, 442, 444s, 445s, 446s, 449, 450, 453, 455, 456, 458, 464.
Āraṇyaka	591, 594.
Arka Parva	
Vācovrata Parva	602@, 608, 611, 615, 616, 622@, 623, 624, 625.
Mahānāmnyārcika Parva	641, 642, 643, 644, 645, 646, 647, 649, 650
Uttarārcīka	650
Adhyāya 5	952@, 953@, 954@
Adhyāya 7	1113, 1114, 1115

Adhyāya 10	1300, 1301, 1302, 1303
Adhyāya 14	1503, 1504
Adhyāya 17	1654, 1655, 1656
Adhyāya 18	1708[@,y], 1709, 1710[y]
Adhyāya 20	1768[s], 1769, 1770[s], 1825, 1828, 1829, 1830, 1831[y], 1832[y], 1833[y], 1843, 1844, 1845.
Adhyāya 21	1860[ay], 1864, 1865[a], 1869[a], 1871.

Thus only 99 verses of the Sāmaveda are such which do not belong to the Ṛgveda, whereas the rest 1776 verses are reproductions of the Ṛgvedic verses with minor verbal differences. Of these 99 verses, the following verses occur in the Atharva-veda (upscript *a*).

177, 299, 369, 372, 602, 622, 952, 953, 954, 1865 and 1869, and the verses 1710, 1831, 1832, 1833 occur in the Yajurveda, though not in the Ṛgveda, (upsrcipt y), and the verses 1708, and 1860 occur both in the Atharvaveda and the Yajurveda (upscript a,y).

The following verses of the Sāmaveda not occurring in any other Veda occur twice in the Sāmaveda; itself: 438 = 1768; 444 = 1115, 445 = 1114, 446 = 1113 (प्रवोचंपि) 453 = 1770

The verses 444, 445 and 446 of the Sāmaveda are repetitively abbreviated in the single composite verse 1113-1115. (प्रवोचंपि)

And thus there are in all 70-80 singular verses belonging exclusively to the Sāmaveda.

IV

THE SĀMAVEDA AND RITUALISTS

The Sāmaveda and the Sāman

The *Sāmavidhāna,* a very important text of the Sāman school eulogizes Sāman in the following words: It starts with divine origin of our creation, of which the essence is Sāman:

स वा इदं भूतमसृजत तस्य सामोपजीवनं प्रायच्छत्।
...... तद्योऽसौ क्रुष्टतम इव साम्नः स्वरस्तं देवा उपजीवन्ति।
योऽवरेषां प्रथमस्तं मनुष्याः, यो द्वितीयस्तं
गन्धर्वाप्सरसः, यस्तृतीयस्तं पशवः, यश्चतुर्थस्तं पितरो
ये चाण्डेषु शेरते, यः पञ्चमस्तमसुर रक्षतांसि, योऽन्त्यस्तमो
षधिवनस्पतयो यच्चान्यज्जगत्।
तस्मादाहुः – सामैवान्नमिति॥

The super-most note or *svara* of Sāman is *Sā,* सा, on which is the life-principle of Devas or gods; on the second one are sustained Gandharvas and Apsaras; on the third one the cattle and other animals, on the fourth one the Piṭrs and birds, i.e., those born of eggs, on the fifth *svara,* the *Asuras* and Rakṣas, and on the last one the herbs, trees and plant life. And thus Sāman is the food of the entire creation.

According to *Ṣaḍvimśa Brāhmaṇa,* whenever oblations are offered to a sacrifice, gods rejoice in accepting the Sāman music, *Svarga* or heaven is born of Sāman:

यस्मादुत्पद्यते स्वर्गो लोकः, स्वरिति सामभ्योऽक्षरत्, स स्वर्गो लोकोऽभवत्॥

From Sāman is born the syllable "Svah"

Supremacy of Sāman in the Atharvaveda

Whereas, the verse of the Ṛgveda and the Yajurveda extol Sāman, it is spoken in highest terms in the Atharva Veda too.

(i) Of the Supreme Lord, the *Ucchiṣṭa Brahman,* Sāman verses are regarded as body-hairs (*loma*). These verses are the hairs of the *Skambha,* Brahma, the Supreme Support of the creation:

यस्मादृचोऽपातक्षन यजुर्यस्मादपाकषन् ।
सामानि यस्य लोभानि – स्कम्भं तं ब्रूहि कतमः स्विदेव सः ।

(Av. XI. 7.24)

Since Ṛk or Ṛcā is feminine, and therefore, a husband addresses to his wife that "you are Ṛk whilst I am Sāman:

सामाऽहमस्मि, ऋक् त्वं, द्यौरहं पृथिवां त्वम् ।
ताविह सम्भवाव प्रजामा जनयावहै ।

– Av. XIV. 2.71

Thou are sā (सा) (she); and I am *amaḥ (*अमः)

I and you both conjoined would become Sāma

सा+अम = साम

She + I (the svara) = the couple, for procreation.

Three Types of Yajña-Karma

The sacrificial rituals are of three categories: (i) Agnihotra, (ii) īṣṭi and (iii) the Soma-sacrifice of Soma-yāga.

In the Agnihotra, we are traditionally required to repeat only texts of the Yajurveda. In the Darśa-paurṇamāsa (दर्शपौर्णमास) and other *iṣṭis*, we use verses from the Ṛgveda and the texts from the Yajurveda both.

In the rituals of these categories, there is no place for Sāman texts and their musical recitation.

Therefore, in the Vedic rituals the first two places of importance is assigned to the Ṛgveda and the Yajurveda only whilst the *Sāma-veda* is ranked in the status three. And hence the Sāmaveda is ranked after the Ṛgveda and the Yajurveda.

Ṛgveda > Yajurveda > Sāmaveda.

We have in the *Āpastamba Sūtras:*

यज्ञं व्याख्यास्यामः । स त्रिभिर्वेदै र्विधीयते । ऋग्वेद-यजुर्वेद-सामवेदैः । ऋग्वेद-यर्जुवेदाभ्यां दर्शपूर्णमासौ । यजुर्वेदेन अग्निहोत्रम् । सर्वैरग्निष्टोमः

The Seven phases of the Soma Sacrifice

The house-holder who proposes to perform the Soma Sacrifice has to complete it in seven phases (Samsthā; संस्था)

Phase		Śastra and Stotra
1. Agniṣṭama,	अग्निष्टोम	12-12

2. Atyagniṣṭoma, अर्त्यांग्रष्टांम 13-13
3. Uktha, उक्थ 15-15
14. 4. Ṣoḍaśī, षोडशी 16-16
15. 5. Atirātra, अतिरात्रे 29-29
16. 6. Vājapaya, वाजपेय 17-17
17. 7. Āptoryāma, आप्तोर्याभ 32-32 (or 33-33)

In the first phase, i.e., in the Agniṣṭoma, we have 12 śastra and 12 stotra. As we proceed towards the succeeding phases, the number of Śastras (शास्त्र) and stotras (स्तोत्र) gradually increase, so much so, that in the seventh phase (i.e. when we come to the Āptoryāma), their number becomes 32 Śastras + 32 stotras (or even 33-33).

If one does not perform Uktha, then the number of Śastra and Stotra becomes 13-13 for atyagniṣṭoma, 15-15 for Ṣoḍaśī, 16-16 for Atirātra and 17-17 for the Vājapeya.

Ṛtviks or Priests in the Sacrifices

All the sacrifices pay full regards to all the four Vedas. People adept in different Vedas and participating in sacrifices are known as the Ṛtviks or priests. Each school of the Vedas is represented by four Ṛtviks who are differently named.

Veda	Leader	Ṛtviks
Ṛgveda	Hotṛ	(i) Hotṛ, (ii) Maitrā-varuṇa, (iii) Acchāvāk, (iv) Grāvaṣṭut (They recite in normal non-musical tone; their such recitations are known as *Śastra*.
Yajurveda	Adhvaryu	(i) Adhvaryu, (ii) Prati-prasthātā, (iii) Neṣṭṛ, (iv) Unnetṛ.
Sāmaveda	Udgātṛ	(i) Udgātṛ, (ii) Prastotṛ, (iii) Pratihartṛ, (iv) Subrāhmaṇya.
Atharvaveda	Brahmā	(i) Brahmā (ii) Brāhmaṇāc-chansi, (iii) Āgnīdhra, (iv) Potṛ

People, belonging to the *Kauṣītaki* school refer to a seventeenth priest (besides the sixteen mentioned above) also known as *Sadasya*. With several other attendants and assistants (their number goes to 10 extras, as camasādhvaryava upagātṛ, and other attendants).

School of Sāmaveda

There is more of mythology, rather than the history, attached to the traditions of the Sāmavedic school. After the divine revelations of the Vedas, thousands of years must have passed before the Saṁhitīkaraṇa of the Vedic texts took the formal or final shape: the devatās to the verses assigned, their prosodical form assumed their present form; the pada-pāṭha and saṁhitapāṭha (पदपाठ, संहिता पाठ) the division of the Vedas in maṇḍalas, Aṣṭakas, Kāṇḍas. Ārcikas, Sūktas, Adhyāyas, Anuvākas, Prapāṭhakaks, Daśatis and so on. Milllenia of years must have been passed between the age of the divine revelation and the Saṁhitīkaraṇa. The use of the Vedic verses in rituals, ceremonies, yajñas etc. belong to a still later period.

In the long long years of these traditions, grew and evolved the specialized schools of the Vedas.

The tradition says (though merely a hearsay, and not authentic) that the reputed seer Veda Vyāsa for the first time instructed another great seer Jaimini into the secrets of the Sāmaveda. Of course, this is a myth if this Veda Vyasa were the same as the author of the Uttara Mīmāṁsā (the Brahma Sūtras) and Jaimini the author of the Pūrva Mīmāṁsā. Then the knowledge passed from father to son successively.

Vyāsa → Jaimini → Sumantu → Sudhanvā – Sukarmā.

For this, see *Srimad Bhāgavata* (XII. 6.76);

सुकर्मा चापि तच्छिष्यः सामवेद नीर महान्।
सहसुं संहिता भेदं चक्रे साम्ना ततस्तु तम्॥

And thus, we are told, that perhaps one thousand schools (or recensions) of the Sāmaveda were available during the time of the Śrīmad Bhāgavata.

Another treatise, the *Cakravyūha Pariśiṣṭa* also refers to one thousand branches (*Śākhās*) of the Sāmaveda. By and by, most of them became obsolete on account of the negligence of the family-pupils:

सामवेदस्य किल सहस्त्र भेदा भवन्ति
अनध्यायेष्वधीयानास्ते शतक्रतु
वज्रेणाभिहताः प्रनष्टाः। शेषा प्रवक्ष्यामि

(Caraṇa vyūha, III)

Indra found that the pupils were reciting the verses on the holidays too (when they should not), he got angry, used his thunderbolt and destroyed such schools of the Sāmaveda.

The following branches still survived:

1. Āsurayaniya – आसुरायणीय
2. Vāsurāyaṇīya – वासुरायणीय
3. Vārtāntareya – वार्तान्तरेय
4. Prāñjala – प्राञ्जल
5. Ṛgvainavidha – ऋग्वैनविध
6. Prācīnayogya – प्राचीन योग्य
7. Raṇāyaniÿa – राणायनीय
8. Sāṭyāyanīya – शाटयायनीय
9. Sāṭyamudgala – सात्यमुद्गल
10. Khalvala – खल्वल
11. Mahākhalvala – महाखल्वल
12. Lāngala – लाङ्गल
13. Kauthum – कौथुम
14. Gautama – गौतम
15. Jaiminiya – जैमिनीय

Of these fifteen schools, at present only three survive:
1. Kauthuma 2. Rāṇāyanīya 3. Jaiminiya

Of these three also, the most popular is the Kauthuma branch. The Sāmaveda Saṁhitā, which we shall be following is the Kauthuma recension.

Kauthuma Śākhā	Rāṇayanīya Śākhā
1. No. of verses – 1875	1875
2. Classification in Prapāṭhakas	Classification in Adhyāyas
3. Hāu (हाउ) Rāi (राइ) pronounced.	Hāvu (हावु), Rāyi (रायि) pronounced.
4. Slight difference in reading as वाजेषु नो(Vājesu no)	वाजेषुणो(Vajeṣu ṇo)

The Rāyānīya Saṁhitā, for the first time published by G. Stevenson, London, 1842.

The Jaiminīya Saṁhitā was published by W. Caland and later on by Dr. Raghuvīra in Nagari script with proper accents.

Śrīpāda Damodar Šatavabekar published the Kauthuma Saṁhitā but he has simultaneously given the reading variations from Rāṇāyanītya and Jaiminīya Saṁhitās also.

The Jaimini Saṁhitā, according to Dr. Caland assigns 1687 verses to the Sāmaveda (i.e. 188 verses less than the two other Saṁhitās.)

The Kauthumī Saṁhitā gives the total number of lyrics as 2722, whilst the Jaimini Saṁhitā gives the total number of lyrics as 3681. From the "Grāmegeya" (ग्रामेगेय) and the "Āraṇya Gāna", "Saṁhitās, and from the Ūha – Uhya Gāna Saṁhitās, published by Banaras Hindu University, the total number of lyrics comes to be 2639.

V

THE BRĀHMAṆAS OF THE SĀMAVEDA SCHOOL

Eleven Brāhmaṇas are known of the Sāman school. They are more or less traditional treatises, written in classical prose, dealing with rituals and sacrifices in which Sāman verses were then used.

Of the eleven Brāhmaṇas, eight belong to the Kauthuma Śākhā and three to the Jaiminī–Śākhā.

(a) Kauthuma Śākhā –

(i) Tāṇḍya mahābrāhmaṇa
(ii) Ṣaḍ viṁśa Brāhmaṇa
(iii) Sāma Vidhāna Brāhmaṇa
(iv) Ārṣeya Brāhmaṇa
(v) Daivata Brāhmaṇa
(vi) Mantra Brāhmaṇa
(also known as Chāndogya Brāhmaṇa and Upaniṣad Brāhmaṇa).
(vii) Saṁhitopaniṣad Brāhmaṇa
(viii) Vaṁśa Brāhmaṇa

(b) Jaiminīya Sākhā –

(i) Jaiminīya Brāhmaṇa
(ii) Jaiminīya Ārṣeya Brāhmaṇa
(iii) Jaiminīya Upaniṣad Brāhmaṇa

Parallel to this literature, we know that (a) the *Ṛgveda school* has two Brāhmaṇas (i) Aitareya and (ii) Śāṅkhāyana (i.e. Kausītakī), (b) the *Yajurveda* (Śukla) has *Śatpatha Brāhmaṇa* of the Madhyandina and Kāṇva Śākha both. The Black or Kṛṣṇa Yajurveda has only one Brāhmaṇa – the Taittirīya Brāhmaṇa. The Atharvaveda has only one Brāhmaṇa, known as the Gopathe Brāhmaṇa.

The Āraṇyakas of the Sāmaveda School

The Jaiminīya Śākhā of the Sāmaveda School has one Āraṇyaka: Talavakāra Āraṇyaka (तलवकार).

We should remember that the Ṛgveda School has three Āraṇyakas:

(i) Aitareya Āraṇyaka (ऐतरेय),
(ii) Śaṅkhāyana Āraṇyaka (शांखायन), and
(iii) Kauṣītakī Āraṇyaka (कोषीतकी).

The Śukla Yajurveda school has the *Bṛhadaraṇyaka* of the Mādhyandina school, and similarly another *Bṛhadāraṇyaka* of the Kāṇva school.

1. *Tāṇḍya Mahābrāhmaṇa* – (Also named Pañca - Viṁśti Brāhmaṇa)

It belongs to the Kauthuma school of the Sāmaveda. No less than 177 Yajñas have been described in this voluminous treatise. There is a good deal of similarity between the treatment of the Tāṇḍya and the Taittirīya Brāhmaṇas. The Śrauta Sūtra of the Taittirīya (i.e. the Āpastamba) and the Katyāyana Śrauta Sūtras of the Kāṇva Śākha are very much based on the Tāṇḍya Mahābrāhmaṇa. (The Āśvalāyana and Bodhāyana Śrauta Sūtras of the Ṛgveda differ in this respect, and are not influenced by the Tāṇḍya.

Taṇḍy's treatment of sacrifices from the simplest ones to the Aśvamedha is elegant and precise. The 177 sacrifices treated in the Tāṇḍya Mahābrāhmaṇa are:

75 ekāha yāgas (one-day yāga)
34 ahīna yāgas
65 Satra yāgas
3 Agniṣṭoma, Dvdaśāha, and Gavāmayana
177

The Tāṇḍya Brāhmaṇa is also named as Pañca-Viṁiśati Brāhmaṇa (पञ्चविंशति ब्राह्मण), since it has 25 Adhyāyas or Chapters. There is a "*Ṣaḍviṁśa Brāhmaṇa*" also, of 26 chapters. Some of our scholars regard the Brāhmaṇa of 26 chapters as the second volume of the integrated Tāṇḍya Brāhmaṇa.

According to others, the Mahābrāhmaṇa of the Sāmaveda constitutes:

(i) 25 Adhyāyas of the Tāṇḍya
5 Adhyāyas of the Pañca-viṁśa
10 Adhyāyas of the Ārṣeya

40 Adhyāyas (cf.40 Adhyāyas of the Aitareya Brāhmaṇa of the Ṛg – School)

According to several other authorities the Mahābrāhmaṇa of 40 Adhyāyas = 25 of Tāṇḍya + 5 of Ṣaḍviṁśa + 8 of Chāndogya Up. + 2 Mantra Brāhmaṇa (of Secret Yāgas).

Details of the Tāṇḍya of 25 Chapters –

Adhyāya	No. of Khaṇḍas	Details
I	10	Includes Yajuḥ also, and the Stoma verses.
II	17	Nava-vidha Stomas and
III	13	30 Viṣṭutis.
IV	10	Gavāmayana.
V	10	
VI	10	Agnistoma Yāga
VII	10	(up to "the 7th Khaṇḍa of Adhyāya VIII only)
VIII	10	8th-10th Khaṇḍa deals with *Uktha.*
IX	10	*Daśarātra* in 1-2 Khaṇḍas. and *Prāyaścitta* 3-10 Khaṇḍas.
X	12	*Dvadaśāha* (Prāyanīya +
XI	11	Daśarātra + Udayāṇīya).
XII	13	(Adhyāyas X to XV).
XIII	12	Dvādaśāha continues.
XIV	12	
XV	12	
XVI	16	15 ekāhas.
XVII	13	16 ekāhas.
XVIII	19	11 ekāhas.
XIX	19	20 ekāhas.
XX	21	13 atirātra ekāhas and 4 ahīna yāgas.
XXI	15	5 Trirātras + 4 Caturātras + 3 pañcaratras, Total 12 ahīnas.
XXII	18	18 ahīna yāgas.
XXIII	28	28 Satra yāgas.

XXIV 20 19 Satra yāgas.
XXV 18 18 Satra yāgas.

Thus in all 75 ekāhas, 34 ahīna yāgas + 65 satra yāgas, one agniṣṭoma + 1 *dvādaśāha* + 1 gavāmayana; – in all 177 yāgas,

2. *Ṣaḍviṁśa Brahmaṇa,* षड्विंश ब्राह्मण – So often, this treatise is regarded as an appendix to the Tāṇḍya Brāhmaṇa – This treatise has 5 Adhyāyas or Chapters, and they essentially deal with five sacrifices (*Yāgas*) only – Four abhicāra yāgas (givers of अभिचारफल) – Syena-yāga (श्येन याग), Iṣu yāga (इषुयाग), Sandaṁśa-yāga (संदंश याग), and Vajra-yaga (वज्र याग). The fifth yāga is the Vaiśvadeva trayddeśa-rātra-Satra (वैश्वदोव त्रयोदशरात्र). Three Prapāṭhakas or sections are devoted to these five yāgas and the rest to Sandhyā – performance (सन्ध्यानुष्ठान); and Prāyaścitta or atonement (शान्तिप्रकरण, प्रायश्चित्त); the extra-ordinary (अद्भुत ब्राह्मण, or peace-invoking verses. At the very beginning it has given verses of invokation to Subrahmaṇya (सुब्रह्मण्य) one of the epithets of Indra.
3. *Sāma-vidhāna Brāhmaṇa,* सामविधान ब्राह्मण – This treatise consists of three Adhÿayas or Chapters. It prescribes Sāman recitations, Homa or the fire-rituals of offerings etc. for these persons who are not entitled to perform the Soma-yajñas described earlier in this chapter. This treatise is known the "Sāma-Vidhāna", since it deals with fruits of actions, visible or invisible (दृष्ट and अदृष्ट).
4. *Ārṣeya Brāhmaṇa,* आर्षेय ब्राह्मण – This treatise has three chapters or adhyāyas, containing 28, 25 and 29 Khaṇḍas respectively. Before the recitation of the Sāmans, one should know what Ṛṣi (the mantra-draṣṭā, the expounder of the mystic meaning) and what the Chanda or metre is. Since one must invoke the name of the Ṛṣi (a historical person) – this Brāmhaṇa has been known as "the *Ārṣeya*". The author of this Brāhmaṇa utilizes the verses of only the *Pūrvarcika,* i.e. the first Book of the Sāmaveda.
5. *Devatā-dhyāya-Brāhmaṇa,* देवता ध्याय ब्राह्मण – It specially invokes the *devatās* of the Sāmans, and hence its name: "*Devatādhyāya*", and is a book of 4 Khaṇḍas. It refers to the ten devatās of the Sāman-Chants, and then further

introduces three specific devatās, and finally one devatā.

The book also gives the names of devatās, chandas, number of syllables or letters of the Sāma-Vidhānas and similar other details. The Brāhāmaṇa particularly invokes the devatās.

6. *Mantra Brāhmaṇa*, मंत्र ब्राह्मण – This is also known as the Chāndogya Brāhmaṇa or even the Chāndogya Upaniṣad. In its first two Prapāṭhakas, the verses pertaining to the mystic rituals (गुह्यकर्म) are given. The Upaniṣad occupies the rest 8 Adhyāyas (for details, see the *Chāndogya Upaniṣad)*.
7. *Saṁhitopaniṣad Brāhmaṇa*, संहितोपनिषद् ब्राह्मण – It has five Khaṇḍas, devoted to the Upanayana, or the sacred thread-ceremony and it expects, that throughout ones life, the Yajamāna would read and practice this upaniṣad. The Saṁhitā is two fold, one devoting to the Ṛk and the Sāman. It incorporates Deva, Asura and Ārṣa of the ārcika and Gāna Saṁhitā. The book ends with the Guru-Dakṣiṇā ritual (offerings and presents to the preceptor).
8. *Vaṁśa Brāhmaṇa*, वंश ब्राह्मण– It is a book of 3 Khaṇḍas, in which is outlined the ancestory of the preceptors.

It would be interesting to note that the text refers to two types of births. (i) from parents (ii) from the Gāyatrī the mother (गायत्री माता), and preceptor or Ācāryas the father.

Brāhmaṇas of the Jaimini School

1. *Jaiminīya Brahmaṇa*,

   The book is in three parts:

   Part I – 360 Khaṇḍas
   Part II – 437 ''
   Part III – 385 '' ; Total 1182 Khaṇḍas.

   Another account is as follows (Baroda Gaekwad Institute Library).

Maha-Brāhmaṇa	360 Khaṇḍas	Ahīna Brāhamaṇa	Khaṇḍas 99
Dvādaśāha	388	Satra	37
Mahāvrata	151	Ārṣeya	84

Ekāha	151	Upaniṣad	154
Total No. of Khaṇḍas			1424

This Jaiminīya Brāhmaṇa is supposed to have been edited by Maharsi Jaimini, an expounder of the Sāman School and his pupil Talavakāra (तल्वकार*).

2. *Jaiminīya Ārṣeya Brāhmaṇa,* जैमिनीय आर्षेय ब्राह्मण – The treatise has 84 Khaṇḍas – This may be regarded as Ṛsi – Index of the Talavakāra school. It gives the list of the names of Ṛṣis (seers) of Āgneya – Sāmaparva, etc. of grāmegeya (ग्रामेगेय) and the Āraṇya - chants (आरण्यगान). Each verse has only one Ṛṣi in this respect, this Ārṣeya Brāhmaṇa of the School of Jaiminī differs from the Ārṣeya Brāhmaṇa of the Kauthuma school in which a verse is devoted to more than one Ṛṣi.
3. *Jaimini Upaniṣad Brāhmaṇa and Talavakāra Āraṇayaka* – This treatise has four Adhyāyas, with a number of Anuvākas and Khaṇḍas:

Adhyaya –	No. of Anukvākas	No. of Khaṇḍas.
I	18	60
II	5	15
III	7	42
IV	12	28
Total	42	145

The well-known *Kena-Upaniṣad* is a fragment of this Brāhmaṇa which constitutes the tenth anuvāka of the Adhyāya IV, and which has four Khaṇḍas in all. (Kenopaniṣad ends in four Khaṇḍas).

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*See the Colophony.

उज्जहारा गमाब्धोधेर्यो धर्मामृतमञ्जसा।
न्यायै निर्मथ्य भगवान् स प्रसीदतु त्रैमिनिः।
सामाखिलं सकल वेदगुरोर्मुनीन्द्राद्
व्यासादवाप्य भुवि येन सहस्रशाखम्।
व्यक्तं समस्तमपि सुन्दरगीत रागं
तं जैमिनिं तल्वकारगुरूं नमामि॥

Śrauta-Sūtra of Lātyāyana – Just as we have the Baudhāyana Śrauta Sūtra, belonging to the Kṛṣṇa Yajurveda, the Mānava Śrauta Sūtra, the Āpastamba Śrauta Sūtra, and the Kātyāyana Śrauta Sūtra belonging to the Yajurveda schools, similarly we have the Ḹaṭyāyana Śrauta-Sūtra (लाट्यायन श्रैतसूत्र), belonging to the Sāmaveda school. It lays down the duties of the Udgātṛs, the Sāmavedic priests, in various, Soma sacrifices. It was first published by the Asiatic Society of Bengal in 1972 and has a commentary by Agnisvāmī. It has been edited by Ānanda Chandra Vedavāgīsa. It has been recently published by Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi-55, (1982), with a new Appendix by C.G. Kashikar with corrections and emendations to the Sūtra-text. These corrections were exhaustively suggested by W. Caland (ZDMG, L, II p. 427, Leipzig, 1898) and also by Parpola (The Śrauta Sūtras of Lātÿayana and Drāhyayāṇa and their Commentaries Vol. I. 1. General, Introduction pp. 20-21, Helsinki, 1968).

The book ends in ten prapāṭhakas, each having several Khaṇḍikas as outlined below:

Prapāṭhaka	No. of Kaṇḍikas	No. of Sūtras in the Prapāthakas
I	12	313
II	12	263
III	12	246
IV	12	249
V	12	202
VI	-12	251
VII	13	255
VIII	12	274
IX	12	263
X	20	307
Total	129	2623

The high lights of this Śrauta Sūtra are: Ṣongs prior to the attrition of fire, during the attrition, during smoke, and while

in flames; agniṣṭoma, agnihotra, atirātra, adhvaryu, abhiplava, abhistobha, avabhṛtha, aśvamedha, udgātṛ, udgītha, upasthāna, upasada, audumbari, gavāmayana, gana of varieties, catuṣṭoma, camasa, carma, japa, dāna, dīkṣa, dhyāna, nārāśaṁsa, nidhāna, patnīśātā, paryāya, puroḍāśa, pratihāra, pratihartta, prastāva, prastotā, Brāhmaṇa, bhakṣaṇa-bhojana, mantra, mahāvīra, yajana, Yajamāna, yajña, yāga, yūpa, ratha, rathantara, rājā, vahiṣpavamāna, vāk, vājapeya, grāva, viśvajita, viṣṭuti, vrātya, sañjña, satra, savana, stotra, stobha, stoma, havih, hiṅkāra, hotṛ, and homa.

VI

SĀMA TRADITIONS AND THE ENGLISH TRANSLATORS

Ralph T.H. Griffith prefaced his translation of the Sāmaveda into English on May 25, 1893 at Kotagiri, Nilgiri. "The Sāmaveda or the Veda of Holy Songs", as Griffith says, "third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturg· al importance to the Ṛgvẹda or a Veda of the Recited Praise. Its Saṁhitā, or metrical portion consists chiefly of hymns to be chanted by the Udgātṛ priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies, in which they were to be employed. In these compiled hymns, there are frequent variations of more or less importance, from the text of the Ṛgveda, as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛgveda.

"In singing, the verses are still further altered by prolongation, repetition and insertion of syllables and various modulations, rests and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the *Grāmegeya-gāna* or congregational and the *Āraṇyagāna* of Forest Song-book, follows the order of the verses of part I, of the Saṁhitā, and two others, the Ūhagāna, and the Uhyagāna, of part II. This part is less disjointed than part I, and is generally arranged in triplets where first verse is often the repetition of a verse that has incurred in Part I."

Grifffith further says, "There is no clue to the date of compilation of the Sāmaveda hymns, nor has the complier's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into

India, but was required for guidance and use in the complicated rituals elaborated by the invaders after their expansion and settlements in their new houses." Of course, we refrain from making any comment on such conjectures of controversial nature.

Griffith then proceeds as follows:

"There are three recensions of the text of the Sāmaveda Saṁhitā, the *Kauthuma* Śakha or a recension as current in Gujerat, the *Jaiminīya* in the Carnatic, and the *Rāṇa–„ Yaniya* in the Mahratta country (Mahārāshtra).

„A translation, by Dr. Stevenson (the Rev. J.) of the *Rānāyanīya* recension or, rather a free version of Sāyana's parapharase was edited by Prof. Wilson in 1842; in 1848, Prof Benfey of Gottingen, brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-1978, Pandit Satyavrata Sāmaśrami of Calcutta published in *Biblotheca Indica,* a most meritorious edition of the Saṁhitā according to the same recension, with Sāyaṇas commentary, portions of the Song books and the other illustrative matter.

Griffith followed Benfey's text, and made much use of his glossary and notes. (This edition of the *Sámaveda* Saṁhitā, with Sāyana's commentary and other details by Satyavrata Sāmaśramī Bhattacharya has recently been reprinted by Messrs. Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi in five volumes. (1983).

An edition of the Rev. J. Stevenson's translation of the Sāmaveda of 1961 Indological Book House D 38/26 Hauz Katra, Varanasi is also available. An edition was also published seventy years ago or so from Calcutta. Stevenson, in his preface, writes about the Soma-yāga, at which the Sāmaveda verses were recited as follows: "When any one has determined to perform the moon-plant sacrifice, he invites Brahmins of the three principal classes – Ṛgvedī, Sāmavedī, and Yajurvedī Brāhmaṇas. The Atharvavedī's are not admissible, because it is said, their profession being to destroy enemies, their presence would be inauspicious.

"The first thing to be done is to collect the moon-plant (Soma creeper) - *Sarcosterma Viminalis*, and the araṇi-wood

for kindling the sacred fire (*Bremna Spinosa*), and this must be done in a moonlight night, and from the tableland on the top of a mountain. The moon-plants must be plucked up from the roots, not cut down, and after being stripped of their leaves, the bare stems are to be laid on a cart drawn by two rams or the goats and by them to be brought to the house of the Yajamāna, the institutor of the sacrifice, for whose special benefit and at whose expense all the ceremonies are performed. The stems of the plants are now deposited in the hall of oblation. Although the caul of the ram must form the part of oblation, *I find nothing in the Veda about killing of the animal,* but I am told it is the practice to kill both of the rams." There is a *abhanga* of Tukaram where he refers to the muzzling of the ram, and the beating of it to death by the fists of the Brāhmaṇas. Stephenson gives the translation of these Marathi lines:

"Beat to death the ram you've muzzled,
And offer the Soma with Sacred song,"
So they say, but yet I'm puzzled
And half-suspect such worship;
For rites like these are at best but scurvy
That turn religion topsy-turvy.

Of course, the Vedic texts do not sanction such horrible oppressions.

Stevenson further writes:

"Should the animal during the above-mentioned operation utter the least sound, the omen is most inauspicious. I am told that after flaying the ram, and separating the caul, the flesh is cut into small pieces and cooked, being made into meat-balls with flour. One Brāhmaṇa informant told me that they swallow these balls whole; another that they simply apply them to the tip of their tongue." Of course, Svami Dayānanda stood alone in opposing such oppressive heinous practices in the name of religion.

Stephenson further describes the Soma-sacrifice; "The moon-plant stalks when brought into the hall of oblation, are bruised by the Brāhmaṇas with stones, and then put between two planks of wood, that they may be thoroughly squeezed and the juice expressed. The stalks, with their expressed juice,

are then placed over a strainer made of goat's hair, sprinkled with water, and squeezed by the fingers of officiating Brāhmaṇas, one or two of which must be adorned with flat gold rings. The juice mixed with water, now makes its way through the strainer, and drops into the *Droṇa-kalaśa*, the receiving vessel placed below, and situated at that part of the Yajnavedi, called the *Yoni* or womb - a name I conjecture, given sometimes to the vessel itself. Though properly belonging to the place where it rests. The juice, already diluted with water, is in the Droṇa Kalaśa, further mixed with barley, clarified butter and the flour of a grain called by the Marathas *wari*, the Sanskrit names of which are nīvāra and *tṛṇa-dhānya*. It is now allowed to ferment till a spirit is formed, after which it is drawn off for oblations to the gods in a scoop called *Sruc* (स्रुच्), and in the laddle called *Camasa* (चमस) for consumption by the officiating Brāhmaṇas. The vessel, the scoop and ladle are all made of the wood of Catechu-tree (*Mimosa Catechu* . Nine days are mentioned in the *Bhāṣya* as required for the purificatory rites; but how many precede, and how many follow, I do not know. There are three oblations offered daily; one early in the morning (प्रातःसवन), one at noon (माध्यन्दिन सवन) and one at night or in the evening (तृतीय सवन)[1]. The Soma when properly prepared, is a powerful spirit, it is said in this Veda to have intoxicated "Śukra, the Guru (preceptor) of the Daityas - to have made even Indra's face turn all awry while he was drinking it, and by its exhilarating principle, to have furnished him with that might, without which he could not have subdued the enemies of the gods."

Seven classes of Priests at the Soma Yāga - Six priests and seventh the Yajamana, constitute the participants in the Soma sacrifice: *Hotā*, who chants the hymns of the Ṛk; *Udgātā*, who sings the verses of the Sāma; Potā, who prepared the materials for oblations; *Neṣṭa* or *Kartā*, who pours the Soma, clarified butters, etc. into the sacred fire; the

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1. प्रातः सावे धिया वसो (Rv. I.28.1), माध्यन्दिने सवने जातवेदः (1.28.5.); also प्रातः सावे, माध्यन्दिनस्य सवनस्यु तृतीयेधानाः सवने (1.52.4;5).

Brahmā or Upadrṣṭā, who superintends, and directs all the ceremonies; the *Rakṣa*, who with a *vajra* or club of palāśa wood, whose head is studded with spikes, stands at the door to ward off improper visitants. These with the Yajamāna, or institutor of the sacrifice, form the seven classes of priests at Somayāga."[2]

Sacred Fire

Stevenson further writes about the sacred fire as follows:

"The sacred fire ought always to be kept burning in a Brāhmaṇa's house. The stricter sort accordingly always keep one fire burning, and some who are rich maintain three. The fire kept alive by all rigid Brāhmaṇas is called the *Garhapati* (गार्हपति) or household guardian. It is fed with *palāśa* wood (Butea frondosa), and no other should be used. Twenty-one pieces, each a cubit long are directed to be got ready against a sacrifice. At the commencement of the Soma-yāga, fire is transferred from the Gārhapati (rather *Gārhapatya,* गार्हपत्य) to the Dakṣina Agni (दक्षिणाग्नि) or the "Southern fire", and to the Āhavaniya (आहवनीय) or "oblation receiving fire", which is the most easterly of the three. Fire from heaven, obtained either from the lightning or from the Sun, though by what process is not said, should also be added; and fire procured from the *araṇi-wood* is to be joined to the other two; so that there are three different kinds of fire in each Kuṇḍa or the fire-place. The process by which fire is obtained from wood is called *churning* (*agni-manthana,* अग्निमन्थन), as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one place of araṇi-wood into another by putting a string tied to it with a jerk with the one hand, while the other is slackened and so on alternately till the wood takes

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2. There are four priests: the adhvaryau, the hotṛ, the brāhmaṇ and agnīdhra, besides the sacrificer (yajamāna); the yajamāna brings the fire from the gārhapatya to the ahavanīya, the adhvaryu murmus the verse (Mānava Śr. Sū I.1.1.9-12).

fire. The fire is received on cotton or flax held in the hand of an assistant Brāhmaṇa".

Stevenson gives a first hand account of what he saw in the Soma-yāga in our Mahārāṣṭra State one hundred years back. What he saw, was not traditionally authoritative. Only a few remnants are left of what was practised over one thousand years back; even that tradition was a modulated polluted form of the Vedic Age. The Soma-yāgas were rare in our Nineteenth Century, for, Stevenson writes, "Since the English occupation of the Maratha country, the Soma-yāga has been three times performed within its boundaries; once at Nasik, once at Pune, and once at Sattara."

The Vedic Gods

Stevenson speaks of the Vedic gods. Indra occupies the highest position; Viṣṇu, the younger brother of Indra, an inferior one; Agni, the god of fire; Indra, again the personified firmament; Mitra the Sun; Vāyu the Wind; the Sun has several names: Viṣṇu, Varuṇa, Pūṣan; Āditya etc; Váruṇa, god of oceans, Yama, the god of infernal regions; the Aśvinau (the twins), the Beta and Gamma Arietis (the twin constellations); Aditi, Sarasvatī and Anumatī or Yamuna. (Iḍā, Bhārati, and Sarasvatī also.), the female divinities (perhaps Yamuna – Aṁśumatī); the *Āpaḥ* or waters (feminine used in plural); the wife and sisters of Agni; the Ṛbhu or defied Brāhmaṇas; Garuḍa (or Suparṇa-Garutmān) or the deified eagle; and others.

The Style of the Sāmaveda

Stevenson in his Preface has made a few significant remarks: "The style of the Veda is very antiquated, compared with that of the Purāṇas and Śāstras, and even the Upaniṣads, though these last are called a part of the Vedas. The style of the Chāndogya Upaniṣad, though that work be said to belong to the Sāmaveda, is as different from that of the Saṁhitā, as the style of Chaucer is from that of Pope. In a word, a very slight inspection shows the two treatises *to belong to quite different eras of the*

language. I have, while making the translation, collected above two thousand words, many of them of frequent occurrence, which are quite distinguished by their uncommon inflexious, or not to be found even in Wilson's Second edition of his *Sanscrit Dictionary* – a very comprehensive digest, it will be admitted, of words current in the usual dialect of the language."

The Use of the Ṛk in the Sāmaveda

For the Western World, it appears that Stevenson is the first person who found that most of the verses of the Sāmaveda occur in the Ṛgveda. The names of the Ṛṣis are also common. Of course, Stevenson is wrong when he regards these *Ṛṣis* (whose names are associated, with the mantras) as the authors of the verses. "The commentator (Sāyaṇa) for about two-thirds of the First Part (the *Purvārcika*) mentions the author (the Ṛṣi). I have searched in the Ṛks for all the verses ascribed to Madhuchandas, getā, and Śunaḥśepa, and found the whole...."

CONCORDANCE OF ṚK AND SĀMA

Of course, Griffith's translation (1963 print). The Chowkhambā Sanskrit Series, Varanasi, gives a complete list of the concordance of the Ṛk and the Sāma verses, and the following 78 verses not found in the Ṛgveda:

Serial No	Pūrvāreika Serial No.	Serial No			
10	1.1.1.10	231	3.1.4.9	435	5.1.5.9
63	1.2.2.1	288	3.2.5.6	437	5.2.1.1
82	1.2.4.2	294	4.1.1.2	438	5.2.1.2
90	1.2.4.10	298	4.1.1.6	441	5.2.1.5
92	1.2.5.2	299	4.1.1.7	442	5.2.1.6
93	1.2.5.3	305	4.1.2.3	444	5.2.1.8
154	2.2.1.10	321	4.1.3.9	445	5.2.1.9
172	2.2.3.8	327	4.1.4.5	446	5.2.1.10
177	2.2.4.3	336	4.1.5.5	449	5.2.2.3
190	2.2.5.6	337	4.1.5.6	450	5.2.2.4
196	3.1.1.3	353	4.2.2.2	453	5.2.2.7

209	3.1.2.6	356	4.2.2.5	456	5.2.2.10
212	3.1.2.9	361	4.2.3.2	458	5.2.3.2
224	3.1.4.2	369	4.2.3.10	464	5.2.3.8
226	3.2.4.4	372	4.2.4.3		

Uttarācika

952	3.1.22.1	1769	9.1.2.2
953	3.1.22.2	1770	9.1.2.3
954	3.1.22.3	1825	9.2.4.1
1300	5.2.8.3	1828	9.2.7.1
1301	5.2.8.4	1829	9.2.7.2
1302	5.2.8.5	1830	9.2.7.3
1303	5.2.8.6	1831	9.2.8.1
1503	7.1.6.1	1832	9.2.8.2
1504	7.1.6.2	1833	9.2.8.3
1654	8.1.14.1	1843	9.2.12.1
1655	8.1.14.2	1844	9.2.12.2
1656	8.1.14.3	1845	9.2.12.3
1708	8.2.19.1	1860	9.3.4.3
1709	8.2.19.2	1864	9.3.6.1
1710	8.2.19.3	1865	9.3.6.2
1768	9.1.2.1	1869	9.3.7.3
		1871	9.3.8.2

VII
METRES AND PRAGATHA
Metres of the Sāmaveda Verses

We have given a detailed account of the Vedic Prosody in our introductions to the English Translation of the Ṛgveda and the Yajurveda on the basis of the *Chanda,* the Vedāṅga of Maharṣi piṅgala.

In the *Sāmaveda,* the metres used are: (Of course, their sub-classifications also):

First Saptaka

Gāyatri	–	Syllables 24
Uṣṇika	–	28
Anuṣṭup	–	32
Bṛhati	–	36
Paṅkti	–	40
Triṣṭup	–	44
Jagatī	–	48

1. *Gāyatrī* – It is usually of three pādas, in which syllables are divided as 8+8+8 = 24

In special cases the gāyatrī may be of one pāda, or two pādas, or of three pādas or of four or five even and then it is known as eka-padā, dvi-padā, tripadā, catuṣpadā or pañcapadā.

Nicṛd gāyatrī	: If one syllable less, 24 – 1 = 23
Bhūrik gāyatrī	: If one syllable excess, 24 + 1 = 25
Virāṭ gāyatrī	: If two syllables less, 24 – 2 = 22
Svarāt-gāyatrī	: If two syllables excess, 24 + 2 = 26

(This nomenclature is applicable to other metres also).

± 1 Bhūrik, nicṛd

± 2 Svarāḍ, virāḍ.

1. Pāda-nicṛt gāyatrī	–	Syllables 7 + 7 + 7 = 21
2. Atipāda-nicṛd	–	Syllables 6 + 8 + 7 = 21
3. Ati-nicṛt	–	Syllables 7 + 6 + 7 = 20
4. Hrasīyesī	–	Syllables 6 + 6 + 7 = 20
5. Vardhamāna	–	(a) Syllables 6 + 7 + 8 = 21
	–	(b) Syllables 8 + 6 + 8 = 22
6. Pratiṣṭha	–	Syllables 8 + 7 + 6 = 21

7. Vārāhī	– Syllables 6+9+9=24
8. Nāgī	– Syllables 9+9+6=24 (reverse of vārāhī)
9. Yava-madhyā	– Syllables 7+10+7=24
10. Pipīlikā-madhyā	– Syllables 9+6+9=24
11. Uṣnig-garbhā	– Syllables 6+7+11=24
12. Bhūrig-gāyatrī	– Syllables 8+10+7=25
13. Dvipād-virāṭ	– Syllables 11+11+11=33
14. Catuṣ-pāda	– Syllables 6+6+6+6=24
15. Pada-paṅkti	– Syllables (i) 5+5+5+5+5=25 Syllables (ii) 5+5+5+4+6=25 Syllables (iii) 5+5+5+5+6=26
16. Dvipadā virāt	(i) Syllables 12+12=24 (ii) Syllables 8+8=16
17. Dvipadā virāt	– Syllables 9+9=18
18. Ekapadā virāt	– Syllables 10 (भद्रं नो अपि वातय मनः Ṛv. X. 20.1)

2. *Uṣṇik* – It is a metre of 28 syllables, and follows Gāyatrī in the series of metres (24+4=28). A most popular variety of this uṣṇik is *Kakup* (ककुप्) with syllables 8+12+8=28.

युष्माकं एमा रथाँ अनु मुदे दधे मरुतो नीरदानवः।
वृष्टी द्यावो यतीरिव॥ (Ṛv. V. 53.5)
(8+12+8)
सुदेवः समहासति सुवीरो नरोमरुतः स मर्त्यः।
मं त्रायध्वे स्याम ते॥ Ṛv. 5.53.15

The syllables are 8+11+7=26, and hence it is virāṭ-kakup.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छुस॥ (Sāma, 1389)
(7+12+8=27, hence nicṛd-kakup).

In one of the pragāthas (1389-1390), in the Sāmaveda, it is paired with a bhūrik-bṛhatī (36+1=37) syllables.

न की रेवन्त˚ सख्याय बिन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि तदनु˚ समूहस्यादि त्पितेव हूयसे॥
(18+19=37 syllables; bhūrik-bṛhatī).

Other varieties of uṣṇik

1. *Purā-uṣṇik,* पुर-उष्णिक् 12 + 8 + 8 = 28
2. *Paro-uṣṇik,* पुरो,ऽउष्णिक् 8 + 8 + 12 = 28
3. *Kakum-nyaṅkaśirā,* ककुम्न्यङ्कु शिरा, 11 + 12 + 4 = 27 syllables.
4. Tanuśira, तनुशिरा, 11 + 11 + 6 = 28
5. Pipīlikā-madhyā, पिपीलिका-मध्या, 11 + 6 + 11 = 28 syllables.
6. Catuṣpadā uṣṇik, चतुष्पादः उष्णिक्, 7 + 7 + 7 + 7 = 28 syllables.
7. Anuṣṭub-garbhā, अनुष्टुब्-गर्भा, 5 + 8 + 8 + 8 = 29 syllables.

3. Anuṣṭup is a metre of 28 syllables very much popular in later Sanskrit verses: 8 + 8 + 8 + 8 (the epic metre of Vālmīki). We give below in short the classification of the Vedic *anuṣṭups*.
   (i) Purastāj-jyotiḥ (a) of tripādas:
   Syllables 8 + 12 + 12 = 32
   (ii) Madhye-jyotih (pipīlikā-madhyā):
   Syllables 12 + 8 + 12 = 32
   (iii) Upariṣṭāj-jyotiḥ (Kṛti): Syllables 12 + 12 + 8 = 32
   (iv) Kāvirat: Syllables 9 + 12 + 9 = 30
   (v) Naṣṭa-rūpa: Syllables 9 + 10 + 13 = 32
   (vi) *Virāṭ* – (a) Syllables 10 + 10 + 10 = 30
   (b) Syllables 11 + 11 + 11 = 33
   (vii) Catuṣpāda anuṣṭup: Syllables 8 + 8 + 8 + 8 = 32
   (viii) Pādairanuṣṭup: Syllables 7 + 7 + 7 + 7 = 28
   (ix) Mahāpāda paṅkti: Syll. 5 + 5 + 5 + 5 + 5 + 6 = 31

We shall again give a special note on the Virāṭ metres in the Sāmaveda just as the Kakup is a very special class of uṣṇik, *Virāṭ* has its own importance among *anuṣṭups*.

4. Bṛhatī

The Bṛhatī metre itself has a large number of variations, and hence named differently. The Anuṣṭup metre is of 32 syllables, and in series, it is followed by Bṛhatī of 32 + 4 = 36 syllables – this when distributed in quarters means 9 + 9 + 9 + 9 syllables.

Sometimes, another bṛhatī is equally popular with syllables 10 + 10 + 8 + 8 = 36. We shall give a few more prominent bṛhatīs.

1. *Purastād-bṛhatī:* 12 + 8 + 8 + 8 = 36
2. *Urobṛhatī.* the same as *skandhogrīvī* or *nyaṅkusārini:* 8 + 12 + 8 + 8 = 36
3. *Pathyā, siddhā (skandhogrīvī):* 8 + 8 + 12 + 8 (reverse of urobṛhatī).
4. *Upariṣṭād bṛhatī* : 8 + 8 + 8 + 12 = 36
5. *Vistāra bṛhatī:* 8 + 10 + 10 + 8 = 36
6. *Viṣamapadā bṛhatī* : 9 + 8 + 11 + 8 = 36
7. *Maha-bṛhatī, satobṛhatī or tripadā bṛhatī* : 12 + 12 + 12 = 36

5. *Paṅkti* – The paṅkti metre follows the bṛhatī, and has normally 36 + 4 = 40 syllables. Usually it is of *four* pādas (the word *paṅkti* means a grouping of five). We have the following varieties of the paṅkti metre:

(i) *Sataḥ-paṅkti* – Syllables 12 + 8 + 12 + 8 = 40. In literature we find its peculiar names –
Sataḥ-panktī: pisū, unīsū, jasū,
Bṛhatī-paṅkti: ṛkpra, ṛkṣa, vemācha
Siddha-paṅkti or Vistāra–paṅkti: unisū.
Siddha-vistāra-paṅkti: nisū.

(ii)	Āstāra-paṅkti – syllables	8 + 8 + 12 + 12 = 40
(iii)	Prastāra-paṅkti – Syllables	12 + 12 + 8 + 8 = 40
(iv)	Sanstāra–paṅkti – Syllables	12 + 8 + 8 + 12 = 40
(v)	Vistāra-paṅkti – Syllables	8 + 12 + 12 + 8 = 40
(vi)	Ārṣi-paṅkti – Syllables	12 + 12 + 10 + 10 = 44
(vii)	Virāṭ-paṅkti – (a) Syllables	10 + 10 + 10 + 10 = 40
	(b) Syllables	10 + 10 + 10 = 30
(viii)	Pathyā-paṅkti – Syllables	8 + 8 + 8 + 8 + 8 = 40
(ix)	Pāda-paṅkti – Syllables	5 + 5 + 5 + 5 + 5 = 40
(x)	Akṣara-paṅkti – Syllables	5 + 5 + 5 + 5 = 20
(xi)	Jagatī-paṅkti – Syllables	8 + 8 + 8 + 8 + 8 + 8 = 48

6. *Triṣṭup* – It follows the paṅkti metre and has normally 44 syllables (11 + 11 + 11 + 11) in four pādas. We have several classes of triṣṭups, as given below:

(i)	Jagatī-triṣṭup: Syllables	12 + 12 + 11 + 11 = 46
		or 11 + 11 + 12 + 12 = 46
(ii)	Abhisāriṇī – Syllables	10 + 10 + 12 + 12 = 44

(iii) Virāṭ-sthāṇa – Syllables (a) 9 + 9 + 10 + 11 = 39
(b) 10 + 10 + 9 + 11 = 40
(c) 9 + 10 + 11 + 11 = 41
(iv) Virāḍ-rūpa – Syllables 11 + 11 + 11 + 8 = 41
(v) Purastāj-jyotiḥ (I) – Syllables 8 + 12 + 12 + 12 = 44
(vi) Madhya-jyotiḥ (I) – Syllables (a) 12 + 8 + 12 + 12 = 44
(b) 12 + 12 + 8 + 12 = 44
(vii) Upariṣṭāj-jyotiḥ (I) – Syllables 12 + 12 + 12 + 8 = 44
(viii) Purastāj-jyotiḥ – Syllables 8 + 11 + 11 + 11 = 41
(ix) Madhya-jyotiḥ (II) – Syllables (a) 11 + 8 + 11 + 11 = 41
(b) 11 + 11 + 8 + 11 = 41
(x) Upariṣṭaj-jyotiḥ (II) – Syllables 11 + 11 + 11 + 8 = 41
(xi) Purastāj-jyotiḥ (II) – Syllables 11 + 8 + 8 + 8 + 8 = 43
(xii) Madhya-jyotiḥ (III) – Syllables 8 + 8 + 11 + 8 + 8 = 43
(xiii) Upariṣṭāj-jyotiḥ (III) – Syllables 8 + 8 + 8 + 8 + 11 = 43
(xiv) Maha-bṛhatī or pañca-padā tristup – 12 + 8 + 8 + 8 + 8 = 44
(xv) Yava-madhyā triṣṭup – Syllables 8 + 8 + 12 + 8 + 8 = 44
(xvi) Panktyuttarā (virāṭ-pūrvạ) – Syllables 10 + 10 + 8 + 8 + 8 = 44
(xvii) Dvipadā-triṣṭup – Syllables 11 + 11 = 22

7. *Jagatī* – This metre of 48 verses follows the triṣṭup metre. It is the last metre of the First Saptaka. Normal Jagatī has 48 syllables arranged in four pādas : 12 + 12 + 12 + 12. The other classes of the Jagatī have been given below:

(i) Upajagatī – Syllables 12 + 12 + 11 + 11 = 46
(ii) Purastāj-jyotiḥ (I) – Syllables 8 + 12 + 12 + 12 = 44
(iii) Madhya-jyotiḥ (I) – Syllables a) 12 + 8 + 12 + 12 = 44
(b) 12 + 12 + 8 + 12 = 44
(iv) Upariṣṭāj-jyotiḥ (I) – Syllables 12 + 12 + 12 + 8 = 44
(v) Mahā-Sato-bṛhati (pañca-padā jagatī) – Syllables 8 + 8 + 8 + 12 + 12 = 48
(3 padas of 8, 3 or 12 syllables arranged in any order).
(vi) Purastāj-jyotiḥ (II) – Syllables 12 + 8 + 8 + 8 + 8 = 44
(vii) Madhya-jyotiḥ (II) – Syllables 8 + 8 + 12 + 8 + 8 = 44
(viii) Upariṣṭāj-jyotiḥ (II) – Syllables 8 + 8 + 8 + 8 + 12 = 44
(ix) Satpadā-mahā-paṅkti – Syllables 8 + 8 + 8 + 8 + 8 + 8 = 48

(x) Mahā-paṅkti (II) – Syllables 8+8+7+6+10 +9=48
(xi) Vistāra-paṅkti (pravraddha-padā) –
Syllables 6+6+6+6+6+6+6+6 = 48
(xii) Dvipadā jagatī – Syllables 12+12=24

In the Purvāreika, the metres are not used in any regular order. For example, Gāyatri metre verses are followed, say in the Adhyaya V, by Triṣṭubh metre verses, and the Uṣṇik - Kakup metre (8 + 12+8) comes in the end.

In the *Uttarārcika*, in the Prātaḥ Savana verses, Gāyatrī, Bṛhatī and Triṣṭup metres have been used.

In the Ārbhave Pavamāna Stotra, Anuṣṭup and Jagatī metres have been used. (Ārbhava=pertaining to Ṛbhus).

In the Uktha Stotra, Uṣṇik metre has been used.

VIRĀṬ METRE IN SĀMAVEDA

It must be remembered that *Kakup* is special type of *Uṣṇik* metre, with 28 syllables arranged in three padās or caraṇas as 8 + 12 + 8.

Virāṭa is also a particular metre, as if with an independent status with 30 syllables arranged in three *caraṇas* (feet or pāda) of 10 syllables each. It belongs to the class of *anuṣṭup* (28 + 2) i.e. virāḍ-anuṣṭup.

The word *virāṭ* is confusing. It is used in three connotations:

(i) a metre in which 30 syllables are arranged as 10 + 10 + 10 in three pādas.
(ii) also the metre which has the distribution as 11 + 11 + 11 in three pādas.
(iii) also any metre in which we have two syllables less than the prescribed one. Thus *virāṭ* – gāyatrī with 24 - 2 syllables, virāṭ paṅkti with 40 - 2 syllables.

We give a few typical *virāṭ* metres (10 + 10 + 10) below:

(i) पिबा सोममिन्द्र मदन्तु त्वा (10)
यं ते सुषाव हर्यश्वाद्रिः (9)
सोतुर्बाहुभ्यां सुयतो नार्वा ॥ (10) (927)

(ii) यस्ते मदो युज्यश्चारुरस्ति (10)
येन वृत्राणि हर्यश्व हंसि। (10)
सत्वामिन्द्र प्रभूवसो ममत्तु ॥ (11) (928)

(iii) प्रवो महे महेवृधे भरध्वं (11)
प्रचेतसे प्र सुमति कृणुध्वम् । (11)
विशः पूर्वीः प्रचर चर्षणिप्राः । (11) (1793)

(Virāṭ of the second type : 11 + 11 + 11)

For other illustrations see Sāma 1794, 1795, 1798, 1799, 1800. In the Pūrvārcika, we have the tripāda virāṭ, 328 (11 + 11 + 11); 398 (10 + 9 + 10).

Fragments or Short verses in the Sāmaveda

762. उपो षु जातमप्तुरम् (cf. 487 and 1335)
763. उपास्मै गायता नरः (cf. 651)
773. पवते हर्यतो हरिः (cf.576)
774. प्रसुन्वाना यान्धसः (cf. 553, 1386)
1004. यदुदीरत आजयः (cf. 414)
1005. स्वादीरित्था विषूवतः (cf. 400) (cf. 400)
1113-1114-1115 प्रवोचेपि

(According to Sāyana, this constitutes only one rcā – it occurs in a hymn of one verse).

According to other authorities, it represents the fragments of three verses:

(i) प्र वः – from 446, प्रवइन्द्राय ०
(ii) अर्च – from 445, अर्चन्त्यर्कम् ०
(iii) उप – from 444, उपप्रक्षे ०

1237. अपघ्नन्पवसे मृधः (cf. 492)
1238. अभी नो वाजसातमम् (cf. 549)
1315. परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षण;
(द्विपदा विराट् – 10 + 10); for अक्षर पंक्ति – see a trica 1332-1333-1334 (10, 10, or 11 + 8).
1366. अनुहित्वासुत ॰ सोम मदामसि (cf. 432)
1367. परिप्रधन्व (cf. 427)
1368. एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्या पीयूषः (cf. Ṛv. 1X.109.3)
1369. इन्द्रस्ते सोम सुतस्य देयात्क्रत्वे दक्षाय विश्वे च देवा (cf. Ṛv. 1X.109.2)
(1368, 1369 – द्विपदा विराट्)
1463. सोमाना ॰ स्वरणम् (cf. 139)
1464. अग्न आयु ॰ षिपवसे (cf. 627, 1518)
1465. ता नः शक्तं पार्थिवस्य (cf. 1145)
1517. प्र दैवोदासो अग्निः (cf. 51)
1518. अग्न आयू ॰ षि पवसे (cf. 627, 1464)
1694. इन्द्राग्नी अपसस्परि (cf. 1577)

1695. इन्द्राग्नी तविषाणि वाम्	(cf. 1578)
1696. क ईं वेद सुते सचा	(cf. 297)
1703. प्र वामर्चन्त्यु क्थिनः	(cf. 1575)
1704. इन्द्राग्नी नवतिं पुरः	(cf. 1576)
1768. एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे।	(cf. 438) – Gāyatri fragment: 8 + 8
1769. त्वामिच्छवसस्पते यन्ति गिरो न संयतः।	(Gāyatri fragment 7 + 8, exclusively in the Sāmaveda).
1770. वि स्रुतयो यथा पथः	(cf. 453)
1771. आ त्वा रथं यथोतये	(cf. 354)

The Second Saptaka of Long Verses

Here is a list of the Second Saptaka of Metres onwards from Jagatī of 48 syllables:

1. Atijagatī	– Syllables 52
2. Śakvarī	– Syllables 56
3. Ati-Śakvarī	– Syllables 60
4. Aṣṭi	– Syllables 64
5. Atyaṣṭi	– Syllables 68
6. Dhṛti	– Syllables 72
7. Ati-dhṛti	– Syllables 76

The Third Saptaka of Long Metres

1. Kṛti (Sindhu)	– Syllables 80
2. Prakṛti (Salila)	– Syllables 84
3. Ākṛti (Ambha)	– Syllables 88
4. Vikṛti (Gagana)	– Syllables 92
5. Saṃkṛti (Arṇava)	– Syllables 96
6. Abhikṛti (Āpaḥ)	– Syllables 100
7. Utkṛti (Samudra)	– Syllables 104

In the Sāmaveda, we have a few illustrations of atijagatī (52), Śakvari (56), Aṣṭi (64) and Atyaṣṭi (68). We shall give their relevant details only.

Long verses in the Sāmaveda

Atijagatī in the Sāmaveda

Atijagatī is a metre of 52 syllables, and it is of five padas, in which the syllables are distributed as: 12 + 12 + 12 + 8 + 8 + 52

We give below an ati-jagtī which occurs in the Ṛgveda (VIII. 97.13), in the Atharvaveda (XX. 55.1), and in the Sāmaveda (No. 460):

तमिन्द्रं जोहवीमि मघवान मुग्रं (13)
सत्रा दधानम प्रतिष्कृतँ श्रवँसि सूरि (15)
मँ हिष्ठो गीर्भिश्च च यज्ञियो (10)
ववर्त्त राये नो विश्वा (8)
सुपथा कृणोतु वज्री (8) (54 syllables)

The Rv. VIII. 97.7, does not give सूरि in the second line, and hence we have 52 syllables only. (for श्रवांसि सूरि, the Ṛg. gives शवीसि).

In the Sāma-veda, this *atijagati* is preceded by another one (458).

अयँ सहस्र मानवो दृशः (10)
कवीनां मति ज्यों ति र्विधर्म (10)
ब्रध्नः सम्रीचीरुषसः (8)
समैरयदरेपसः सचेतसः (12)
स्वसरे मन्युमन्तश्चिता गोः (10) (50 syllables)

Another one from the Sāmaveda and the Ṛgveda is the follwoing:

प्र वो महे मतयो यन्तु विष्णवे (12)
मरुत्वते गिरिजा एवयामरुत्। (12)
प्रशर्द्धाय प्रयज्यवे सुखादेये (12)
तवसेमन्द दिष्टये (8)
धुनिव्रताय शवसे (8) (Total 52)

(Rv. V. 87.1; Sāma 462).

Saḳvari– This follows the atijagatī metre in the series, and thus have 56 syllables. These syllables are supposed to distribute themselves among 7 pādas, each pāda with 8 syllables – 8 + 8 + 8 + 8 + 8 + 8 + 8 + 56.

(i) In Ṛgveda, X.133.1, we have a Śakvarī (also in Sāma, 1801):

प्रो ष्वस्मै पुरोरथमि (8)
न्द्राय शूषमर्चत। (7)
अभी के चिदु लोककृत् (8)
सङ्गे समत्सु वृत्रहा (8)
अस्माकं बोधिचोदिता (8)
जभन्तामन्यकेषां (7)

ज्याका अधि धन्वसु (7)

(Total number of syllables = 53)

(ii) Another illustration (Rv. X. 133.2; Sāma 1802) is as follows:

त्वँ सिन्धँ रवासृजो (7)
न्धाराचो अहन्नहिम् (7)
अशत्रुरिन्द्र जज्ञिषे (8)
विश्वे पुष्यसि वार्यम् (7)
तं त्वा परि ष्वजामहे (8)
नभन्ता मन्यकेषां (7)
ज्याका अधि धन्वसु (7)

(Total number of syllables = 51)

(iii) Another Śakvarī is of 53 syllables:

विषु विश्वा अरातयो (8)
र्यो नशन्त नो धियः। (7)
अस्तर्सि शत्रवे वध (8)
यो न इन्द्र जिघांसति। (8)
या ते रातिर्ददिर्वसु (8)
नभन्ता मन्य केषां (7)
ज्याना अधि धन्वसु (7)

(Ṛv. X.133.3; Sāma 1803)

(Total number of syllables = 53)

Aṣṭi in the Sāmaveda – The 64 syllables of this metre are distributed over five pādas: 16 + 16 + = 6 + 8 + 8. We shall illustrate it with the following verse which occurs in the Ṛgveda, II. 21.1, and in the Sāma 457.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस- (16)
तृम्पत्सोममपिबद् विष्णुना सुतं यथावशम् (16)
स ईं ममाद महि कर्म कर्तवे महामुरुं (16)
सैनं सश्चद्देवो देवं (8)
सत्य इन्दुः सत्यमिन्द्रम् (8)

(Total number of syllables = 64)

The other aṣṭi verses are:
Sāma: 459 or 1486 (Cf. Rv. I. 130.1); 464; 466 (Cf. Ṛv. II. 22.4)

Atyaṣṭi in the Sāmaveda – The 68 syllables of this metre are distributed over seven pādas as 12 + 12 + 8 + 8 + 8 + 12 + 8. We give an illustration (Sāma 461, Rv. I. 139.1).

अस्तु श्रौषट् पुरोअग्निं धिया दध (12)

आ नु त्यच्छर्द्धों दिव्यं वृणीमह (11)
इन्द्रवायू वृणीमहे । (8)
यद्ध क्राणा विवस्वते (8)
नाभा सन्दाय नव्यसे । (8)
अध प्र नूनमुप यन्ति धीतयो (12)
देवा॑ँ अच्छा न धीतयः (8)

For other atyaṣṭis, see Sāma; 463 (the same as 1590; Cf. Ṛv. IX. lll.l); 465 (the same as 1813; Cf. Ṛv. I.127.1)

PRAGHTHA IN GENERAL

In the Sāmaveda, as in the Ṛgveda, we have sometimes two verses occurring together but they are recited *in pairs*. These pairs are called as *pragāthas*. While forming these pairs, any two metres may be taken.

The word *pragātha* is derived as pra + vgai, प्र+गै, meaning to begin to sing, to extol. From the traditions of the Ṛgveda, the word has been in use for the combination of a *Bṛhatī* or Kakubh metres with a sato-bṛhatī so as to form a triplet. For the alusion of Prāgatha Kaṇva Ṛṣi, see Ṛv. Maṇdala VIII. (Pragātha Ghauraḥ Kāṇva vā). The maṇḍala is full of Bṛhatīs.

We shall give here a few notable pragāthas from the Ṛgveda.

(a) If Bṛhati forms the main metre of emphasis, the pragāthas belonging to this group are known as the *Bārhata pragātha*.

Example: Ṛv. I. 84. 19-20; also I.36. 1-2.

(b) If the main metre of attention is kakup, the pragatha is known as Kakubha pragāthā.

Example: Ṛv. VIII. 19.1-2.

(c) If the main metre is *anuṣṭup*, the pragāthas derived are known as Ānustubha pragātha. This one has *3. verses*.

Example: Ṛv. VIII. 68.1-3.

(d) From mahābṛhati (12 + 12 + 12 = 36), also known as the Satobṛhatī, we have *māhā-bārhata* (महाबार्हत प्रगाथ)

Example: Ṛv. VI.48. 7-8.

(e) From *Viparīta* (a class of paṅkti = 8 + 12 + 8 + 12 = 40 syllables). We have a Viparītānta pragātha (विपरीतान्त प्रगाथ).

Example: Ṛv. VIII.46. 11-12.

(f) From Uṣṇik (28 syllables) as the main, we have *Auṣṇiha* pragātha (औष्णिह प्रगाथ).
Example: Ṛv. VIII. 19. 34-35.

(g) From Gāyatrī (26 syllables) and Bṛhatī metres, we have *Gāyatra-Bārhat* pragāthas (गायत्र-बार्हत प्रगाथ).
Example: Ṛv. VIII. 46. 6-7.

(h) From Gāyatrī (24 syllables) and Kakup (8 + 12 + 8 = 28 syllables), we have *Gāyatra-Kākubha pragātha* (गायत्र-काकुभ प्रगाथ).
Example : Ṛv. VIII. 46. 4-5.

(i) From paṅkti (40 syllables) and Kakup (8 + 12 + 8 + 8 = 28 syllables, we have *Pāṅkta Kākubha pragātha* (पांक्त-काकुभ प्रगाथ).
Example: Ṛv. VIII. 19. 36-37.

(j) From anuṣṭup followed by a jagatī, we have *anuṣṭup-pūrva jagatyanta pragātha* (अनुष्टुप-पूर्व जगत्यन्त प्रगाथ).
Example: Ṛv. VIII. 46. 16-17.

(k) From dvipadā followed by a bṛhatī, we have *Dvipadā Purva–bṛhatyantara pragātha* (द्विपदा पूर्व बृहत्यन्तर प्रगाथ).
Example: Ṛv. VIII. 46. 13-14.

(l) From kakup (8 + 12 + 8) and bṛhatī, we have *Kakubha-bārhata pragātha* (काकुभ-बार्हत प्रगाथ).
Example: Ṛv. V.53. 1-3.

(m) From anuṣṭup and uṣṇik, we have Ānuṣṭubha - Auṣniha pragatha. (आनुष्टभौष्णिह प्रगाथ)
Example: Ṛv. V. 53. 3-4.

(n) From bṛhati and anuṣṭup, we have *Bārhata ānuṣṭubha pragātha* (बार्हत - आनुष्टुभ प्रगाथ).
Example: Ṛv. VIII. 30. 3-4.

(o) From anuṣṭup and paṅkti, we have the pair called Ānuṣṭubha-pāṅkta pragātha (आनुष्टुभ पांक्त प्रगाथ).
Example: Ṛv. VIII. 31. 14-15.

(p) From kakup (8 + 12 + 8) and triṣṭup, we have the pair called *Kākubha–Traiṣṭubha pragātha* (काकुभ-त्रैष्टुभ प्रगाथ).
Example: Ṛv. VIII. 22. 11-12.

(q) From anuṣṭup and triṣṭubh, we have a pair called *Ānuṣṭubha–traiṣṭubha pragātha* (आनुष्टुभ-त्रैष्टुभ प्रगाथ).
Example: Ṛv. VIII. 9. 9-10.
(also one of anuṣṭup + mahā satomukha (triṣṭup).
Example: Ṛv. V. 86. 5-6.

(r) From bṛhatī and a triṣṭup, we have a pair called *Bārhata-traiṣṭubha pragātha* (बार्हत-त्रैष्टुभ प्रगाथ).
Example: Ṛv. VIII. 10. 1-2.

(s) From triṣṭup and jagatī, we have a pair known as *Traiṣṭubha-jāgata* pragātha (त्रैष्टुभ-जागत प्रगाथ).
Example: Ṛv. VIII. 100. 5-6.

(t) From jagatī and triṣṭup, we have a pair called jāgata-triuṣṭubttara pragātha (जागत-त्रिष्टुबुत्तर प्रगाथ), also named as *Triṣṭubuttara-jāgata prāgātha* (त्रिष्टुबुत्तर-जागत प्रगाथ).
Example: Ṛv.I. 51. 13-14.

(u) From triṣṭup and jagatī, we have a pair called *jagatyut-tara-traistubha pragātha* (जगत्युत्तर त्रैष्टुभ प्रगाथ).
Example: Ṛv. I. 51–15, paired with I.52.–l

Pragāthas in the Sāmaveda

The Word "pragātha is used in the most general sense in the Sāmaveda. Every hymn (or Sūkta) in the Sāmaveda (particularly in the Uttarārcika, which consists of only two verses (i.e. which is a dvyṛca, द्वयृच) is a pragātha. In almost all cases, the first verse of this pair is repeated in the Purvārcika. In most of these pragāthas, the Bṛhati metre dominates, and hence they are known as *Bārhata pragāthas*.

Bārhata pragātha – The pairing of any two bṛhatīs or of a bṛhatī with any other metre gives a set of two verses, known as the Bārhata pragātha. The Uttarārcika hymns abound in such a pragātha. We give below that list:

685- 686; 687-688; 703-704; 749-750, 751-752; 753- 754, 767-768, 809-810, 811-812; 813-814; 862-863, 867- 868; 922-923; 933-934; 997-998; 1079-1080; 1155-1156; 1231-1232; 1233-1234; 1319-1320; 1321-1322; 1360-1361; 1362-1363; 1411-1412; 1421-1422; 1456-1457; 1492-1493; 1513-1514; 1544-1545; 1573-1574; 1579-1580; 1581-1582; 1583-1584; 1587-1588; 1607-1608; 1623-1624; 1637-1638; 1675-1676; 1677-1678; 1689-1690; 1691-1692; 1721-1722; 1723-1724; 1780-1781; 1788-1789; 1796-1797.

Uṣṇik or Kakup pragāthas in the Sāmaveda–

Here we give a list of the Kakup-uṣṇik pragāthas from the Sāmaveda:

675-676; 680-681, 692-693, 708-709, 938-939; 1011-1012, 1389-1390, 1394-1395; 1413-1414; 1559-1560; 1687-1688, 1822-1823.

In all of these cases, an uṣṇik (particularly a kakup) is paired with a bṛhati. The pragātha may be thus called *Kakub-uttarā bṛhatī* (ककुबुत्तरा बृहती).

Ānuṣṭuba-pragātha – We have one illustration of a tṛca-pragātha, in which an anuṣṭup is combined with two metres of gāyatrī; this pragātha is also known as the *Ānustubuttarā-gāyatrī* (697 - 698 - 699).

पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अपश्वानं श्नथिष्टन सखायो दीर्घ जिह्वम् ॥
(8 + 8 + 8 + 7 + 31 – निचृद-अनुष्टुभ्, nicṛd anuṣṭubh) (545, 697; Ṛv; IX 101.1)

यो धारया पावकया परिप्रस्यन्दते सुतः।
इन्दुरश्वो न कृत्व्यः ॥
(8 + 8 + 7 = 23), nicṛd gāyatrī (Sāma 698; Ṛv. IX. 101.2)

तं दुरोषमभी नरः सोमं विश्वाच्या धिया।
यज्ञाय सन्त्वद्रयः ॥
(8 + 7 + 7 = 22, virat, gāyatrī) (Sāma 699, Ṛv. IX. 101.3)

These three Sāman verses combined to form a tṛca, and a pragātha, which may be named as Ānuṣṭubha-gāyatra pragātha).

Such a pragatha may be called also अनुष्टम्मुखः प्रगाथ; (= अनुष्टुप् + गायत्र्यौ)

Another such pragātha (one anuṣṭup, followed by two gāyatrīs) occurs in the Ṛgveda (VIII. 68.1, 2–3)

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तु वि कूर्मि सृतीषहमिन्द्र शविष्ठ सत्पते॥
(8 + 8 + 8 + 8 = 32, anuṣṭup)

तुविशुष्म तुविक्रतो शचीवो विश्व या मते।
आ पप्राथ महित्वना॥
(8 + 8 + 8 = 24, gāyatri) (Ṛv. VIII. 68.2)

यस्य ते महिना महः परि ज्मायन्त मीयतुः ।
हस्ता वज्रं हिरण्ययम् ॥ (8 + 8 + 8 = 24, gāyatrī) (Ṛv. VIII .68.3)

These three combined together constitute an *anuṣṭum-mukhaḥ pragātah* (अनुष्टुम् + गायत्र्यौ).

VIII

ACCENT NOTATIONS IN THE SĀMAVEDA

In all the Vedic Saṁhitās, all the syllables (i.e. all the vowels) are accented: these accents are usually known as the *udātta*, *anudātta* and the *svarita*. In the Ṛg and Yajuḥ, the *anudātta* syllable is designated with a small horizontal line, placed under and the *svarita* is indicated by a vertical stroke placed above the syllable.

In the Sāmaveda of the *Kauthuma* Śākhā, (i) the *udātta* is indicated by the Nāgarī numeral one (१) placed at the top of the syllable, (ii) *svarita* is indicated by the Nāgarī numeral two (२) placed at the top of the syllable, and (iii) the *anudātta* is indicated by the Nāgarī numeral three (३), also placed at the top.

Of course, these horizontal or vertical strokes or the corresponding numerals in the Sāmaveda, have no relation whatsoever with recitations or the music of the verses.

The syllables, at the top of which no numeral (1,2 or 3) is placed, their *svara* is regarded as *pracaya* (प्रचय).

Again, the *last udātta* of a verse is also designated by the Nāgarī numeral 2, placed at the top of the syllable.

At the top of certain syllables, are given the Nāgarī alphabets र,(ra), क (ka), and उ (u) also. Their explanation is:

Rule I – If two udāttas occur in sequence, then the first udātta is indicated by the numeral one (१), the second udātta is not given any notation, but the svarita that follows this second udātta is indicated by the Nāgarī (२ र).

Rule II – If first an anudātta then followed by a svarita, this svarita is accented as २र, but the anudātta which preceded it is accented by Nāgarī (३ क).

Rule III – Again if an anudātta occurs after the two udāttas in sequence, then the first udātta is accented by Nāgarī (2 उ), whereas the second udātta would go unaccented.

Example:

1. अग्न॒ आ या॑हि वी॒तये॑ गृणा॒नो ह॒व्यदा॑तये।

अग्न आ याहि वीतये गृणानो हव्य दातये।

(Ṛv. VI. 16.10)
(Sāma 1)

Normally numeral one (१) indicates the udātta.
numeral two (२) indicates the svarita
numeral three (३) indicates the anudātta.
In the above verse, we have
(a) Udātta – आ, त, य
(b) Anudātta – म, वी, णा, ह
(c) Svarita – अ, या, ये, नो, दा
(d) Pracaya – हि, गृ, त, ये

The Ṛgveda notation is also given for comparison.

2. शं नो दे वी र भि ष्ट ये शंनो भवन्तु पी त ये।
शंनो देवीरभिष्टय आपो भवन्तु पीतये। (Sāma, 33)
In both the texts we find the accents as follows:
(Ṛv. X. 9.4)
(a) udātta – शं, भि, शं and त (before a svarita)
(b) Anudātta – दे, र, य (or ये) and पी
(c) Svarita – नो, वी, ष्ट, नो and ये
(d) Pracaya – (unaccented) – भवन्तु

3. अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
(Ṛv. I. 1.1)
अग्निमीडे पुरो हि तं यज्ञस्य देवमृत्विजम्।
(Sāma 605)
In both the texts, we have:
(a) udātta – ग्नि, रो, ज्ञ, and त्वि
(preceding a svarita or notated by numeral १)
(b) Anudātta – अ, पु, य, दे, मृ
(indicated by the horizontal line below the syllable or notated by numeral ३).
(c) Svarita – मी, हि, स्य, व and ज
(indicated by a vertical strokes or notated by numeral 2)
(d) Pracaya – डे. तं

Examples of "2र".

१ २र ३ १
4. निहोतासन्सि बर्हिषि (Sama 1)
निहोतां सत्सि बर्हिषि (Ṛv. Vl. 16.10)

Here we have –

(a) Udātta – नि and also हि of बर्हिषि, notated by numeral १
(b) Anudātta, ब, notated by the numeral ३
(c) Svarita – षि
(d) Pracaya – सत्सि
(e) Exception – हो of होता is also udātta following the first udātta in नि; this second udātta goes unnotated, but the svarita that follows this udātta is notated by र (hence ता of होता is notated by २ र).

२ ३ २ ३ १ २ ३ १ २ ३ १ २र
5. पान्तमा वो अन्धस इन्द्रमभि प्रगा यत। (Sāma 155)

पान्तमा वो अन्धंस इन्द्रंमभि प्र गांयत। (Ṛv. VIII. 92.1)

(a) Udātta – आ, इ, भि
(b) Anudāta – त, वो, स, म
(c) Svarita – पा, मा, धा, द्र
(d) Pracaya – प्र and यत
(e) Exception – भि is udātta, and it is followed by प्र which is also udātta, and hence per our exceptional rule, the first udātta भि is only notated (by Nāgarī numeral १), but the second udātta goes unnotated, and the svarita that follows this udātta is indicated by Nāgarī २ र।

Example of ३क – This is valid when a svarita follows an anudātta. Such a svarita is indicated by the notation २र, but the following anudātta gets the notation ३क

१ २ ३ २ ३ १ २ ३क २र ३ १ २
6. या इन्द्र भुज आभ रः स्वर्वा ॅ असुरेभ्यः। (Sāma 254)

या इन्द्र भुज आभरः स्वर्वां असुरेभ्यः। (Ṛv. VIII. 97.1)

(a) Udātta – या, आ, अ
(b) Anudātta – द्र, ज, रः, वां
(c) Svarita – द्र, भु, भ, स्व, रे
(d) Pracaya – सु, भ्यः
(e) Exception – रः (of आभरः) is an anudātta, and if follows

a svarita (व of स्वर्ां), the svarita is accented as 2 र, and the preceding anudātta is accented as ३क.

7. २३ १ ३२* ३२* ३११ ३कर२ अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।

(Sāma 105)

अपत्यं वृजिनं रिपुं स्तेनमग्ने दुरा ध्यम्।

(Ṛv. V1. 51. 13)

Udātta – त्यं, न
Anudātta – प, जि, रि, स्ते, (रा)
Svarita – अ, नं, पुं, म (ध्य)
Pracaya – ग्ने, दु

Exception – We have in दुराध्यम्, an anudātta which is followed by a svarita ध्यं then this svarita is accented as २ र (i.e. ध्य and the preceding anudādatta is accented as ३क (i.e. रा).

Examples of ३ - If there are two udāttas, one immediately followed the other, and these udāttas are preceded by an anudātta, then the first udātta is accented as '२ ३', and the second udātta remains unaccented.

8. १ २ ३२३ ३१२ गावो वत्सं न धे नवः।

(Sāma 146)

गावो वत्सं न धेनवः।

(Ṛv. VI. 45.28)

Udātta – गा, न (of धेनवः)
Anudātta – व (वत्सं), धे
Svarita – वो (of गावो), व (of धेनवः)
Pracaya – None.

In the Sāma text, the anudātta व is followed by the two udāttas, सं and न, in sequence, then the first udātta is accented as '२३' (त्सं), and the second udātta (न) is left unaccented. (The anudātta 'व' is accented as usual (व३).

9. ३ २३ ३ १ युक्ता वह्नी रथानाम्

(Sāma 149)

युक्ता वह्नी रथानाम्

(Ṛv. IX. 94.1)

Udātta – ता (of युक्ता)
Anudātta – यु, ह्नी

Svarita – था
Pracaya – ना (of रथानाम्)
Exception – The यु (anudātta) is followed by two udāttas in sequence, (क्ता and व) and thus the first udātta is accented as 2उ (क्ता), and the second udātta is left unaccented (व is unaccented).

An example of २उ, ३क and २र

10. अत्राह गौरमन्वत नाम त्वष्टुरपीच्यम् ।

(Sāma 147)

अत्राह् गोरमन्वत् नाम् त्वष्टुरपी च्यम्

(Ṛv. I. 84.15)

Udātta – गो, त्व
Anudātta – ह, व, पी
Svarita – र, ना (of नाम), ष्टु, च्य
Pracaya – मन्व, र
Rule III – अत्राह – In this, अ, and भा are two udāttas followed by an anudātta ह, the first udātta is accented as (अ) and the second udātta (भा) remains unaccented. And thus, we have अत्राह

Rule II– For पीच्यम्।

पी is anudātta, it is followed by a svarita च्यं; this is accented as च्य, but the anudātta that preceded, has been accented by Nāgarī ३क – and thus पीच्यम्

IX
SAMAN CHANTS AND MUSIC

Of course, most of the verses of the Sāmaveda are those which, with certain variations, are available in the Ṛgvedic texts. The anudātta, udātta and svarita svaras (notes) are also the same. These three svaras have no connection with music.

Those who are interested in the Sāman music of the traditional form are requested to learn it from the experts of this music. *Gandharva Śāstra* deals with the subject. A famous treatise of this subject goes with the name of Nārada, as conceptual non-historical person, and the treatise is known as the *Nāradīya Sikṣā* (नारदीय शिक्षा).

The present day Indian music is based on the octave concept, depending on *svaras* (notes, tones), seven in number in the series: ''सा रे ग म प ध नि'', i.e. षड्ज (सा, Ṣaḍja); ऋषभ (रे, ṛṣabha); गान्धार (ग, gāndhāra), मध्यम (m, madhyāma); पंचम (प, pañcama), धैवत (ध, dhaivata); and निषाद (नि, niṣāda).

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा।
पच्चमो धैवतश्चैव निषादः सप्तमः स्वर॥

(Nāradīya, II. 5)

But in the Sāman music, Madhyama (the Svara of Veṇu or Reed) becomes the first svara, and is followed by Gandharva (2), then Ṛṣabha (3), then Ṣaḍja (4), Dhaivata (5), then Niṣāda (6) and finally Pañcama (7):

In the Sāman terminology, these seven svaras are known as: प्रथमः Prathama, (1)
द्वितीयः Dvitiya, (2)
तृतीयः Tṛtıya, (3)
चतुर्थः Caturtha (4)
मन्द्रः Mandra (5)
क्रुष्टः Kruṣṭa (6)
अतिस्वरः Atisvara (7)

Precaution – In the Sāman music no latter or Svara remains unpronounced: every letter, every svara should be fully pronounced.

An omission is regarded as serious fault – a sin and the yajamāna that does so is deprived of the triple benefits of life-span (आयु), progeny (पूजा) and riches in cattle (द्रविणं, पशवाः etc).

(Nāradīya. I.6)

Eight modifications of Sāma

Whenever a mantra, *ṛcā* or verse is to be set into music, the words are necessarily modified to some extent. This is known as *VIKAŔA* (a modification). (In the *Puṣpa Sūtra* or *Phulla Sūtra,* it is called BHĀVA, and these *bhāvas* are of eighteen kinds). In the Sāma-music, these modifications are prominently of eight types:

Modification	Type	Illustration
1. Vikara	One letter in the place of another letter	अग्ने — ओग्नायि
2. Viśleṣa	Breaking up of Sandhi	वीतये — वोइतोयारयि
3. Vikarṣaṇa	Prolongation	ये— या३यि
4. Abhyāsa	Repeatedly pronouncing	तोयारयि-तोयारयि
5. Virāma	Pause even in the middle of a term.	गृणानो हव्यदातये> गृणानोह। व्यदातये।
6. Stobha	Meaningless letter	श्रो होवा हाउ, हावु।
7. Āgama	More letters than in a mantra	वरेण्यम्> वरेणियोम् प्रचोदयात्> प्रचो592592
8. Lopa	Letters left unpronounced	हुम् 1, आ 2। दांयो श्रा ३ ४ ५

The *Stobha* स्तोभ modification is again of three types – (i) *Varnastobha* (वर्णस्तोभ, meaningless letter), (ii) *padastobha* (पदस्तोभ, meaningless term), and (iii)

Vākyastobha (वाक्यस्तोभ, meaningless phrase or sentence).

We are giving below the rendering of the first verse of the Sāmaveda, according to what is known as the *Parka* of Gotma (गोतमस्य पर्कम्). All the varieties of modifications are illustrated in this musical setting:

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि।

(Sv. I. 1.1)

Gotama's setting in Saman Chant is as follows:
(गोतमस्य पर्कस):

ओं ग्नाई। आ या हि ऽ३ वो इतो या ऽ२ इ।
तो१ या ऽ२ इ। गृणानो ह। व्य दा तो या ऽ२इ।
तोया ऽ२ इ। ना हो ता सा ऽ२ ३। त्सा ऽ२ इ।
वा २३४ औ होवा। हो ऽ२ ३४ षी ॥१॥

As a further illustration of the *Vikāras* or modifications, we shall cite here a few verses from *Mahānāmnī – Ārcika;*

(1) विदा मघवन् विदा गातुमनु शँ सिषो दिशः।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो॥ (6641)
विदा म घ व न्वि दौः। गा तु मनुशँसिषः।
दा इशा ३ १ उवा २३। ई ३४ डा। ए २८।
शि क्षा श ची ना म्य ता इ। पूर्वी ण भ्पूरु २।
वसा ३१ उवा २३। ई ३४ डा।

(2) आभि ष्टूमभिष्टिभिः स्वा३र्ना शुः।
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इष्टे ॥(642)
आ भिष्टमभा २३। ष्टिभिरा ३१ उवा २३।
ई ३ ४ डा। स्वर्नां शृ 2:1 हो ३२ उवा २३।
ई ३ ४ डा। प्रा चे। त न प्रचे तया।

इन्द्रा। द्युम्ना यन। २ इषाइ। इडा।

ईन्द्रा। द्युम्नाय ना २ इषाइ। श्रेथा।

इन्द्रा। द्युम्ना यना २ इषा इ। इडा।

Nomenclature of Sāmans

The Sāman literature is extensively rich, and as such it has been variously classified, and for each, a certain name is given. Of course, there is a certain basis of each name.

(1) Some of Sāmans are named on the basis of the metre or Chanda; e.g. the *Gāyatra Sāman* on the basis of the Gāyatrī metre. Bṛhat Sāman on the basis of Bṛhatī metre.

(2) On the name of the Ṛṣi who popularized that Sāman; e.g. Pauṣkala Sāman on the name of Puṣkala Ṛṣi; the *Raurava* Sāman on the name of Ṛṣi Ruru (रूरु); the *Vāmadevya* Sāman on the name of Vāmadeva Ṛṣi.

(3) Based on some specific word occuring in the verse; e.g. the *Vaiśvā-nara Sāman, based on the word Vaiśvā-nara* occuring in the verse:

मूर्धानं दिवो श्ररतिं पृथिव्या वैश्वानरमृत श्रा नात मग्निम्।
कवि ॱ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः॥

(4) So often, many of seers set a particular verse in a different tune and then the Sāmans are named differently after the name of the seers e.g. the verse:

श्रग्न श्रा याहि वीतये गृणानो हव्य दातये।
नि होता सत्सि बर्हिषि। (1)

has been set by Gotama Ṛṣi, and the Sāman by him is known as the Parka Sāma of Gotama (गोतमस्यपर्कम्); again Kaśyapa Ṛṣi set the Sāman on the basis of the Bṛhatī metre, and hence his Sāman is known as Bārhiṣa of Kaśyapa (कश्यपस्य बार्हिषम्).

Five Divisions of Sāmans (Bhakti Division)

It is so often that a particular verse is broken into several fragments; and the different priests take up separately the specified fragments for musical recitation, and still one fragment is then *recited together* by *all* the priests.

In such cases, a Sāman has five divisions*

(i) Prastāva (प्रस्ताव), (ii) Udgītha, (उद्गीथ), (iii) Pratihāra (प्रतिहार), (iv) Upadrava (उपद्रव), (v) Nidhana (निधन).

(a) *Prastāva* is the initial or introductory fragment of the verse; it is recited by the priest, who is called Prastotā (प्रस्तोतृ). He recites the Sāman with the initial sound *"him"* or *"hum"*.

(b) The Chief priest of the Sāman music is *Udgāṭā* (उद्गातृ) he recites his fragment, initiated by *Udgītha* (उद्गीथ), *OM* (ओ३म्).

(c) The *Pratihartā* means the one who joins the two. This fragment is recited by the *Pratiharṭa*. (प्रतिहर्त) Sometimes, this is fragmented further into two parts.

(d) Udgātṛ also sings the *upadrava* (उपद्रव) fragment.

(e) *Nidhana*, निधन, constitutes the last two fragments or OM (ओ३म्), which are recited by all the three together (i.e. by Prastotá, Udgātā, and Pratihartā).[1]

The *Pañcavidha Sūtra* further adds two more divisions (भक्ति) to the above five,[2]

(vi) Oṁkōra (ओङ्कार). (vii) Hiṅkāra (हिङ्कार)

It has been a usual practice, to go ahead with Sāman music with sounds "hiṅ" or "huṁ" –

साम्नि साम्नि हिङ्कुर्युः

And similarly, while reciting *udgītha*, *OM* (ȯnkāra) has to be pronounced with a prolonged sound.

In the *Chāndogya Upanīsad*, there is no mention of the *Upadrava* Bhakti; its place is taken by *Hinkāra* (हिङ्कार).[3]

"Let a man meditate on the five-fold Sāman as the five worlds. The *hiṅkāra* is the earth, the *prastāva* the fire, the udgītha the sky; the *pratihāra* the sun, the *nidhana* heaven; so in an ascending line."[3]

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* प्रस्तावोद्गीथ प्रतिहारोपद्रव निधनानि भक्तयः-

Pañcavidha Sūtra, I.1.

1. For Udgāta, Prastotā and Pratihartā, see Chāndogya Upaniṣad. (I. 10.9-11)
2. ओंकार हिङ्काराभ्यां साप्त्य विध्यम्

(Pañcavidha Sūtra)

3. लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्कारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु।

(Chāndogya Up. II. 2.1)

The *Chāndogya Upaniṣad* (II. 2.7) draws the pentad analogy with the five-fold Sāmans thus:

Five fold Sāman	I (Ascending)	II (Descending)	III	IV	V	VI
Hiṅkara	Earth	Heaven	Āpah	Wind	Clounds gather	Spring
Prastāva	Fire	Sun	Clouds	Cloud has come	It rains	Summer
Udgītha	Sky	Sky	Rains	It rains	It flows (eastward)	Rainy season
Pratihāra	Sun	Fire	East ward flow	It flashes (thunders)	It flows (west winds)	Autumn
Nidhana	Heaven	Earth	Sea	It stops	Sea	Winter

Fivefold Sāman	VII	VIII
Hiṅkāra	Goats	Small-Nose
Prastāva	Sheep	Speech-Tongue
Udgītha	Cows	Sight-Eye
Pratihāra	Horses	Hearing-Ear
Nidhana	Man	Thinking-Mind

Thus the Sāman is five-fold, and all the well known pañcakas have been used to extol it.

(Chāndogya Up. Prapāṭhaka II, Khaṇḍa II to Khaṇḍa VII)

But then the Sāman is seven-fold also: in that classification also, Nidhana is the last one.

Seven-fold Sāmans: *Chāndogya Up*. Prapāṭhaka II. Khaṇḍas 8-10

Sevenfold Sāman	Stomākṣara (syllables)	Time of Sun	Creatures	Syllables in the names (total 22 syllables)
Hiṅkāra	hun	before rising	animals	3, हिं + का + र
Prastāva	pra	when first risen	men	3, प्रस + ता + व
Adi (fịrst, OM)	ā (OM)	at the Sangava time, when cows suckle their young	birds	2, आ + दि
Udgītha	ud	at noon	devas	3, उद् + गी + थ
Pratihāra	pr	after midday, and before after-noon	germs	4, प्र + ति + हा + र
Upadrava	up	after after-noon and before sunset	Wild animals	4, उ + प + द्र + व
Nidhana	ni	at the sunset	pitrs (fāthers)	3, नि + ध + न

Some prominent Sāmans in the Chāndogya

The Chāndogya Upaniṣd (Prapāṭhaka II, Khaṇḍa II) refers to several Sāmans named after the metres or the Ṛṣis.

Sāman (woven upon)	Hiṅkāra	Prastāva	Udgītha	Pratihāra	Nidhana
1. Gāyatra (five prāṇas)	Mind	speech	sight	hearing	breath
2. Rathantara (fire)	rubs firesticks	smoke rises	fire burns	glowing cloals	fire goes down

3.	Vāmadeva (copulation)	one summons	makes request	lies together with woman	lies upon the woman	comes to finish. (skhalana)
4.	Bṛhad (sun)	rising sun	risen sun	midday	after-noon	sunsets
5.	Vairūpa (rain)	mists together spring	cloud formed summer	season rains	thunders and lightens	holds up winter
6.	Vairāja (seasons)	spring	summer	rainy season	autumn	winter
7.	Śakvarī (worlds)	earth	atmos-phere	sky	cardinal regions	ocean
8.	Revatī (animals)	goats	sheeps	cows	horses	men
9.	Yajna-Yajñiya (members of body)	hair	skin	flesh	bone	marrow
10.	Rājana (divinities)	agni (fire)	vayu (wind)	āditya (sun)	naksatra (stars)	can-dramas (moon)

The Upaniṣad describes these ten Samans, woven upon prāṇas, fire, copulation, sun, rain, seasons, worlds, animals, members of body divinities respectively.

Each Sāman refers to an injunction.

	Sāman	Injunction
1.	Gāyatri Sāman	One should be great minded.
2.	Rathantara Sāman	One should not take a sip and spit towards fire.
3.	Vāmadeva Sāman	One should never abstain from any woman.
4.	Bṛhad Sāman	One should not find fault with the sun, when it is hot.
5.	Vairūpa Sāman	One should not find fault with cloud when it rains.
6.	Vairāja Sāman	One should not find fault with Seasons.
7.	Śakvarī Sāman	One should not find fault with worlds.
8.	Revatī Sāman	One should not find fault with animals.
9.	Yajña-Yajnīya Sāman	One should not eat of marrow at all.
10.	Rājana Sāman	One should not find fault with Brāhmaṇas.

(*Chāndogya Up*. Prapāṭhaka II, Khaṇḍa 11-20)

Seven different modes of Singing:

The seven notes with associated devatās are:

1. Deep sounding note (animal-note)	(विनादिर्द)	Agni
2. Indefinite note	(अनिरुक्त)	Prajāpati
3. Definite note	(निरुक्त	Soma
4. Soft and Smooth	(मृदुश्लक्ष्ण)	Vāyu
5. Smooth and strong	(श्लक्ष्ण-बलवत्)	Indra
6. Heron-like	(क्रोञ्च)	Bṛhaspati
7. Dull	अपध्वान्त)	Varuṇa

(Chāndogya, II. 22)

Chant Liturgy and its four divisions

The entire *Chant* literature (musical settings) of the Sāman Saṃhitā is usually under four heads:

(i) *Veya*, वेय, also known as *grāmegeya* (ग्रामेगेय), it is chanted in public before an audiance.

(ii) *Āraṇya*, आरण्य

(iii) *Ūha*, ऊह

(iv) Ūhya, ऊह्य (mystic)

The other classification of these chants is as follows:

Chant (मान संहिता)

Unmodifed Chant प्रकृति गान		Modified Chant विकृति गान	
Rural Chanted in public (वेय, ग्रामेगेय)	Of Forest dwellers. (chanted in forests) आरण्य, अरण्गेय)	Ūha ऊह chanted in public (ग्रामगेय)	Ūhya ऊहम chanted in forests (अरण्ये)

Veya or grāme-geya Chants

These Saman chants are played in public, and hence they are also known as grāme-geya (ग्राम = in city or village, in society, in public).

गेय = to be chanted, the chants. On the other hands, the Forest chants or the Aryaṇya chants (आरण्य or अरण्येगेय) are sung in solitude, not among masses; they are held very sacred, and

a little mistake in this chant may lead to serious calamity or disaster. Sāyaṇa usually calls the *veya or* grāme-geya chant as the "*Veda Sāman* (वेदसामन्or *Saṁhitā Sāman*, संहिता सामन्) and in his terminology the *Araṇya Chant* is *Chandas-Sāman* (छन्दस्समान्)।

सामवेदेऽपि संहिता छन्दोऽभिधाऽभूद् व्याख्याता व्याख्यास्तुत्तराभिधाम्।

(Sāyana in Sāmaveda: Introduction)

And thus, the Sāmaveda deals with Saṁhitā-Sāman and Chandas-Sāman both (gramegeya and araṇya-geya), publicly recited and the others recited in solitude.

Seven Parvas (portions) of the Sāman chants

The Sāman chants have seven sections or portions, called *parvas*:*

(i) Gāyatra, (ii) Āgneya, (iii) Aindra, (iv) Pavamāna, (v) Arka-Dvandva-vrata, (vi) Śukriya, and (vii) Mahānāmni

We shall try to give a brief account of all these seven parvas of the *Prakṛta Chant* (unmodified or natural chant).

(a) *Gāyatra chant* – The basis of this chant is the famous Gāyatri verse:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।

[Uttarārcika, Chapter XIII, Serial No. 1462.) *Uttar* VI. 3.10.1] This chant is displayed at the *Bahiṣpavamāna stotra*, *Ājyādi stotras*, *Brahma yajña*, at the *Upanayana* and *Upākarma*.

(b) *Āgneya Chant* – This is the second chant in its series, and its basis are verses of which the Devatā is Agni.

Even such mantras as have the sun as their *devatā* are also called Āgneya chants:

शंनो देवीरष्टये शंनो भवन्ति पीतये।
शंयोरभि स्रवन्तु नः॥

(Serial 33)

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* गायत्रं प्रथमं गानमाग्नेयं तु द्वितीयकम्।
तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम्॥
त्र्यर्कद्वन्दव्रतं चेति त्रीणि पर्वाणि पञ्चमम्।
षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम्।
एतानि सामगानानि प्रकृतेः कथितानिवं॥

[Devīḥ (āpaḥ] is the devatā here in this verse.] And yet the verse is in the Āgneya Parva of the Pūrvāricka.

(c) *Aindra Chant* – usually the basic verses are those which are dedicated to Indra; however, the concluding devatas may be uṣā, Viśvedevāh, or Dyāvā–Prithivī also.

In the *Aindra chant*, we may have verses sometimes of several metres like Bṛhatī, Triṣṭup or Anuṣṭup, and in such cases, the Aindra chant gets known by several names: (i) eka-Sāmī, (ii) Bahu-Sāmī, (iii) Barhata, (iv) Traiṣṭubha (v) Anuṣṭubha, and (vi) Indra-puccha.

(d) *Pavamāna Chant* – This constitutes the fourth in the series; its basic devatā is Pavamāna Soma. The verses are usually addressed to *Soma*.

(e) *Arka-Dvandva-Vrata Parva Chant* – The first parva of this chant is Arka, which uses 9 verses of the Khaṇḍa I of the *Āranya Kāṇda*.

The second one is the *Dvandva* Parva, which uses 7 verses of the Khaṇḍa II of the Āraṇya "Kāṇḍa".

(f) *Śukriya Parva Chant* – This is fifth chant of the series. It is based on 14 verses of the fifth Khaṇḍa of the Āraṇya Kāṇḍa.

(g) *Mahānamni Parva Chant* – This is the seventh one in the series; the Mahānāmni verses are its basic verses. Since, the chant has 10 verses of the Śakvarī metre, it is also known as "*Śākvara Sāman.*"

The *Pariśista* of Āraṇya Chant recognizes two more Sāmans: Udvayame, उद्वयामे, and Bhāruṇḍa, भारुण्ड. The *Udvayame* Sāman is chanted on the basis of the verse occuring in the *Chhāndogya Upaniṣad* (III. 17.7). though not in the *Sāmaveda:*

उद्वयन्तमसस्परि ज्योतिः पश्यन्ति उत्तरम्।
[स्वः पश्यन्त उत्तरंख देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्
[ज्योतिरुत्तमम्ख. (Ṛg. I. 50.10 also)

"Perceiving above the darkness (of ignorance) the higher light (in the Sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, the highest light. (See its elucidation in Ch. Up. III. 14.2 also).

The Ṛgvedic reading of this verse I.50.10 is close to this reading, and yet a little variant from the reading of the

Yajurveda. The Vedic tradition, thus, recognizes the Udvayame Sāman and Bhārunda Sāman also as the part of the *Prakṛti-Sāmans* (unmodified).

We shall tabulate here the number of Sāmans of *Prakṛta Sāmans* (unmodified) of *Veya* (Gramegeya) and also of *Āraṇya* types.

VEYA or	GRAME-GEYA (Public)	Āraṇya (Of Solitude)	
Name of the Parva	No. of Sāmans	Name of the Parva	No. of Sāmans
1. Gāyatra	1	5. Arka	89
		Dvandva	77
—		Vrata	84
2. Āgneya	180	6. Śukriya	40
3. Aindra	633	7. Mahānāmnī	4
4. Pavamāna	384	Udvayāme	1
		Bhāruṇḍa	1
Total	1198		296
		Grand Total:	1494

The Aindra Pārva (of 633 Samans) is elaborated thus:

Bahusāmi	132
Ekasāmi	64
Bārhata	150
Traiṣṭubha	49
Ānuṣṭubha	76
Indrapuccha	162
Total	633

Our readers are requested to refer to the *Veya Gāna Saṁhitā*, in two parts: (i) the Grāmegeya Gāna, and (ii) the

Āraṇa Gāna published by Sripada Damodar Satavalekar, Svadhyaya Mandala, Aundh, Satara, and edited by Pandit R. Narayana Svami Dikshit, 1942. In part I of the Book: The *Veya-Gāna-Saṁhitā* are given 1198 Sāmans, and in Part II; The *Āraṇya Gāna Saṁhitā* are given 296 Samans.

In order to get the total number of Sāman chants, we should add to these figures the number of ūha chants 936, and the number of ūhya chants 209. Then we have the grand total:

Grāma-geya 1198 + Āranya 296 + Ūha 936 + Ūhya 209 = 2639.

The Seven Parvas of the Soma Sacrifice

Since the Sāman Chants are used in the Sama-yāgas (Some Sacrifice), we shall give only a brief reference here.

1. Daśarātra,
2. Samvatsara,
3. Ekāha,
4. Ahīna,
5. Satra,
6. Prāyaścitta,
7. Kṣudra,

1. *Daśarātra* – The parva is related to *Gavāmayana,* गवामयन a ceremony. It is a part of the *Dvādaśāha* (द्वादशाह) a ceremony of 12 days. The first day of this 12 day ceremony is known as *Prāyanīya* (प्रायणीय) and the ritual is based on 23 sūktas of the First Adhyāya of the Uttarācika and 15 Sūktas of the second Adhyāya (total 38 Sūktas).

The 12th day of the ceremony is known as *Udayanīya,* (उदयनीय), and it is conducted on the same lines as the *Prāyaṇiya,* using the same 38 suktas.

Between the Prāyaṇīya and the Udayanīya, we are left with ten days for the *Daśarātra Parva* (दशरात्र पर्व).

This yāga of ten days includes the first six days of pṛṣṭha-ṣaḍaha (पृष्ठषडह), next three days of chandoma (छन्दोम) and the last one day of avivākya (अविवाक्य))

(i) In *pṛṣṭha- ṣaḍaha*– the six pṛṣṭha-stotras are chanted consequently in six stomas:

Day	Stoma	Stotra
First	Trivṛt (3)	Rathantara
Second	Pañcadaśa (15)	Bṛhat

Third	Saptadaśa (17)	Vairūa
Fourth	Ekavimśa (21)	Vairāja
Fifth	Tri-ṇava (27) (Saptavimśa)	Śakvara
Sixth	Trayastrimśa (33)	Raivata

In the Pṛṣṭha-ṣaḍaha, the Sūktas associated are from the Uttarārcika. Adhyāya II, Sūkta 16 to the end of the Adhyāya VII.

(ii) The next three days are of *Chandoma* which are thus assigned:

Day	Stoma
(i) Seventh	Caturvimśa (24)
(ii) Eighth	Catuścatvārimśa (44)
(iii) Ninth	Aṣṭacatvārimśa(48)

The Sūktas associated are of Uttarārcika, Adhyāya VIII to X.

(iii) *The avivākya* lasts for one day, which is the tenth day of the Daśarātra. This day is associated with *Bahiṣpavamāna* to begin with, continuing up to *Ārbhava-pavamāna* stotras. The Sūktas used are of Uttarārcika, Adhyāya XI.

The chants sung during the Daśarātra Parva are known as *Daśarātra chants*.

2. *Samvatsara Parva*. This Parva continues for one full year of 385 days (known as *Gavāmayana Samvatsara*. The Stotras chanted on this occasion are Saumika, Cāturmāsya and others. These chants are known as the Samvatsara chants. In this sacrifice, the suktas associated are of the Uttarārcika, Adhyāya XII and XIII.
3. *Ekāha Parva* – Only one day is devoted to the Soma-pressing (Sutyā or Soma-Savana). The chants sung during this Parva are known as *Ekāha chants*. The Sūktas associated with this ritual are of the Uttarārcika, Adhyāya XIV to XVII.
4. *Ahīna Parva* – The Parva is related to Ahargana (अहर्गण); the yāga lasts from the second night to the eleventh night.

The chants sung on this occasion are known as *Ahīna chants*. The Sūktas associated with this Parva are of the Uttarārcika, Adhyāya XVIII.

5. *Satra Parva* –This Parva is of various types. The Gavāmayana Satra is its natural or unmodified yāga. This is related to a millenium of years *(Sahasra Samvatsara sādhya)*. The chants sung on this Parva are known as *Satra Chants*. The Adhyāya XIX of the Uttarārcika are associated with it.
6. *Prāyaścitta Parva* – The ceremony is performed as an *atonement* for the errors, omissions and negligence, committed in the yāgas knowingly and unknowingly. The additional chants used on this occasion are known as the *Prāyaścitta chants*. The Sūktas associated with this parva as of the Uttarārcika, Adhyāya XX, eighteen of the first Ardha, and seven of the second Ardha (total 25 Sūktas).
7. *Kṣudra Parva* – The objective of this Parva is to get over the enemies and other expected and unexpected disturbances and obstructions. The chants used are those which belong to the Śyena-yaga (Falcon-Sacrifice). The Sūktas associated with this Parva are from the Uttarārcika, Adhyāya, XX, – Sūktas left so far of the second Ardhya (from 8 to 13), and all the nine sūktas of Adhyāya XX1, (total 15 Sūktas).

And thus the entire *Uttarārcika* is utilized in these Seven Parvas.

Ūha-Ūhya Gāna Saṁhitā –

The Third and Fourth part of the *Gāna-Saṁhitā* was for the first time published by Banaras Hindus University, in 1967, as edited by Pandit A.M. Ramanatha Dikshit.

The *Ūha-gāna*, the Ūha chant, is covered in the *Gāna-Saṁhitā* in 23 chapters, known as *Prapāṭhakas*. Usually each Prapāṭhaka is further divided into 2 *Ardhas*. In this treatise, viṁśa विंश) is regarded as the unit (one viṁśa = 20 chants) and thus normally each Prapāṭhaka has 2 Ardhas = 2 viṁśas = 40 chants. But *Viṁśa* (which means 20) is not always 20: the word has a range from 6 (minimum) to 21 (maximum) number of chants (just as in the *Sāmaveda Saṁhitā*, a *Daśati* does not necessarily

have 10 verses). And therefore, for convenience, the practice adopted is that if any prapāṭhaka (of two Ardhas) has more than 40 chants, the first 20 or 21 chants are placed in the First Ardha, and the Second Ardha is sub-classified into two groups; the first sub-group accommodates 20 or 21 chants, and the second sub-group accomodates the rest. For example

Distribution of Chants

Prapāṭhaka	Total Chants	In First Ardha	In Second Ardha Group I	Group II
IX	52	20	20	12
XXI	50	20	21	9
XXIII	47	20	20	7

The Ūha Gana Table

Parva	Prapāṭhakas	Total Chants
Daśarātra	1-6	222
Saṁvatsara	6-9	152
Ekāha	10-13	158
Ahīna	14-17	146
Satra	18-20	121
Prāyaścitta	21	50
Kṣudra	22-23	87
	Total	936 chants

Table
ŪHYA GĀNA

In this Saṁhitā, we have 6 prapāṭhakas, 17 ardhas, and 17 viṁśas. The viṁśas have at the minimum 3 and at the most 20 chants (none has more than 20).

Parva	Prapāṭhaka	In the first Ārdha	In the second Ardha	Total no of Chants	
Daśarātha	1	20	9	29	
Samvatsara	1	–	7	7	} = 41
	2	20	14	34	

Ekāha	3	20	3	23	
Ahīna	3	–	17	17	= 31
	4	14	–	14	
Satra	4	6	8	14	
Prāyeścitta	4	–	10	10	= 19
	5	9	–	9	
Kṣudra	5	11	14	25	= 52
	6	20	7	27	
			Total	209 chants.	

Thus the total number of Ūha and Ūhya chants in the Gaṇa *Sàmhitā* is 936 + 209 = 1145

Thus the entire *Gaṇa Samhitā* has

No. of Gāyatri Chants	1
No. of Veya Chants	1197
No. of Āranya Chants	296
No. of Ūha Chants	936
No. of Ūhya-Chants	209
Total	2639

According to certain authorities, the total number of Sāman chants is 2723 (instead of 2639), two chants less in the Āraṇya, and 90 more in the Ūha and 4 less in the Ūhya: (2639 − 2 + 90 − 4 = 2723).

Stoma and Viṣṭuti

Viṣṭuti, विष्टुति is a sub-classification of Stoma. The word "Stoma" means a "group", "a bunch", but in our case *Stoma* specifically means a set of *Stotras* of *glory* sung by *Udgātās*.

These stomas are of 9 types:

1. Trivṛt (3)
2. Pañcadaśa (15)
3. Saptadaśa (17)
4. Ekaviṁśa (21)
5. Triṇava (3x9 = 27)
6. Traystriṁśa (33)
7. Caturviṁśa (24)
8. Catuṣcatvāriṁśa (44)
9. Aṣṭacatvāriṁśa (48)

As we have said earlier, that of these nine stomas the first-six are used in *pṛṣṭha ṣaḍaha* of the Dasarātra Parva, and the rest three are used in the *Chandoma* of the same Parva.

Each stoma has three *paryāyas* (पर्याय). The stoma gets fully exemplified in the third paryāya. These stomas, based on tṛcas (तृच्) and *Prāgāthas* (प्रगाथ), have a special texture of expressing glory; and periodicity of wordings; such expressions of periodicity are technically known as *viṣṭuti* (special type of praise, वि + स्तुति = विष्टुति). The nine stomas are reputed to have in all 30 viṣṭutis.

X

VEDIC MUSIC AND INSTRUMENTS

There are two modes of tracing the history of any cultural subject; one of them is the evolutionary and the other theistic. The concept of a prehistorical period is common to both of them. In the former case, an evolution is traced from the earliest primitivism, of which no written record of history has been maintained, and which is built up round a few objects of interest explored and excavated by our evolution-scientists. In the latter case, we have a divine theory according to which a group among the earliest men was blessed with a revealed or the Vedic Knowledge, which helped man in giving first names to the objects of his surroundings, but later on gave him an opportunity of developing culture, science and arts. We have no records of history of this period also, extending between the first revelation of the Vedas and the subsequent literature like the present day Vedāṅgas, Upāṅgas, the Upavedas, and even the various schools or Śākhās of the Vedas.

Shall we say that music evolved in the prehistoric India though in a very crude form, or shall we say that the earliest music was given to us through the rich verses of the Vedas, reaching to a climax in the Sāman music. Music may be said to be associated with the affluency of a particularly luxurious group of people, the Vaiśyas, the Paṇis of the early Vedic Period, who once belonged to the Aryan Society, but later on become hostile. The Paṇis of India established close trade links with people outside this country. They could have been easily the patrons of music and other fine arts. But there is another context in which music, as any other science, developed in India, i.e. round the elaboration of our popular yajñas. The yajñaśālās were our open air laboratories and observatories of our culture and science. The Prātiśākhyas (of the Ṛk, Yajūṣ and Sāman schools) give a highly evolved use of the udātta, anudātta, svarit, ekásruti and other svaras. The ancients of this period gave rhythms and rhymes to our verses, lyrics and sacrificial formulas also.

The remote music could be classified into two groups: purely emotional or sensuous. The one arises from language; it uses the entire vocal organ (वाक्-तंत्र संगीत) and the other from the swaying or wavering of the body and the patter of feet (नृत्य). Metre and melody enhanced the charm of music and dance both. Nature exists with its exquisite beauty and grandeur. The simple hearted early Aryan lived to enjoy it and ultimately to conquer it. It is the strain of Nature on man that gave him dance and vocal music, and it is his godlike fight against Nature that gave him impassioned speech, beauty of form and motion on one side, and all that is divine in him on the other.

As Svami Prajñānanda, the scholarly author of "A Historical Development of Indian Music (1973) says: "The universe around him, the sun, the moon, the stars, the sky, and the ordered system of Nature created with him a great wonder and unbounded joy." Under these inspiring conditions, the man developed his earliest dance and music; and taking the divine words from the Veda or Śruti, the words of hope of peace and solace, beauty and charm, valour and courage, wrath and passion, he expressed his emotions through vāc (chandas and lyrics), and through the ecstasy of physical gestures.

A review of the Saṁhitās, the Brāhmaṇas and the Āraṇyakas, shows simplicity in form and in the presentation of music of early days. Music consisted of recitative hymns or stotras, stomas, invocations and prayers. People of this age conceived that all Nature's Bounties are as if sitting by them, the fire, the wind, the lightning, the rains, and they with joy started singing in low and high pitch tones. With the progress of "civilization and human intellect, the cultural sphere was lit up with a "heavenly glow." Next to the Supreme Reality, what man appreciated most was the Sun. The entire heaven, the celestial region was taken as if ruled by Varuṇa; Indra was of course, a manifested form of Supreme Energy; Agni was not only terrestrial, it was in midspace as lightning and in the heaven as the glorious sun. The Vedic hymns had also the suggestion of twin gods, like Mitrā-Varuṇa, Indra-Agni, etc. and of triple goddesses, Sarasvatī, Bhāratī and Iḍā. Goddess Sarasvatī was physically defined in the Pauranic age, and she

became the presiding deity of fine arts, music, painting and sculpture and even of divine learning or sciences and various disciplines of study. Sarasvatī in the Vedic literature becomes a lady nurse along with twin Aśvins, who work as physicians and surgeons; in war, she functions as vajra; sometimes, she represents flowing streams of the mundane land, and sometimes the spiritual inner streams of human consciousness. In the Ṛgveda (also in the Yajuḥ and other Saṁhitās, some minor rituals are known as prayājas (प्रयाज). The eleven prayājas are dedicated to eleven deities. The mantras which are chanted in the names of those devas were known as the Āpri-mantras (आप्रि), and these eleven gods are known as Āpri-Devatās: these eleven are Idha or Idhma, Tvaṣṭr, triad godesses (Iḍā, Bhāratī and Sarasvatī), Uṣāsā-naktā (pair of night and day), Tanūnapat, Daivya-hotārā, Narāśṁsa, Vanaspati, Svāhākṛti and others (all so often represented different forms of blazing fire). The Āpri-hymns were recited in characteristic tunes.

In the Vedic times were evolved different types of musical instruments like Vīṇā (वीणा), Veṇu or Vaṁśa (वेणु ,वंश), Mṛdaṅga (मृदंग) – all of them were used in the Sāma-music. Some peculiar type of earthen drums were in use for signalling the time of arriving or attack of the enemies (thus from the oldest time, we had the music of war, as well as of peace); these drums were known as dundubhi (दुन्दुभि) (when made of the earthen material, then bhūmi-dundubhi), and were covered with the skins of animals. Later on, these drums were made of wood and covered with skin. Besides dundubhi, we had drums known under various names, like puṣkara and bhāṇda. Often, these drums were also used in Sāma-recitations. These *dundibhis* were used for different purposes; for signalling in war, and for Sāman chants.

जयतामिवव दुन्दुभिः	: Ṛv. I.28.5
स दुन्दुभे सजूरिन्द्रेण	: Ṛv. VI.47.29
श्रय प्रोथ दुन्दुभेदुच्छुना	: Ṛv. VI.47.30
केतुमद्दुन्दुभिर्वावदीति	: Ṛv. VI.47.31

While explaining; श्रयप्रोथ दुन्दुभे (VI. 47.30), Sāyaṇa addressed the *dundubhis* to kill the enemy; *vadhasva.* They could also be used to call men who lived at remote distances; केतुमेद दुन्दुभिः वावदीति (Ṛv. VI. 47.31). Sometimes victory used to be

announced by the grave and majestic sounds of the bhūmi-dundubhi and dundubhi. In the Taittirīya Saṁhitā (I.5.9.30), we find the mention of "dundubhin Samghaiti", or "bhūmi-dundubhin aghaiti" (I.5.9.30).

The bhūmi-dundubhi and dundubhi were also used to keep the rhythms and beats of songs and dances. Besides these drums, many musical instruments of *vīṇā* (वीणा) and *veṇu* (वेणु) classes were devised to suit the purpose of singing and dancing in the latter Vedic times. We have an interesting passage in the Yajurveda:

प्रतिश्रुत्कायाऽअर्तनं घोषाय भषमन्ताय
बहुवादिनमनन्ताय मूक ँ शब्दायाडम्बराघानं
महसे वीणावादं क्रोशाय तूणवध्मवरस्पराय
शङ्खध्मं वनाय वनपमन्यतोरण्याय दावपम्। (Yu. XXX. 19).

For echo, a reviler; for noise, a snarler; for end, a very talkative man; for endless, a mute; for sound, a drummer; for might, a lute-player, for cry, a flute-blower; for confused tone, a conch-blower; for the wood, a wood-ranger; for a partly-wooded land, a forest fire-guard (Griffith). The passage clearly indicates the professional music instruments – drum, lute, flute and conch.

At another place, we have the passage: "वनस्पतयो विमुच्यध्वम्" (Yv. IX. 12), which normally means "Be ye set free, ye Forest-lords."

It seems that *vanaspati* word stands for a wooden musical instrument which was constructed out of a hollow trunk of a tree covered with skin. The Taittiriya Saṁhitā says that *vāk* entered into the wooden instrument, vanaspati to declare or proclaim something: "स वनस्पतिं प्रेति" (VI. 1.25). The vāk means sound, and sound, accompanied by some news, good or bad, came out from the dundubhi, vīṇā or tūnabha; वाक् वनस्पतिषु वदति य दुन्दुभि यतूनभे च वीणायाम् *(Tait. Sam. VI 1.25).*

In the Kāṭhaka Saṁhitā (III. 4.5), the demons and the evil spirits were driven out by the sound of the vanaspati; य वनस्पतिषु वाक् तं तेन वरुणनते. The Yajurveda (XXX. 19) has used the word; अडम्बर (āḍambara) (शब्दायाडम्बरा घातं): where aḍambara is a musical instrument made up of udumbara wood. In the same Saṁhitā, we have a word gargara: अव स्वरति गर्गरि (Kāṭhaka VIII. 69. 9). The gargara has been known as a musical instrument

used in war, also later on known as raṇa-bheri (रण-भेरी) or war-trumpet (गर्गर गर्गरध्वनियुक्तो वाधविशेषं: – Sāyaṇa).

In the Vedic Saṁhitās, we find another musical instrument *nāḍi* and piṅga.

अ स्वराति गर्गरोगोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कदधोदन्द्राय ब्रह्योधतम् ॥

(Ṛv. VIII. 69. 9)

In the Ṛgveda (II. 43. 3) another instrument *Karkari,* along with a few others has been mentioned:

आवदंस्तवं शकुने भद्रसा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदीस कर्करिर्यथा बृहद वदेम विदथे सुवीराः ॥

Sāyaṇa admitted *karkara* or *karkari* as a musical instrument which was in use in the Vedic society. But from the reference of the Kāṭhaka Yajurveda (IV. 35. 5) "āghātaḥ karkarāya samvadanti," we know that karkari was known as clasping of the hands, i.e. the sound produced by the clasping of the two hands, and the sound used to help the rhythm (tāla, ताल) of dance and music. In some of the sacrificial functions and specially in the sīmantonnayana ceremony, the unmarried maidens used to dance along with songs, keeping tāla by clasping of the hands and they used to dance in a circle around blazing sacrifice as to please the presiding deities.

In the commentary of a Ṛk verse:

वृषारवाय वदते यधुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥

(Ṛv. X. 146. 2)

Sāyaṇa mentions the names of some musical instruments of the Vedic times – *aghāṭa, ghāṭalikā* and *kāṇḍa vīṇā* (आघात or आधार, धातलिका, काण्ड-वीणा). The instrument nāḍī (नाडी) is a kind of flute or harp-like vīṇā. It may be the same or very much similar to *tunabhi* (तुनभि), of which we have a mention in the Taittirīya Saṁhitā (*tunabha* or *tunabhi* VI. 1. 25.).

Similarly, we have a mention of the hundred-stringed *vīṇā* in the Vedic literature; of course, the word *vīṇā* does not occur in the Rgveda. There is a musical instrument, named as *vāṇa* (a term, commonly synonymous with *arrow* or *śara* (शर). The word *Vāṇā* has the following occurrence in the Ṛgveda:

वाणः : VIII. 20. 8

वाणम् : I. 85. 10; IV. 24. 9; IX. 97. 8
वाणस्य : IX. 50. I; X. 32. 4

In the following verse, the word *vāṇa* has been used for vīṇā:

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दधृहाणं
चिद् बिभिदुर्वि पर्वतम्
धमन्तो वाणं मरुतः सुदानवो
मदे सोमस्य रण्यानि चक्रिरे

(Ṛv. I. 85. 10)

"धमन्तो वाणं" has been translated by me and other commentators as "blow upon their pipes". Some of the commentators like **Sāyaṇa takes *vāṇam,*** as the hundred stringed ***vīṇā:*** **मरुतो वाणं शतं संख्याभिः युक्तं वीणा विशेषं धमन्तः वादयन्तः।**

According to Sāyaṇa, *dhamantaḥ* is not *blowing* but playing on the musical instruments *vādayantaḥ*.

The strings of these instruments were made of *muñja* grass. In the Brāhmaṇa period, a very special vīṇā was devised and named as *Katyayana vīṇā,* by a great scholar reputed for his *Śrauta Sūtras*. It is said that Kātyāyana Muni devised ***Kātyānī*** vīṇā. In all these three – *vīṇā, vāṇa* and *kātyānī* – the seven tones (*svaras*) were provided. We have a very significant verse in the Ṛgveda:

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः।
माता यन्मन्तुर्यूथस्य पूर्व्याभि वाणस्य सप्त-धातुरिज्जनः॥

(Ṛv. X. 32.4)

The strings of these instruments were of an alloy of seven metals. In our translation of the Ṛgveda, the last line of the verse has been rendered as: "where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice."

The *sapta-dhatus* may be seven metals, (bones, blood, marrow, flesh, urines, faeces, and semen – Sāyana. The same word may stand for seven tones or seven svaras also: (षड्ज ऋषभ, गान्धार, मध्यम, पंचम, धैवत and निषाद).

It has been the view of some scholars that the *laukika svaras* of present day music evolved from the *sthāna svaras* (register tones) like the udātta, svarita, anudātta, eka-śruti etc. in the post-Vedic age.

Svami Prajñānanda, who has worked a lot on the history of Indian music does not agree with Śayaṇa. To him, as to so many other scholars, the word *sapta-dhātuḥ* in the Ṛg verse means seven *svaras*. In the *Aitareya Brāhmaṇa* (V. 1. 5), we find that the wives of the performers of yajñas used to pluck the wires of the *Kāṇḍa-vīṇā* and one of the Princes struck the earthern drum (*bhūmi-dundubhi*) and all the singers sang the Sāmans in unision (ऋनेथेन साम्ना स्तवते – V. I. 15).

The collation of seven metres with seven *svaras* originated from Piṅgala the author of the Chanda Śāstra (of course, this collation does not carry any sense). Gāyatrī with ṣaḍja, uṣṇik with ṛṣabha, anuṣṭubh with gāndhāra, bṛhatī with madhyama, paṇkti with pañcama, triṣṭubh with dhaivata, and jagaī with ṅiṣāda.

Notes and scale of the Vedic music

In reality, the Vedic music is the Sāmagāna, though there are standard styles also peculiar to the recitations of Ṛk verses and Yajuh. In his commentary on the Kṛṣṇa Yajurveda, Sāyaṇa says, पादश्च गीति ...... हा उ इत्यादिकं साम यजुर्वेद गीतम् पादेनार्थर्चेनोपेना वृत्त-बद्ध मन्त्राः ऋचः। गीतिरुपाः मन्त्राः सामानि i.e. verses in metres with measured lines are the Ṛks, but the lyrics are the Sāmans. Sāyaṇa described many types of Sāmans like Rathantara, Bṛhat, Vairpūra, Raivata etc. Kātyāyana of the Kātīya Śrauta Sūtra says: ऋचो यजूंषि, सामानि निगदा मंत्राः (1. 45). Ācārya Karka made explicit the meaning of the Sāma or Sāman when he says: प्रगीतं मंत्रावाक्यं सामेयुच्येत .... यतः पूर्व प्रतीतत्वाद् गीतिरचैव सामशब्देनाभिलक्ष्यते।In the Samika period the ṛes (ऋच्) or stanzas were sung and chanted either with three register or base notes (anudātta, svarita and udātta), or grave or bass, circumflex or medium, and high or acute were used as the accent-tones for the speech-music or recitation only. The Sāman notes prathama (प्रथम) etc. were quite distinct from them in their characteristic and tonal value. The authors of the prātiśākhyas said that the Sāmans were the combination of vāc (वाक्) and prāṇa (प्राण) – speech and vital air, which have been conceived as *puruṣa* and *prakṛti* in the Indian philosophy.

Thus, in the earliest times we had the base notes or accent notes only (अनुदात्त, स्वरित and उदात्त) and later on, the Sāman music was developed; mid-between, we had different strata also. After the evolution of five Sāman notes (प्रथम, द्वितीय, तृतीय, चतुर्थ and मन्द्र), the octave, i.e. the Saptaka was completed with addition of the lower sixth, अतिस्वार्य, and the upper seventh, Kruṣṭa (क्रुष्ट). Besides the principal notes, prathama etc. there were some optional or secondary notes, such as jātya (जात्य) or independent, abhinihita (अभिनिहित) or absorbed, ksipra (क्षिप्र) or hastened, praśliṣṭa (प्रश्लिष्ट) or constructed etc. The principal notes were called the *prakṛti* ones, while the optional or secondary notes the *vikṛti* ones. The Taittrīya Prātiśākhya further prescribed seven varieties of sound-tones for Sāma-gāna. There were (i) Upaṅśu (उपांशु) or inaudible (ii) dhvani (ध्वनि) or murmur, (iii) nimada (निमद) or whisper, (iv) upamidamat (उपमिदमत्) or mumbling (v) mandra (मन्द्र) or soft (vi) madhya (मध्य) or middle (vii) tāra (तार) or loud.

What is rāga (राग)? Rāga is said to be a psychomaterial object or an objective expression of subjective feelings of the human mind. The mental feelings or sentiments and materials like *sāhitya* (साहित्य), chhanda (छन्द्र), tāla (ताल), laya (लय) etc. are the igredients of a rāga. A rāga is first designed ideally in the mind and then is projected outside in material sound form; In other words, we would say that a rāga is a construction or projection of the mind, and therefore, it can be said to be an image of the subject, idea or ideal.

The nature of rāga is determined by the melodic movements, known as varṇa (वर्ण) which helps to create and manifest the pleasing and soothing sensation (varṇa to manifest). Again a rāga is known by its constituent tones and essential like the sonant (अंश or वादी), the consonant (संवादी), the dissonant (अनुवादी), the initial (ग्रह), the final (न्यास) etc. Bharata of the Nāṭyaśāstra first promulgated them for defining the rāgas; rāga creates a pleasing sensation in mind (रञ्जयति इति रागः). In essentials, we find a vital force which animates and manifest the form of a rāga. This vital force or prāṇa is known as vādī. Since it speaks the nature of a rāga, it is known as vādī (वदनात् इति वादी).

The essentials are known as the determining characteristics.

A rāga is sustained and animated by its inherent emotional sentiments and moods that lie in the microtones, which constitute the forms of the tones and tonal successions. Narada, in Śikṣā (1st Century A.D.) gave the names of five microtonal units (श्रुति, तीव्र, दीप्त) etc., which were extended to 22 by Bharata, which are surcharged with aesthetic sentiments and moods.

Ten qualities or guṇas of the Vedic Sāma-gāna and laukika classical music – these qualities (गुण) enrich and make manifest the rāgas and subsequently the songs (गीति). The ten qualities are:

1. Raktam(रक्तम्) – It is produced by the combination of lute (वीणा) and flute (वेणु), thereby men as well as animals are attracted towards the melody of a song.
2. Pūrṇa (पूर्ण) – The presentation of metres (छन्द), stanzas (पद) and letters (अक्षर) helps to the complete formation of tones and microtones.
3. Alamkṛta (अलंकृत) – It is an easy process of manifesting the tonal sound in the bass and the high octaves.
4. Prasanna (प्रसन्न) – Easy of recognition.
5. Vyakta (व्यक्ता) – Expression of the stanzas (पद), fully equipped with music-parts (धातु), words (कथा), metres (छन्द), notes (स्वर) and melodies (राग).
6. Vikṛṣṭa (विकृष्ट) – Distinct manifestation of clear expression of the words and sentences. (also clear use of notes of the high pitch).
7. Ślakṣṇa (श्लक्ष्ण) - It is fine and subtle manifestation of the notes in different tempo. (in *vilambita* or slow tempo).
8. Sāma (साम) – Proper sittings of the four melodic movements or *varṇas* to rhythm and tempo.
9. Sukumara (सुकुमार) – Easy and graceful manifestation and expression of notes in different octaves (सप्तक), bass, medium and high (मन्द्र, मध्य, तार).
10. Mādhurya (माधुर्य) – The natural, graceful and sweet expression of pada, akṣara and svara (stanzas, letters and notes).

Notes in music – The succession of seven notes forms the basic structure of the rāga. Even five or six notes can construct a form of melody, which is the soul of music. The notes are of two kinds: placed (शुद्ध) or displaced (flat or chromatic, कोमल). The displaced or flat notes are so called because of the shifting positions of the seminotes or microtones of the placed or Śuddha notes. In Christian era, we did not have subtle notes or seminotes i.e. (श्रुति) but Nārada mentions them.

दीप्तायता करुणानां मृदुमध्यमयोस्तथा।
श्रुतीनां योऽविशेषज्ञो न स आचार्य उच्यते॥

Whilst Nārada gave definitions of only five semi-tones or microtones, Bharata discovered 22 of them, based upon the five casual microtones or genera (जाति) as used by Nārada. Bharata also devised twenty-two microtones on the length of the wires of two same sized lutes (वीणा): cala (चल) and acala (अचल) or adhruva (अध्रुव) and dhruva (ध्रुव), and determined four subtle and audible microtonal units that constitute the stuff of the note; (षड्ज) or ṣaḍja. He placed the note Saḍja on the fourth microtonal unit. He made the seventh mircotone as the seat or base of the note ṛsabha (ऋषभ), the ninth one as the base of gāndhara (गान्धार), the thirteenth one as the base of gāndhara (गान्धार), the thirteenth one as the base of madhyama (मध्यम), the seventeenth one as the seat of pañcama (पञ्चम), the twentieth one as the seat of dhaivata (धैवत), and the twenty-second one as the base of the note niṣāda (निषाद). This allottment of seven notes continued up to the middle of the nineteenth century, when it was changed by western scholars and Hindu and Muslim ustāds also. We shall not enter into these details here.

Microtonal unit 4th 7th 9th 13th 17th 21th 22nd note ष ऋ गा म प धै नि.

Śaman Notes – In the *Ṛk Prātiśākhya,* we have a statement: सप्तस्वरा ये यमास्ते, The Sāma-gāna (सामगान) is sung in a descending order. The pitches or tone-qualities of the notes of the Sāma-gāna were realized by their respective *dīptis* (दीप्ति) or gradual lightening up, which means the gradual sharpening or hightening, and hence the word yama is used in this context, yama or regulator. These yamas are seven, i.e. the seven, Sāman notes: क्रुष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ मन्द्र and अतिस्वार्य. Both Gārga

Gopālayajjvā and Prof. Whitney consider tṛtīya or the third as medium (म) and upper seventh, first, and second notes as higher or sharper in gradation, i.e. उत्क्षिप्त, उत्क्षिप्ततर and उत्क्षिप्ततम, or sharp, sharper and sharpest, and the lower fourth, fifth and sixth notes as lesser or lower in gradation, i.e. अवक्षिप्त, अवक्षिप्ततर and अवक्षिप्ततम, or low, lower and lowest. The process of gradual sharpening (*dīpti*) goes a long way to prove that the singers of the Vedic music used seven notes in their Sāma-gāna, though commonly three, four or five notes were used in most of the Sāmans.

एतैर्भविस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक्।
पञ्चस्वैव तु गायन्ति भूयिष्ठानि स्वरेषु तु॥
सामानि षट्सु चान्यानि सप्तसु द्वेतु कौथुमाः॥

(*Puṣpa-sūtra*).

From these lines, it is evident that different recensions (शाखा) of the Vedas used different numbers of note. Specially, the Kauthuma recension used seven notes in two particular gānas, (सप्तसु स्वरेषु द्वेसामानि गीयते कौथुमः शाखिनाम्). It will thus be seen that the Sāmans differed from one another in their modes and forms with regard to the use of different notes, and though the *audava* or pentatonic form of the Sāmans were mostly sung by the Vedic singers, yet ṣaḍava or hexatonic, and Sampūrṇa or heptatonic forms of Sāmans were prevalent in the Vedic society.

Nārada also described the seven Sāman notes. He said that they were both in descending and reverse order (म, गा, ऋ, ष, ध, नि प):

यः सामगानां प्रथमः सं वेणोर्मध्यमः स्वरः।
यो द्वितीय सः गान्धार स्तृतीय स्त्वृषभः स्मृतः।
चतुर्थ षड्ज इत्याहुः पञ्चमो धैवतो भवेत्।
षष्ठे निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः॥

Here Nārada mentioned two kinds of gānas – Vaidika and laukika, in terms of vīṇā and veṇu (वीणा-वेणु).

Relation between anudātta, udātta and svarita and the seven notes of music – Grave (अनुदात्त), circumflex (स्वरित) and high (उदात्त) tones were the base notes or accent tones, from

which seven notes of the Vedic and also indigenous (देशी) music evolved. The *svarita* or the circumflex was the gliding middle and was regarded as the tonic of the early songs, and a descent from this tonic became *anudātta* or grave and an ascent from tonic became *udātta* or high. Svarita or circumflex, i.e. tonic would, therefore, be the combination of the two, deep tone and high tone. Among the seven laukika (or देशी) tones, ṛṣabha and dhaivata (देशी) or *Tṛtīya* and mandra (Vedic) evolved from the anudātta or grave accent tone; niṣāda and gāndhāra (देशी) and atisvarya and dvitīya (Vedic) from the udātta or high, and ṣaḍja, madhyama and pañcama (देशी) or caturth, prathama and kruṣṭa (Vedic) from the svarita or circumflex. We have a statement in the Ṛk – Prātiśākhya, "त्रिषु मन्द्रादिषु स्थानेषु एकैकस्मिन् – सप्त सप्तयमाः भवन्ति।" – three sets of seven notes of bass, medium and high (मन्द्र, मध्य, तार) evolved to form the complete saptaka (octave) of both the Vedic (वैदिक) and deśī (देशी) music.

Thus we have the medium or madhya-saptaka scale deśī notes:

anudātta	svarita	udātta
ऋ धै	ष म प	नि गा
2 6	1 4 5	7 3
(grave)	(medium)	(high)

And the madhya-saptaka scale of the Vedic notes would be:

anudātta	svarita	udātta
तृतीय मन्द्र	चतुर्थ प्रथम क्रुष्ट	अतिस्वार्थ द्वितीय
3 5	4 1 7	6 2
(grave)	(medium)	(high)

For them, who regards Vedic Kruṣṭa as corresponding to laukika madhyama, prathama, gāndhāra etc. arrangements may be as follows:

	Laukika				*Vedic*
स्वरित	म	ष	प	प्रथम	गा
उद्रात्त	गा		नि	दिव्तीय	ऋ

अनुदात्त	ऋ	धै	तृतीय	ष
			चतुर्थ	नि
			मन्द्र	धै
			मध्य	प
			क्रुष्ट	म

But if we follow Nārada's order – "यः सामगानानां प्रथमः स वेणोर्मध्यमः स्वरः" – than we get the descending order as:

प्रथम	म		
दिव्तीय	गा		
दृतीय	ऋ		
चतुर्थ	ष		
मन्द्र	घ	or	नि
मध्य	नि		घ
तार	प		प

(Most of the material of this chapter has been taken from Svami Prajñānanda's "Historical Development of Indian Music," published by Firm K.L. Mukhopādhyāya, Calcutta, (1973).

Methods of Singing Sāma-gāna

When the Ṛk stanzas were set to tune with the Vedic tones, prathama, dvitīya, tṛtīya, caturtha, mandra, atisvārya and kruṣṭa which evolved and developed in a gradual process, Sāmagāna came into being in the Vedic society. This caused certain structural changes also in the Sāman texts. The hymns of the Ṛgveda were set to music in the Sāmaveda. The important textual changes were of the following kinds:

1. Vikāra (विकार) – or changes of letters, e.g. Agne becomes Ognai.
2. Viśleṣana (विश्लेषण) – Word is broken in parts, e.g. vītaya becomes vai-taya. *2yi.*
3. Vikarṣana (विकर्सण) – Vowel is lengthened, and thus ye becomes ya 2 3 *yi* in the Saman.
4. Abhyāsa (अभ्यास) – i.e. repetition, e.g. *taya* 2 *yi* twice as *taya* 2 *yi*, *taya* 2 *yi*.
5. Virāma (विराम) or pause – Singing a part of the word after a pause, e.g. gṛṇānam – havya dātaye (गृणानं हव्य दातये), one is to sing *gṛṇāno ha*, and then after a short pause *vya dātaye*.

6. Stobha (स्तोभ) – Introduction of exclamatory words in the midst of a song, such as (auhavā), हा, उहाउ *(ha, uhāu).*

Gradually, there evolved a fixed system of notation (स्वरलिपि) which was numerical, and the notes of the Sāma-gāna were used to be indicated by the figures 1,2,3,4,5,6 and 7. It may be mentioned here that usually the Sāmans were sung in pentatonic scale with five tones; Kauthuma Śākhā used six, and sometimes seven notes. The Vedic notes were indicated thus:

Number	Vedic tone	Laukika tone
1	prathama	madhyama (म)
2	dvitīya	gāndhāra (गा)
3	tṛtīya	ṛṣabha (ऋ)
4	caturtha	ṣadja (ष)
5	mandra	dhaivata (धै)
6	atisvārya	niṣāda (नि)
7	kruṣṭa	dpancama (प)

Thus descending order is म, गा, ऋ, ष, धै, नि, प, (म, ग, रे, स, ध, नि, प) (dha, ni, pa all bass).

Illustrations

Śri Satyavrata Sāmaśrami Bhattacārya has edited the Sāma veda saṁīhitā with the commentary of Sāyaṇa, and with Sāman chants in appropriate notations, here we are reproducing two of them:

(i) of प्र मꣳहिष्ठाय गायत (S. 107)

(ii) of न किष्टं कर्मणा (S. 243)

The first one (S. 107) has been turned in three ways, and the second (S. 243) in two ways.

१र २र १ १ २ १२ १ १ २

प्र मꣳहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे ।

१ १ २ १ २

उप स्तुतासो अग्नये ॥ १ ॥ १०७

५ २ ३र ५ २.१ १ र

I प्र मण्ष्वाइइ ष्ठाय गायना। ऋतान्वेर। बृह्ते

२ ४ ५ २ १ २ २ १

भ्रूक्राइश्नोइ। चार३४इषाइ। उपात्रौ३ह्वो। स्तोता

२ ३ २ ५ २

सोइश्राइ। ग्राइ४पूयोईह्वाइ॥ २६॥

४ ५ र ४ ४ २ १

II प्रमण् चिष्ठाय। गापूयता। ऋता२१न्वे२। बृह्ता

२ १र २ १

ता१इभ्रू२। क्र। ग्रोचा२३इषाइ। उप। स्तुयतौ२।

१ ५ २ २ १ ५ ४ ५ २

ऊषाइ। ह्वो३वा३। सत्र्रो२३४वा। ग्रापूया६ह्वाइ॥ २७॥

२ ३५र र २ २ ५ १ रर

III प्र मण्ह्विष्ठाय गा। इया३४३ई३४या। यतऋतान्वे

र २ १ १ १२

बृह्तेभ्रुक्रम्रौ२। ह्वौ२। ह्वुवा२इ। चाइषा२इ। उपा-

१ २ १ २र१ २ १

३ह्वोइ। स्तुता३ह्वो। सोऽग्रग्रा२३या३४३इ। ओर३४

१

पू। इ। डा॥ २८॥

१ २ १र ३र २ २ ३ १ २ ३ १ २

नकिष्टं कर्मणा नशद्यश्चकार सदावृधम्।

२ २ ३ २ ३ १ २ ३ १ २ ३ १ २ २ १र २र

इन्द्रं न यज्ञैर्विश्वगूर्त्तमृभ्वसमधृष्टं धृष्णुमोजसा॥ (S.243)

५ २ ४ ५ ४र ५ २ १ २र १ २२र २

I नकिष्टा३०कर्मणानशात्। यश्चाकारा। सदावृ-

१ २२र २ १ २ १ २र २ २ ०

धा२३म्। सदावृधाम्। इन्द्रान्नया। ज्ञैर्विश्वग। त-

मारर्म्वसारश्म्। तम्हम्वसाम्। अधार्ष्णन्धा। ष्णुमो जसार३। ष्णुमोजमार४३। षोर३४५इ। डा ॥ २० ॥

II नक्रिष्टंकर्म्मणानशत्। द्यो३४इ। यश्चका३रा-सदावृधाम्। आइन्द्रा२न्नाया२। ज्ञैवैंस्वगूर्त्ताम्हम्वासा-२म्। अधा२द्यो१। ष्णा२३४३४। द्याओवा॰। ष्णु-मोजसार३४५ ॥ २१ ॥ ११

Further Notes

Three Register or base notes – These are anudātta, svarita and udātta. They are indicated in all Vedic verses, but they are not used in the Sāma-gāna as such. They are known as grave or bass (anudātta), circumflex or medium (svarita) and high or acute (udātta).

Popular notes – In laukika or popular music, the notes are seven; Ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣada.

(सा रे ग म प ध नि or ष ऋ, गा, म, प, धै नि)

Here the basic note is ṣaḍja, and the other follow in sequence.[1]

Sāman notes – They are also seven; here the first note is the madhyama note of the flute or Veṇu. The first note is known as the *prethama,* the second one, known as the *dvitīya,*

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा।
पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः ॥

प्रसार्य चाङ्गुलीः सर्वा रोपयेत् स्वरमण्डलम्।
न चाङ्गुलीभिरङ्ग गुष्ठमङ्ग गुष्ठेनाङ्ग गुलीः स्पृशेत् ॥
विरला नाङ्गुलीः कुर्यान्मूले चैना न संस्पृशेत्।
अङ्गुष्ठाग्रेण ता नित्यं मध्यमे पर्वणि स्पृशेत् ॥

corresponds to gāndhāra, the third or the *Tṛtīya* corresponds to ṛṣabha, the fourth, the caturtha corresponds to ṣaḍja, the fifth corresponds to dhaivata, the sixth to niṣāda, and the seventh to pañcama. On this effect we have in the *Nārada Sikṣā,* the following lines:

यः सामगानां प्रथमः स वेणोर्मध्यम स्वरः।
यो द्वितीयः स गान्धारस्तृतीय स्त्वृषभः स्मृतः॥ (1)
चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत्।
षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः॥ (2)

Thus instead of सा रे ग म प ध नि in our popular music, we have in the Sāman music the order: म ग रे सा ध नि प

Not only this, in the Sāman language the names of the seven notes are also different. We have in the Nārada text, the lines:

प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थकः।
मन्द्रः क्रुष्टो ह्यतिस्वार एतान् कुर्वन्ति सामगाः॥

The seven notes in the Sāman music known as: prathama, dvitīya, tṛtīya, caturtha, mandra, kruṣṭa and atisvāra.

INDICATION OF NOTES OR SVARAS ON FINGERS.

During the Sāman music, the chanter, as he draws the notes from the vocal organ, he indicates the same on the fingers of the of the left and right hands. For this the chanter sits erect with his both palms flat and open and comfortably supported on the respective knees. The fingers rest open, and placed in easy contact respectively with each other. The chanter with the fore-part or the tip of his thumb touches the joint lines (the parva rekhā) of the fomgers. The first joint (the prathama parva) of the fingers are totally eliminated in this indication process.

Nārada has well described the details in the following lines:

As a convention, it has been accepted that the kruṣṭa note rests on the first parva of the thumb, and then the lowest parva is the prathama note. Then the chanter touches with the fore – part or the tip of the thumb the middle parva or pradeṣanī or tarjanī (the fore-finger): to indicate the dvitīya svara. On the

middle parva of the middle finger is conventionally indicated the third or the tṛtīya svara. On the middle parva of the anāmikā (the ring finger) is conventionally regarded as the caturtha svara. On the middle parva of the little finger (kaniṣṭhikā) is indicated the *mandra* svara, and at the lowest joint line (parva-rekhā) of the little finger is the seat of the atisvāra svara. In support of it, we have the lines of Nārada:

अङ्गुष्ठस्योत्तमे क्रुष्टो ह्यङ्गुष्ठे प्रथमः स्वरः।
प्रादेशिन्यां तु गान्धार ऋषभस्तदनन्तरम्॥
अनामिकायां षड्जस्तु कनिष्ठकायां च धैवतः।
तस्याधस्ताच्च योन्यास्तु निषादं तत्र विन्यसेत्॥

The symbol र (ra) on the top of syllables:

On the top of certain syllables of the Vedic verses (in the Sāmaveda is scribed the letter र (ra) of the Devanāgarī script. This is indicated by the fingers on the left palm:

(i) १ र is indicated by slightly curved small finger (kaniṣṭhikā) touching the palm.

(ii) २ र is indicated by the ring finger, curved and touching the palm.

(iii) ३ र is indicated in the same way indicated by the middle finger, curved and touching the palm.

(iv) ४ र is indicated by the trajanī or the fore-finger curve and touching the palm.

(v) ५ र is indicated by placing the thumb on the fore-finger and clasping the palm.

Then the palm is thrown open, and the fingers are let free by and by, starting with the small finger at the ६ र – This goes up to १० र . For further ar's the process is again repeated-as for १ र to १० र – If in the line of a verse, there appears २ र (the sign called *avagraha)* or 2 (such an indication), then the dvitīya svara (i.e. the gāndhāra) is used, doubly prolongated (dīrgha). Similarly, if (3) or syllable *tri* is indicated, the word preceding it is three times repeated or pronounced. Similarly if (2) or syllable *dvi* is used, then the preceding word is repeated twice.

Index

Verses of the Sāma Veda

सामवेद-मन्त्रवर्णानुक्रम

सामवेद संहिता
SĀMAVEDA SAMHITA

सामवेदसंहिता

[कौथुमशाखा]

पूर्वार्चिकः

अथ प्रथमः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशत्याया अस्या दशतेः (१-२, ४, ७, ९) प्रथमाद्वितीयाचतुर्थीसप्तमीनवमीनामृचां बार्हस्पत्यो भरद्वाजः, (३) तृतीयायाः काण्वो मेधातिथिः, (५) पञ्चम्याः काव्य उशनाः, (६) षष्ठ्या बार्हद्गिरसः सुदीतिः सौहोत्रः पुरुमीढो वा, (८) अष्टम्याः काण्वो वत्सः, (१०) दशम्याश्च वाध्र्यश्वः सुमित्रो वध्र्यश्वोऽनूपो वा ऋषयः। अग्निर्देवता। (१, ३-४, ६-१०) प्रथमातृतीयाचतुर्थीनां षष्ठ्यादिपञ्चानाञ्च गायत्री, (२) द्वितीयायाः शङ्कुमती पिपीलिकमध्या, (५) पञ्चम्याश्च विराड्गायत्री छन्दांसि ॥

अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१॥
त्वमग्ने यज्ञाना३ँ होता विश्वेषा३ँ हितः । देवेभिर्मानुषे जने ॥२॥
अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

SĀMAVEDA — SAMHITA

PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KĀṆḌA
Prathama Adhyāya
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati 1

1. Agna ā yāhi vītaye gṛṇāno havyadātaye.
   Ni hotā satsi barhiṣi.[1]
   (Cf. S. 660; Ṛv VI.16.10)

2. Tvam agne yajñānām hotā viśveṣām hitaḥ.
   Devebhir mānuṣe jane.[2]
   (Cf. S. 1474; Ṛv VI.16.1)

3. Agnim dūtam vṛnīmahe hotāram viśvavedasam.
   Asya yajñasya sukratum.[3]
   (Cf. S. 790; Ṛv I.12.1; Av. XX.101.1)

THE PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KAṆḌA (PARVA)
Adhyāya I
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati I

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.[1]
(Cf. S. 660; Ṛv VI.16.10)

2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.[2]
(Cf. S. 1474; Ṛv VI.16.1)

3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.[3]
(Cf. S. 790; Ṛv I.12.1)

अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया । समिद्धः शुक्र आहुतः ॥४॥
प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्ने रथं न वेद्यम् ॥५॥
त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः । उत द्विषो मर्त्यस्य ॥६॥
एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्द्धास इन्दुभिः ॥७॥
आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वां कामये गिरा ॥८॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥९॥
अग्ने विवस्वदा भरास्मभ्यमूतये महे । देवो ह्यसि नो दृशे ॥१०॥

4. Agnir vṛtrāṇi jaṁghanad draviṇasyur vipanyayā.
Samiddhaḥ śukra āhutaḥ.$_4$
(Cf. S. 1396; Ṛv VI.16.34; Yv. XXX.111.9)

5. Preṣṭham vo atithiṁ stuṣe mitram iva priyam.
Agne ratham na vedyam.$_5$
(Cf. S. 1244; Ṛv VIII.84.1)

6. Tvam no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Utɐ dviṣo martyasya.$_6$
(Cf. Ṛv VIII.71.1)

7. Ehyū ṣu bravāṇi tegna itthetarā giraḥ.
Ebhir vardhāsa indubhiḥ.$_7$
(Cf. S. 705; Ṛv VI.16.161; Yv. XXVI.13)

8. Ā te vatso mano yamat paramāc cit sadhasthāt.
Agne tvām kāmaye girā.$_8$
(Cf. S. 1166; Ṛv VIII.11.7; Yv. XII.115)

9. Tvām agne puṣkarad adhyatharvā niramanthata.
Mūrddhno viśvasya vāghataḥ.$_9$
(Cf. Ṛv VI.16.13; Yv. XV.22)

10. Agne vivasvadā bharāsmabhyam ūtaye mahe.
Devo hyasi no dṛśe.$_{10}$

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.[4]
(Cf. S. 1396; Ṛv VI.16.34)

5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.[5]
(Cf. S. 1244; Ṛv VIII.84.1)

6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.[6]
(Cf. Ṛv VIII.71.1)

7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.[7]
(Cf. S. 705; Ṛv VI.16.16)

8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.[8]
(Cf. S. 1166; Ṛv VIII.11.7)

9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.[9]
(Cf. Ṛv VI.16.13)

10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.[10]

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसो विरूपः, (२) द्वितीयाया गौतमो वामदेवः, (३, ८-९) तृतीयाष्टमीनवमीनां भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (५, ७) पञ्चमीसप्तम्योराजीगर्तिः शुनःशेपः (कृत्रिमो वैश्वामित्रो देवरातः), (६) षष्ठ्याः काण्वो मेधातिथिः, (१०) दशम्याश्च काण्वो वत्स ऋषयः । (१-४, ७-९) प्रथमादिचतसृणां सप्तम्यादितिसृणाञ्चाग्निः, (५) पञ्चम्या रुद्रः, (६) षष्ठ्या अग्निर्मरुतः, (१०) दशम्याश्च सूर्यो देवताः । गायत्री छन्दः ॥

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥२॥

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥३॥

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥४॥

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥५॥

Khaṇḍa II

Daśati 2

11. Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.
    Amair amitram arddaya.₁
    (Cf. S. 1648; Ṛv VIII.75.10)

12. Dūtam vo viśvavedasaṁ havyavāham amartyam.
    Yajiṣṭham ṛñjase girā.₂
    (Cf. Ṛv IV.8.1)

13. Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
    Vāyor anīke asthiran.₃
    (Cf. S. 1570; Ṛv VIII.102.13)

14. Upa tvāgne dive-dive doṣāvastard dhiyā vayam.
    Namo bharanta emasi.₄
    (Cf. Ṛv I.1.7; Yv. III.22)

15. Jarābodha tad viviḍḍhi viśe-viśe yajñiyāya.
    Stomaṁ rudrāya dṛśīkam.₅
    (Cf. S. 1663; Ṛv I.27.10)

Khaṇḍa II

Daśati 2

11. **O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.₁**
(Cf. S. 1648; Ṛv VIII.75.10)

12. **I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.₂**
(Cf. Ṛv IV.8.1)

13. **The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.₃**
(Cf. S. 1570; Ṛv VIII.102.13)

14. **Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.₄**
(Cf. Ṛv I.1.7)

15. **O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.₅**
(Cf. S. 1663; Ṛv I.27.10)

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्न आ गहि ॥६॥
अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥७॥
और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निꣳ समुद्रवाससम् ॥८॥
अग्निमिन्धानो मनसा धियꣳ सचेत मर्त्यः । अग्निमिन्धे विवस्वभिः ॥९॥
आदित्प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ॥१०॥

16. Prati tyam cārum adhvaram gopīthāya pra hūyase.
Marudbhir agna ā gahi.[6]
(Cf. Ṛv I.19.1)

17. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ
Samrājantam adhvarāṇām.[7]
(Cf. S. 1634; Ṛv I.27.1)

18. Aurvabhṛguvac chucim apnavāṇavad ā huve.
Agniṁ samudravāsasam.[8]
(Cf. Ṛv VIII.102.4)

19. Agnim indhāno manasā dhiyaṁ saceta martyaḥ.
Agnim indhe vivasvabhiḥ.[9]
(Cf. Ṛv VIII.102.22)

20. Ādit pratnasya retaso jyotiḥ paśyanti vāsaram.
Paro yad idhyate divi.[10]
(Cf. Ṛv VIII.6.30)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.[6]
(Cf. Ṛv I.19.1)

17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).[7]
(Cf. S. 1634; Ṛv I.27.1)

18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.[8]
(Cf. Ṛv VIII.102.4)

19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.[9]
(Cf. Ṛv VIII.102.22)

20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.[10]
(Cf. Ṛv VIII.6.30)

(३) तृतीया दशतिः

(१–१४) चतुर्दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा, (२, ५) द्वितीयापञ्चम्योर्बार्हस्पत्यो भरद्वाजः, (३, १०) तृतीयादशम्योर्गौतमो वामदेवः, (४, ६) चतुर्थीषष्ठयोर्मैत्रा-वरुणो वसिष्ठः, (७) सप्तम्या आङ्गिरसो विरूपः, (८) अष्टम्या आजीगर्तिः शुनःशेपः, (९) नवम्या आत्रेयो गोपवनः सप्तवध्रिर्वा, (११) एकादश्याः काण्वः प्रस्कण्वः, (१२) द्वादश्याः काण्वो मेधातिथिः, (१३) त्रयोदश्या आम्बरीषः सिन्धुद्वीपः, (१४) चतुर्दश्याश्च काव्य उशना ऋषयः। (१–३, ५–१०, १२, १४) प्रथमादितृचस्य पञ्चम्यादिषण्णां द्वादशीचतुर्दश्योश्चाग्निः, (४) चतुर्थ्या अग्नी रक्षोहा, (११) एकादश्याः सूर्यः, (१३) त्रयोदश्याश्चापो देवताः । (१) प्रथमाया विराड् गायत्री, (२–१४) द्वितीयादित्रयोदशानाञ्च गायत्री छन्दसी ॥

अग्निं वो वृधन्तमध्वराणां पुरूतमम् । अच्छा नप्त्रे सहस्वते ॥१॥

अग्निस्तिग्मेन शोचिषा यꣳसद्विश्वं न्या३त्रिणम् । अग्निर्नो वꣳसते रयिम् ॥२॥

अग्ने मृड महाꣳ अस्यय आ देवयुं जनम् । इयेथ बर्हिरासदम् ॥३॥

अग्ने रक्षा णो अꣳहसः प्रति स्म देव रीषतः । तपिष्ठैरजरो दह ॥४॥

Khaṇḍa III

Daśati 3

21. Agnim vo vṛdhantam adhvarāṇām purūtamam.
    Acchā naptre sahasvate.[1]
    (Cf. S. 946; Ṛv VIII.102.7)

22. Agnis tigmena śocisā yaṁsad viśvam nyatrinam.
    Agnir nno vaṁsate rayim.[2]
    (Cf. Ṛv VI.16.28; Yv. XVII.16)

23. Agne mṛḍa mahāṁ asyaya ā devayum janam.
    Iyetha barhir āsadam.[3]
    (Cf. Ṛv IV.9.1.)

24. Agne rakṣā no aṁhasaḥ prati sma deva rīṣataḥ.
    Tapiṣṭhair ajaro daha.[4]
    (Cf. Ṛv VII.15.13)

Khaṇḍa III

Daśati 3

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.₁
(Cf. S. 946; Ṛv VIII.102.7)

22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.₂
(Cf. Ṛv VI.16.28)

23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.₃
(Cf. Ṛv IV.9.1)

24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.₄
(Cf. Ṛv VII.15.13)

अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्त्याशवः ॥५॥
नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम् । सुवीरमग्न आहुत ॥६॥
अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥७॥
इममू षु त्वमस्माकꣳ सनिं गायत्रं नव्याꣳसम् । अग्ने देवेषु प्र वोचः ॥८॥
तं त्वा गोपवनो गिरा जनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥९॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥१०॥

25. Agne yuṁkṣvā hi ye tavāśvāso deva sādhavaḥ.
Aram vahantyāśavah.[5]
(Cf. S. 1383; Ṛv VI.16.43; Yv. XIII.36)

26. Ni tvā nakṣya viśpate dyumantam dhīmahe vayam.
Suvīram agna āhuta.[6]
(Cf. Ṛv VII.15.7)

27. Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
Apāṁ retāṁsi jinvati.[7]
(Cf. S. 1532; Ṛv VIII.44.16; Yv. III.12; XIII.14; XV.20)

28. Imamū ṣu tvam asmākam sanim gāyatram navyāṁsam.
Agne deveṣu pra vocah.[8]
(Cf. S. 1497; Ṛv I.27.4)

29. Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ.
Sa pāvaka śrudhī havam.[9]
(Cf. Ṛv VIII.74.11)

30. Pari vājapatiḥ kavir agnir havyānyakramīt.
Dadhad ratnāni dāśuṣe.[10]
(Cf. Ṛv IV.15.3; Yv. XI.25)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.[5]
(Cf. S. 1383; Ṛv VI.16.43)

26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.[6]
(Cf. Ṛv VII.15.7)

27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.[7]
(Cf. S. 1532; Ṛv VIII.44.16)

28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.[8]
(Cf. S. 1497; Ṛv I.27.4)

29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.[9]
(Cf. Ṛv VIII.74.11)

30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.[10]
(Cf. Ṛv IV.15.3)

उदु त्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम् ॥११॥
कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे। देवममीवचातनम् ॥१२॥
शं नो देवीरभिष्टये शं नो भवन्तु पीतये। शं योरभि स्रवन्तु नः ॥१३॥
कस्य नूनं परीणसि धियो जिन्वसि सत्पते। गोषाता यस्य ते गिरः ॥१४॥

31. Udu tyam jātavedasam devam vahanti ketavaḥ.
Dṛṣe viśvāya sūryam.$_{11}$
(Cf. Ṛv I.50.1; Yv. VII.41; VIII.41; XXXIII.31; Av. XIII.2.16; XX.47.13)

32. Kavim agnim upa stuhi satyadharmāṇam adhvare.
Devam amīvacātanam.$_{12}$
(Cf. Ṛv I.12.7)

33. Śam no devīr abhiṣṭaye śam no bhavantu pītaye.
Śam yor abhi sravantu naḥ.$_{13}$
(Cf. Ṛv X.9.4; Yv. XXXVI.12; Av. I.6.1)

34. Kasya nūnam parīṇasi dhiyo jinvasi satpate.
Gaṣātā yasya te giraḥ.$_{14}$
(Cf. Ṛv VIII.84.7)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ३; ७) प्रथमातृतीयासप्तमीनामृचां बार्हस्पत्यः शंयुस्तृणपाणिः, (२, ५, ८-९) द्वितीयापञ्चम्यष्टमीनवमीनां प्रागाथो भर्गः, (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (६) षष्ठ्याः काण्वः प्रस्कण्वः, (१०) दशम्याश्चाङ्गिरसः सोभरिर्ऋषयः। (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चाग्निः, (६) षष्ठ्याश्चाग्न्युषसो देवताः। बृहती छन्दः॥

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥

Khaṇḍa IV

Daśati 4

35. Yajñāyajñā vo agnaye girāgirā ca dakṣase.
Prapra vayam amṛatam jātavedasam priyam mitran na śaṁsiṣam.$_{1}$
(Cf. S. 703; Ṛv VI.48.1; Yv. XXVII.42)

31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.[11] (Cf. Ṛv I.50.1)

32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.[12]
(Cf. Ṛv I.12.7)

33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.[13]
(Cf. Ṛv X.9.4)

34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.[14]
(Cf. Ṛv VIII.84.7)

Khaṇḍa IV

Daśati 4

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.[1]
(Cf. S. 703; Ṛv VI.48.1)

पाहि नो अग्न एकया पाह्यु३त द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥२॥

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवत्पावक दीदिहि ॥३॥

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम् ॥४॥

अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः ।
अप्रोषिवान्गृहपते महाँ असि दिवस्पायुर्दुरोणयुः ॥५॥

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥६॥

36. Pāhi no agna ekayā pāhyūta dvitīyayā.
Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.[2]
(Cf. S. 1544; Ṛv VIII.60.9; Yv. XXVII.43)

37. Bṛhadbhir agne arcibhiḥ śukraṇa deva śocisā.
Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.[3]
(Cf. Ṛv VI.48.7)

38. Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānām ūrvam dayanta gonām.[4]
(Cf. Ṛv VII.16.7; Yv. XXXIII.14)

39. Agne jaritar viśpatis tapāno dava rakṣasaḥ.
Aproṣivān gṛhapate mahañ asi divaspāyur duroṇayuḥ.[5]
(Cf. Ṛv VIII.60.19)

40. Agne vivasvad uṣasaś citram rādho amartya.
Ā dāśuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.[6]
(Cf. S. 1780; Ṛv I.44.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.[2]
(Cf. S. 1544; Ṛv VIII.60.9)

37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.[3]
(Cf. Ṛv VI.48.7)

38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.[4]
(Cf. Ṛv VII.16.7)

39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.[5]
(Cf. Ṛv VIII.60.19)

40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.[6]
(Cf. S. 1780; Ṛv I.44.1)

त्वं नश्चित्र ऊत्या वसो राधाꣳसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥७॥
त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतः कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥८॥
आ नो अग्ने वयोवृधꣳ रयिं पावक शꣳस्यम् ।
रास्वा च न उपमाते पुरुस्पृहꣳ सुनीती सुयशस्तरम् ॥९॥
यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये ॥१०॥

41. Tvan naścitram ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīr asi vidā gādham tuce tu naḥ.7
(Cf. S. 1623; Ṛv VI.48.9)

42. Tvam it saprathā asyagne trātar ṛtaḥ kaviḥ.
Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.8
(Cf. Ṛv VIII.60.5)

43. Ā no agne vayovṛdhaṁ rayim pāvaka śṁasyam.
Rāsvā ca na upamāte puruspṛhaṁ sunītī suyaśastaram.9
(Cf. Ṛv VIII.60.11)

44. Ye viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.10
(Cf. S. 1583; Ṛv VIII.103.6)

41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.[7]
(Cf. S. 1623; Ṛv VI.48.9)

42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.[8]
(Cf. Ṛv VIII.60.5)

43. O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.
(Cf. Ṛv VIII.60.11)

44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.[10]
(Cf. S. 1583; Ṛv VIII.103.6)

(५) पञ्चमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः प्रागाथो भर्गः, (३, ७) तृतीया-सप्तम्योराङ्गिरसः सोभरिः, (४) चतुर्थ्या वैवस्वतो मनुः, (५) पञ्चम्या आङ्गिरसः सुदीतिः सौहोत्रः पुरुमीढो वा, (६) षष्ठ्याः काण्वः प्रस्कण्वः, (८) अष्टम्याः काण्वो मेधातिथिः, (९) नवम्या गाथिनो विश्वामित्रः, (१०) दशम्याश्च घौरः कण्व ऋषयः। (१–३, ५–७, ९–१०) प्रथमादितृचस्य पञ्चम्यादितृचस्य नवमीदशम्योश्चाग्निः, (४) चतुर्थ्या विश्वे देवाः, (८) अष्टम्याश्चेन्द्रो देवताः। बृहती छन्दः ॥

एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिꣳ स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
शेषे वनेषु मातृषु सं त्वा मर्तास इन्धते ।
अतन्द्रो हव्यं वहसि हविष्कृत आदिद्देवेषु राजसि ॥२॥
अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥३॥
अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।
ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम् ॥४॥

Khanda V

Daśati 5

45. Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam amṛtam.1
(Cf. S. 749; Ṛv VII.16.1; Yv. XV.32)

46. Śeṣe vaneṣu mātṛṣu sam tvā marttāsa indhate.
Atandro havyam vahasi haviṣkṛta ādid deveṣu rājasi.2
(Cf. Ṛv VIII.60.15)

47. Adarśi gātuvittamo yasmin vratānyādadhuḥ.
Upo ṣu jātamāryasya vardhanam agnim nakṣantu no girah.3
(Cf. S. 1515; Ṛv VIII.103.1)

48. Agnir ukthe purohito grāvāṇo barhir adhvare.
Ṛca yāmi maruto brahmaṇaspate devā avo vareṇyam.4
(Cf. Ṛv VIII.27.1)

Khaṇḍa V

Daśati 5

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.1
(Cf. S. 749; Ṛv VII.16.1)

46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.2
(Cf. Ṛv VIII.60.15)

47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the ..oblest and wisest, and is the furtherer of the works c. pious men.3
(Cf. S. 1515; Ṛv VIII.1೧3.1)

48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.4
(Cf. Rv VIII.27.1)

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निꣳ राये पुरुमीढ श्रुतं नरोग्निः सुदीतये छर्दिः ॥५॥

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥६॥

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि ॥७॥

अध ज्मो अध वा दिवो बृहतो रोचनादधि ।
अया वर्द्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥८॥

कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभुवः ॥९॥

49. Agnim īḍiṣvāvase gāthābhiḥ śīraśociṣam.
Agnim rāye purumīḍha śrutam naro'gniḥ sudītaye chardiḥ.5
(Cf. Ṛv VIII.71.14; Av. XX.103.1)

50. Śrudhi śrutkarṇa vahnibhir devair agne sayāvabhiḥ.
Ā sīdatu barhiṣi mitro aryamā prātaryāvabhir adhvare.6
(Cf. Ṛv I.44.13; Yv. XXXIII.15)

51. Pra daivodāso agnir deva indro na majmanā.
Anu mātaram pṛthivīm vi vāvṛte tasthau nākasya śarmaṇi.7
(Cf. S. 1577; Ṛv VIII.103.2)

52. Adha jmo adha vā divo bṛhato rocanād adhi.
Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa.8
(Cf. Ṛv VIII.1.18)

53. Kāyamāno vanā tvam yan mātṝr ajagann apaḥ.
Na tatte agne pramṛṣe nivarttanam yad dūre sann ihābhuvaḥ.9
(Cf. Ṛv III.9.2)

49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.[5]
(Cf. Ṛv VIII.71.14)

50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.[6]
(Cf. Ṛv I.44.13)

51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.[7]
(Cf. S. 1577; Ṛv VIII.103.2)

52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.[8]
(Cf. Ṛv VIII.1.18)

53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.[9]
(Cf. Ṛv III.9.2)

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१०॥

॥ इति प्रथमस्यार्द्धः प्रपाठकः ॥

54. Ni tvām agne manur dadhe jyotirjanāya śaśvate.
Dīdetha kaṇva ṛtajāta ukṣito yam namasyanti kṛṣṭayaḥ.[10]
(Cf. Ṛv I.36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

(६) षष्ठी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१, ७) प्रथमासप्तम्योर्ऋचोर्मैत्रावरुणो वसिष्ठः, (२-३, ५) द्वितीयातृतीयापञ्चमीनां घौरः कण्वः, (४) चतुर्थ्या आङ्गिरसः सोभरिः, (६) षष्ठयाः कात्य उत्कीलः, (८) अष्टम्याश्च गाथिनो विश्वामित्र ऋषयः। (१, ४-८) प्रथमायाश्चतुर्थ्यादिपञ्चानाञ्चाग्निः, (२) द्वितीयाया ब्रह्मणस्पतिः, (३) तृतीयायाश्च सूर्यो देवताः। बृहती छन्दः ॥

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥१॥
प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥२॥

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. Devo vo Draviṇodāḥ pūrṇām vivaṣṭvāsicam.
Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva ohate.[1]
(Cf. S. 1513; Ṛv VII.16.11)

56. Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīram naryam paṅktirādhasam devā yajñam nayantu naḥ.[2]
(Cf. Ṛv I.40.3; Yv. XXXIII.89; XXXVII.7)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.[10]
(Cf. Ṛv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.[1]
(Cf. S. 1513; Ṛv VII.16.11)

56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.[2]
(Cf. Ṛv I.40.3)

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥३॥
प्र यो राये निनीषति मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशꣳसिनं त्मना सहस्रपोषिणम् ॥४॥
प्र वो यह्वं पुरूणां विशां देवयतीनाम् ।
अग्निꣳ सूक्तेभिर्वचोभिर्वृणीमहे यꣳसमिदन्य इन्धते ॥५॥
अयमग्निः सुवीर्यस्येशे हि सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥६॥
त्वमग्ने गृहपतिस्त्वꣳ होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम् ॥७॥

57. Ūdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā.
Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir vihvayāmahe.$_3$
(Cf. Ṛv I.36.13; Yv. IX.42)

58. Pra yo rāye ninīṣati martto yaste vaso dāśat.
Sa vīram dhatte agna ukthaśaṁsinam tmanā sahasrapoṣiṇam.$_4$
(Cf. Ṛv VIII.103.4)

59. Pra vo yahvam purūṇām viśām devayatīnām.
Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya indhate.$_5$
(Cf. Ṛv I.36.1)

60. Ayam agniḥ suvīryasyeśe hi saubhagasya.
Rāya īśe svapatyasya gomata īśe vrtrahathānām.$_6$
(Cf. Ṛv III.16.1)

61. Tvam agne gṛhapatis tvam hotā no adhvare.
Tvaṃ potā viśvavāra pracetā yakṣi yāsi ca vāryam.$_7$
(Cf. Ṛv VII.16.5)

57. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness.[3]
(Cf. Ṛv I.36.13)

58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.[4]
(Cf. Ṛv VIII.103.4)

59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.[5]
(Cf. Ṛv I.36.1)

60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.[6]
(Cf. Ṛv III.16.1)

61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.[7]
(Cf. Ṛv VII.16.5)

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातꣳ सुभगꣳ सुदꣳससꣳ सुप्रतूर्तिमनेहसम् ॥८॥

62. Sakhāyas tvā vavṛmahe devaṃ martāsa ūtaye.
Apām napātaṁ subhagaṁ sūdaṁsasaṁ supratūrttim anehasam.$_8$
(Cf. Ṛv III.9.1)

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आर्चनानसः श्यावाश्वः, (२) द्वितीयाया वार्ष्टिहव्य उपस्तुतः, (३) तृतीयाया वामदेव्यो बृहदुक्थः, (४) चतुर्थ्या आङ्गिरसः कुत्सः, (५-६) पञ्चमीषष्ठयोर्बार्हस्पत्यो भरद्वाजः, (७) सप्तम्या गौतमो वामदेवः, (८, १०) अष्टमीदशम्योर्मैत्रावरुणो वसिष्ठः, (९) नवम्याश्च त्वाष्ट्रस्त्रिशिरा आप्त्यस्त्रितो वा ऋषयः । (१-४, ६, ९-१०) प्रथमादिचतसृणां षष्ठीनवमीदशमीनाञ्चाग्निः, (५) पञ्चम्या अग्निर्वैश्वानरः, (७) सप्तम्या रुद्रः, (८) अष्टम्याश्चाग्न्युषसौ देवताः । (१, ३, ५-९) प्रथमातृतीययोः पञ्चम्यादिपञ्चानाञ्च त्रिष्टुप्, (२, ४) द्वितीयाचतुर्थ्योर्जगती, (१०) दशम्याश्च विराड्गायत्री छन्दांसि ॥

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम् ।
इडस्पदे नमसा रातहव्यꣳ सपर्यता यजतं पस्त्यानाम् ॥१॥
चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे ।
अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्याꣳ चरन् ॥२॥

Khaṇḍa VII

Daśati 7

63. Ā juhotā haviṣā marjayadhvam ni hotāram gṛhapatim dadhidhvam.
Iḍaspade namasā rātahavyaṁ saparyatā yajatam pastyānām.$_1$

64. Citra icchiśostaruṇasya vakṣatho na yo mātarāvaveti dhātave.
Anūdhā yadajī janadadhā cidā vavakṣatsadyo mahi dūtyām caran.$_2$
(Cf. Ṛv X.115.1)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.[8]
(Cf. Ṛv III.9.1)

Khaṇḍa VII

Daśati 7

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.[1]

64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.[2]
(Cf. Ṛv X.115.1)

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशनस्तन्वे३ चारुरेधि प्रियो देवानां परमे जनित्रे ॥३॥
इमꣳ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य सꣳसद्यग्ने सख्ये मा रिषामा वयं तव ॥४॥
मूर्द्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविꣳ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥५॥
वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः ।
तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिर्ववाहो जिग्युरश्वाः ॥६॥

65. Idam ta ekam para ū ta ekam tṛtīyena jyotiṣā sam viśasva.
Saṁveśanastanve cārur edhi priyo devānām̐ parame janitre.[3]
(Cf. Ṛv X.56.1); Av. XVIII.3.7)

66. Imaṁ stomam arhate jātavedase ratham iva sam mahemā manīṣayā.
Bhadrā hi naḥ pramatir asya saṁsadyagne sakhye mā riṣāmā vayam tava.[4]
(Cf. S. 1064; Ṛv I.94.1; Av. XX.13.3)

67. Mūrdhānam divo aratim pṛthivyā vaiśvānaram ṛta ā jātam agniṁ.
Kaviṁ samrājam atithim janānām āsannaḥ pātram janayanta devāḥ.[5]
(Cf. S. 1140; Ṛv VI.7.1; Yv. VII.24; XXXIII.8)

68. Vi tvad āpo na parvatasya pṛṣṭhādukthebhiragne janayanta devāḥ.
Tam tvā giraḥ suṣṭutayo vājayantyajim na girvavāho jigyuraśvāḥ.[6]
(Cf. Ṛv VI.24.6)

65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.3
(Cf. Ṛv X.56.1)

66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.4
(Cf. S. 1064; Ṛv I.94.1)

67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.5
(Cf. S. 1140; Ṛv VI.7.1)

68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.6
(Cf. Ṛv VI.24.6)

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥७॥

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि ॥८॥

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥९॥

अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम् ।
दूरेदृशं गृहपतिमथव्युम् ॥१०॥

69. Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajaṁ rodasyoḥ.
Agnim purā tanayitrora cittā ddhiranyarūpam avase krnudhvam.[7]
(Cf. Ṛv IV.3.1)

70. Indhe rājā samaryo namobhir yasya pratīkam āhutam ghṛtena.
Naro havyebhir īdate sabādha āgni aragram uṣasāma śoci.[8]
(Cf. Ṛv VIḶ.8.1)

71. Pra ketunā bṛhatā yạtyagnir ā rodasī vṛṣabho roravīti.
Divaścidantād upamām udānaḍ apām upasthe mahiṣo vavardha.[9]
(Cf. Ṛv X.8.1; Av. XVIII.3. 65)

72. Agnim naro dīdhitibhir araṇyor hastacyutam janayata praśastam.
Dūredṛśam gṛhapatim athavyum.[10]
(Cf. S. 1373; Ṛv VII.1.1)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the invoker, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.[7]
(Cf. Ṛv IV.3.1)

70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.[8]
(Cf. Ṛv VII.8.1)

71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.[9]
(Cf. Ṛv X.8.1)

72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation. [10]
(Cf. S. 1373; Ṛv VII.1.1)

(८) अष्टमी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयौ बुधगविष्ठिरौ, (२, ५) द्वितीयापञ्चम्योर्भालन्दनो वत्सप्रीः, (३) तृतीयाया बार्हस्पत्यो भरद्वाजः, (४, ७) चतुर्थीसप्तम्योर्गाथिनो विश्वामित्रः, (६) षष्ठ्या मैत्रावरुणो वसिष्ठः, (८) अष्टम्याश्च भारद्वाजः पायुर्ऋषयः । (१) प्रथमाया अग्न्युषसौ, (२, ४-५, ७-८) द्वितीयाचतुर्थीपञ्चमीसप्तम्यष्टमीनामग्निः, (३) तृतीयायाः पूषा, (६) षष्ठ्याश्चेन्द्रो देवताः । त्रिष्टुप् छन्दः ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥

प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम् ।
नयन्तं गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मणा धनर्चिम् ॥२॥

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रातिरस्तु ॥३॥

Khaṇḍa VIII

Daśati 8

73. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam.
Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate nākam accha.[1]
(Cf. S. 1746; Ṛv V.1.1; Yv. XV.24; Av. XIII.2.46)

74. Pra bhūrjayantam mahān vipodhām mūrair amūram darmāṇam.
Nayantam gīrbhir vanā dhiyam dhā hariśmaśrum na varmaṇā dhanarcim.[2]
(Cf. Ṛv X.46.5)

75. Śukram te anyad yajatam te anyad viṣurūpe ahani dyaur ivāsi.
Viśvā hi māyā avasi svadhāvan bhadrā te pūṣann iha rātir astu.[3]
(Cf. Ṛv VI.58.1)

Khaṇḍa VIII

Daśati 8

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.[1]
(Cf. S. 1746; Ṛv V.1.1)

74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.[2]
(Cf. Ṛv X.46.5)

75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.[3]
(Cf. Ṛv VI.58.1)

इडामग्ने पुरुदंससं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥४॥
प्र होता जातो महान्नभोविन्नृषद्मा सीददपां विवर्ते ।
दधद्यो धायी सुते वयांसि यन्ता वसूनि विधते तनूपाः ॥५॥
प्र सम्राजमसुरस्य प्रशस्तं पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु ॥६॥

अरण्योर्निहितो जातवेदा गर्भ इवेत्सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥७॥

76. Idām agne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha.
Syān naḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvasme.[4]
(Cf. Ṛv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5; Yv. XII.51)

77. Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapām vivarte.
Dadhadyo dhāyī sute vayāṁsi yantā vasūni vidhate tanūpāḥ.[5]
(Cf. Ṛv X.46.1)

78. Pra samrājam asurasya praśastam puṁsaḥ kṛṣṭīnām anumādyasya.
Indrasyeva pra tavasas kṛtāni vandadvāra vandamānā vivaṣṭu.[6]
(Cf. Ṛv VII.6.1)

79. Araṇyor nihito jātavedā garbha ivet subhṛto garbhiṇībhiḥ.
Divedive īḍyo jāgṛvadbhir haviṣmadbhir manuṣyebhir agniḥ.[7]
(Cf. Ṛv III.29.2)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.[4]
(Cf. Ṛv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)

77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.[5]
(Cf. Ṛv X.46.1)

78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).[6]
(Cf. Ṛv VII.6.1)

79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.[7]
(Cf. Ṛv III.29.2)

सनादग्ने मृणसि यातुधानान्न त्वा रक्षाꣳसि पृतनासु जिग्युः ।
अनु दह सहमूरान्कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥८॥

80. Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛtanāsu jigyuḥ.
Anu daha sahamūrān kayādo mā te hetyā mukṣata daivyāyāḥ.8
(Cf. Ṛv X.87.19; Av. V.29.11; VIII.3.18)

(९) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयो गयः, (२-४) द्वितीयादितृचस्य बार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आत्रेयो वृक्तवाहा द्वितः, (६) षष्ठया आत्रेयो वसूयवः, (७, ९) सप्तमीनवम्योरात्रेयो गोपवनः सप्तवध्रिर्वा, (८) अष्टम्या आत्रेयः पूरुः, (१०) दशम्याश्च मारीचः कश्यपो वैवस्वतो मनुर्वा, उभौ वा ऋषयः । (१-८, १०) प्रथमाद्यष्टानां दशम्याश्चाग्निः, (९) नवम्याश्चाग्निर्वृत्रहा देवते । अनुष्टुप् छन्दः ॥

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
प्र नो राये पनीयसे रत्सि वाजाय पन्थाम् ॥१॥
यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः ।
आजुह्वद्धव्यमानुषक्शर्म भक्षीत दैव्यम् ॥२॥
त्वेषस्ते धूम ऋण्वति दिवि सं च्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥३॥

Khaṇḍa IX

Daśati 9

81. Agna ojiṣṭhamā bhara dyumnamasmabhyam adhrigo.
Pra no rāye panīyase ratsi vājāya panthām.1
(Cf. Ṛv V.10.1)

82. Yadi vīro anu ṣyād agnim in dhīta martyaḥ.
Ājuhvaddhavyam ānuṣak śarma bhakṣīta daivyam.2

83. Tveṣaste dhūma ṛṇvati divi sam cchukra ātataḥ.
Sūro na hi dyutā tvam kṛpā pāvaka rocase.3
(Cf. Ṛv VI.2.6; Av. XVIII.4.59)

80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.$_8$
(Cf. Ṛv X.87.19)

Khaṇḍa IX

Daśati 9

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.$_1$
(Cf. Ṛv V.10.1)

82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.$_2$

83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.$_3$
(Cf. Ṛv VI.2.6)

त्वꣳ हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥४॥
प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः ।
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते ॥५॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥६॥
विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥७॥
बृहद्वयो हि भानवेर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तये मर्त्तासो दधिरे पुरः ॥८॥

84. Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase.
Tvam vicarṣaṇe śravo vaso puṣṭim na puṣyasi.[4]
(Cf. Ṛv VI.2.1)

85. Prātar agniḥ purupriyo viśa stavetātithiḥ.
Viśve yasminnamartye havyam martāsa indhate.[5]
(Cf. Ṛv V.18.1)

86. Yad vāhiṣṭham tad agnaye bṛhad arca vibhāvaso.
Mahiṣīva tvad rayis tvad vājā udīrate.[6]
(Cf. Ṛv V.25.7; Yv. XXVI.12)

87. Viśoviśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vacaḥ stuṣe śūṣasya nianmabhiḥ.[7]
(Cf. S. 1564; Ṛv VIII.74.1)

88. Bṛhad vayo hi bhānave-rcā devāyāgnaye.
Yam mitram na praśastaye marttāso dadhire puraḥ.[8]
(Cf. Ṛv V.16.1)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.[4]
(Cf. Ṛv VI.2.1)

85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.[5]
(Cf. Ṛv V.18.1)

86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.[6]
(Cf. Ṛv V.25.7)

87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.[7]
(Cf. S. 1564; Ṛv VIII.74.1)

88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.[8]
(Cf. Ṛv V.16.1)

अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् । य स्म श्रुतर्वन्नार्क्षे बृहदनीक इध्यते ॥९॥

जातः परेण धर्मणा यत्सवृद्भिः सहाभुवः ।
पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥१०॥

89. Aganma vr̥trahantamam jyeṣṭham agnim ānavam.
Ya sma śrutarvann ārkṣe br̥had anīka idhyate.$_{9}$
(Cf. R̥v VIII.74.4)

90. Jātaḥ pareṇa dharmaṇā yatsavr̥dbhiḥ sahābhuvaḥ.
Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.$_{10}$

(१०) दशमी दशतिः

(१-६) षड्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसस्तापसोऽग्निः, (२) द्वितीयाया आङ्गिरस्यो ब्राह्मण्यो वैवस्वतो यमो वा, (३) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या भार्गवः सोमाहुतिः, (५) पञ्चम्या भारद्वाजः पायुः, (६) षष्ठयाश्च काण्वः प्रस्कण्व ऋषयः । (१) प्रथमायाः सोमवरुणाग्न्यादित्यविष्णुब्रह्म-बृहस्पतयो विश्वे देवा वा, (२-४) द्वितीयादितृचस्याग्निः, (५) पञ्चम्या अग्नी रक्षोहा, (६) षष्ठयाश्च विश्वे देवा लिङ्गोक्ता वाग्निर्वसवो रुद्रा आदित्या देवताः । अनुष्टुप् छन्दः ॥

सोमꣳ राजानं वरुणमग्निमन्वारभामहे ।
आदित्यं विष्णुꣳ सूर्यं ब्रह्माणं च बृहस्पतिम् ॥१॥

इत एत उदारुहन्दिवः पृष्ठान्या रुहन् ।
प्र भूर्जयो यथा पथोद्यामङ्गिरसो ययुः ॥२॥

राये अग्ने महे त्वा दानाय समिधीमहि ।
ईडिष्वा हि महे वृषं द्यावा होत्राय पृथिवी ॥३॥

Khaṇḍa X

Daśati 10

91. Somaṁ rājānam varuṇam agnim anvārabhāmahe.
Ādityam viṣṇuṁ sūryam brahmāṇam ca br̥haspatim.$_{1}$
(Cf. R̥v X.141.3; Yu. IX.26; Av. III.20.4)

92. Ita eta udāruhan divaḥ pr̥ṣṭhānyā ruhan.
Pra bhūrjayo yathā pathodyām aṅgiraso yayuḥ.$_{2}$

93. Rāye agne mahe tvā dānāya samidhīmahi.
Īḍiṣvā hi mahe vr̥ṣam dyāvā hotrāya pr̥thivī.$_{3}$

89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.[9]
(Cf. Ṛv VIII.74.4)

90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.[10]

Khaṇḍa X

Daśati 10

91. We invoke and evoke the blissful bounties and venerable sovereignities, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.[1]
(Cf. Ṛv X.141.3)

92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.[2]

93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.[3]

दधन्वे वा यदीमनु वोचद्ब्रह्मेति वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत् ॥४॥
प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि । यातुधानस्य रक्षसो बलं न्युब्जवीर्यम् ॥५॥
त्वमग्ने वसूꣳरिह रुद्राꣳ आदित्याꣳ उत । यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥६॥

॥ इति प्रथमः प्रपाठकः ॥

94. Dadhanve vā yad īm anu vocad brahmeti veru tat.
Pari vaśvāni kāvyā nemiścakram ivābhuvat.4
(Cf. Ṛv II.5.3)

95. Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.
Yātudhānasya rakšaso balam nyubjavīryam.5
(Cf. Ṛv X.87.25)

96. Tvam agne vasūm̐ riha rudrām̐ ādityām̐ uta.
Yajā svadhvaram janam manujātam ghṛtapruṣam.6
(Cf. Ṛv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I. and also to Ardha II. and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

94. When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.[4]
(Cf. Ṛv II.5.3)

95. Ṣhoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.[5]
(Cf. Ṛv X.87.25)

96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.[6]
(Cf. Ṛv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

अथ द्वितीयः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच औचथ्यो दीर्घतमाः, (२, ४) द्वितीयाचतुर्थ्योर्गाथिनो विश्वामित्रः, (३) तृतीयाया राहूगणो गोतमः, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्याः काण्व इरिम्बिठिः, (७, ८, १०) सप्तम्यष्टमीदशमीनां वैयश्वो व्यश्वमनाः, (९) नवम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः। (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्चाग्निः, (६) षष्ठ्या अग्निरदितिर्वा, (९) नवम्या विश्वे देवाः, (१०) दशम्याश्चाग्नी रक्षोहा देवताः। उष्णिक् छन्दः ॥

पुरु त्वा दाशिवाꣳ वोचेरिरग्ने तव स्विदा। तोदस्येव शरण आ महस्य ॥१॥

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत्। विपां ज्योतीꣳषि बिभ्रते न वेधसे ॥२॥

अग्ने वाजस्य गोमत ईशानः सहसो यहो। अस्मे देहि जातवेदो महि श्रवः ॥३॥

अग्ने यजिष्ठो अध्वरे देवां देवयते यज। होता मन्द्रो वि राजस्यति स्त्रिधः ॥४॥

जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये। अयं ध्रुवो रयीणां चिकेतदा ॥५॥

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati 1

97. Puru tvā dāśivām̐ vocerir agne tava svidā.
    Todasyeva śaraṇa ā mahasya.₁
    (Cf. Ṛv I.150.1)

98. Pra hotre pūrvyam vacognaye bharatā bṛhat.
    Vipām jyotīm̐ṣi bibhrate na vedhase.₂
    (Cf. Ṛv III.10.5)

99. Agne vājasya gomata īśānaḥ sahaso yaho.
    Asme dehi jātavedo mahi śravaḥ.₃
    (Cf. S. 1561; Ṛv I.79.4; Yv. XV.35)

100. Agne yajiṣṭho adhvare devān devayate yaja.
    Hotā mandro vi rājasyati sridhaḥ.₄
    (Cf. Ṛv III.10.7)

101. Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye.
    Ayam dhruvo rayīṇām ciketadā.₅
    (Cf. Ṛv IX.102.4)

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati I

97. Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant in the house of a great master).[1]
(Cf. Ṛv I.150.1)

98. To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom.[2]
(Cf. Ṛv III.10.5)

99. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance.[3]
(Cf. S. 1561; Ṛv I.79.4)

100. O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under supreme sovereignity, since you are the invoker, blissful and giver of protection against calamities.[4]
(Cf. Ṛv III.10.7)

101. The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches.[5]
(Cf. Ṛv IX.102.4)

उत स्या नो दिवा मतिरदितिरूत्यागमत् । सा शन्ताता मयस्करदप स्रिधः ॥६॥

ईडिष्वा हि प्रतीव्या३ं यजस्व जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥७॥

न तस्य मायया च न रिपुरीशीत मर्त्यः । यो अग्नये ददाश हव्यदातये ॥८॥

अप त्यं वृजिनꣳ रिपुꣳ स्तेनमग्ने दुराध्यम् । दविष्ठमस्य सत्पते कृधी सुगम् ॥९॥

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते । नि मायिनस्तपसा रक्षसो दह ॥१०॥

102. Uta syā no divā matir aditir ūtyāgamat.
Sā śantātā mayaskarad apa sridhaḥ.6
(Cf. Ṛv VIII.18.7)

103. Īḍiṣvā hi pratīvyām yajasva jātavedasam.
Cariṣṇudhūmam agṛbhītaśociṣam.7
(Cf. Ṛv VIII.23.1)

104. Na tasya māyayā ca na ripur īśīta martyaḥ.
Yo agnaye dadāśa havyadātaye.8
(Cf. Ṛv VIII.23.15)

105. Apa tyam vṛjinaṁ ripuṁ stenam agne durādhyam.
Daviṣṭhamasya satpate kṛdhī sugam.9
(Cf. Ṛv VI.51.13)

106. Śruṣṭyagne navasya me stomasya vīra viśpate.
Ni māyinas tapasā rakṣaso daha.10
(Cf. Ṛv VIII.23.14)

102. May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies.[6]
(Cf. Ṛv VIII.18.7)

103. May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance.[7]
(Cf. Ṛv VIII.23.1)

104. No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations.[8]
(Cf. Ṛv VIII.23.15)

105. O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy.[9]
(Cf. Ṛv VI.51.13)

106. O brave fire-divine, lord of men, on hearing my new hymn of praise, you consume the guileful lawless people with your flames.[10]
(Cf. Ṛv VIII.23.14)

(२) द्वितीया दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१-७) प्रथमादिसप्तर्चां काण्वः सोभरिः; (८) अष्टम्याश्च वैयश्वो व्यश्वमना ऋषी। (१-७) प्रथमादिसप्तानामग्निः, (८) अष्टम्याश्चाग्नी रक्षोहा देवते। (१-७) प्रथमादिसप्तानां ककुबुष्णिक्, (८) अष्टम्याश्च पुरउष्णिक् छन्दसी ॥

प्र मꣳहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे। उपस्तुतासो अग्नये ॥१॥

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः। यस्य त्वꣳ सख्यमाविथ ॥२॥

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे। देवत्रा हव्यमूहिषे ॥३॥

मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः। यः सुहोता स्वध्वरः ॥४॥

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः। भद्रा उत प्रशस्तयः ॥५॥

Khaṇḍa XII

Daśati 2

107. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśocise.
Upastutāso agnaye.₁
(Cf. S. 878; Ṛv VIII.103.8)

108. Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ.
Yasya tvaṁ sakhyam āvitha.₂
(Cf. S. 1822; Ṛv VIII.19.30)

109. Tam gūrdhayā svarṇaram devāso devam aratim dadhanvire.
Devatrā havyam ūhise.₃
(Cf. S. 1687; Ṛv VIII.19.1)

110. Mā no hṛṇīthā etithim vasur agniḥ purupraśasta eṣaḥ.
Yaṁ suhotā svadhvaraḥ.₁₄
(Cf. Ṛv VIII.103.12)

111. Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ.
Bhadrā uta praśastayaḥ.₅
(Cf. S. 1559; Ṛv VIII.19.19; Yv. XV.38)

Khaṇḍa XII

Daśati 2

107. O Chanters, sing forth to the mighty adorable Lord who is most bounteous, servant of truth and radiant with His refulgence.1
(Cf. S. 878; Ṛv VIII.103.8)

108. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.2
(Cf. S. 1822; Ṛv VIII.19.30)

109. Glorify that unattached Lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.3
(Cf. S. 1687; Ṛv VIII.19.1)

110. May none obstruct adorable Lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice.4
(Cf. Ṛv VIII.103.12)

111. May the fire to whom all our offerings are presented be propitious to us. O blessed Lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.5
(Cf. S. 1559; Ṛv VIII.19.19)

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥६॥
तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम् । मन्युं जनस्य दूढ्यम् ॥७॥
यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशे। विश्वेदग्निः प्रति रक्षांसि सेधति॥८॥

112. Yajiṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.
Asya yajñasya sukratum.$_6$
(Cf. S. 1413; Ṛv VIII.19.3)

113. Tadagne dyumnamā bhara yat sāsāhā sadane kam cid atriṇam.
Manyum janasya dūḍhyam.$_7$
(Cf. Ṛv VIII.19.15)

114. Yadvā u viśpatiḥ śitaḥ suprīto manuṣo viśe.
Viśved agniḥ prati rakṣāṁsi sedhati.$_8$
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also ends Adhyāya I, and also ends Daśati 2 of the Prapāṭhaka II.
Also ends here Āgneya Kāṇḍa (Parva)

(३) तृतीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो बार्हस्पत्यः शंयुः, (२, ४-५) द्वितीयायाश्चतुर्थीपञ्चम्यो· श्चाङ्गिरसौ श्रुतकक्षसुकक्षौ, (३) तृतीयायाः प्रागाथो हर्यतः, (६) षष्ठ्या इन्द्रमातरो देवजामयः, (७-८) सप्तम्य· ष्टम्योः काण्वायनौ गोषूक्ती अश्वसूक्ती च, (९-१०) नवमीदशम्योश्च काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च ऋषयः । इन्द्रो देवता । गायत्री छन्दः ॥

तद्वो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शाकिने ॥१॥

AINDRA KAṆḌA
Adhyāya II

Khaṇḍa I

Daśati 3

115. Tadvo gāya sute sacā puruhūtāya satvane.
Śam yadgave na śākine.$_1$
(Cf. S. 1666; Ṛv VI.45.22; Av. XX.78.1)

112. We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation.[6]
(Cf. S. 1413; Ṛv VIII.19.3)

113. Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes and subdues the wrath of any malignant person.[7]
(Cf. Ṛv VIII.19.15)

114. When the fire-divine, the Lord of men, is augmented by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.[8]
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also Adhyāya I, and also here ends Daśati 2 of the Prapāṭhaka II. Also ends here Āgneya Kāṇḍa (Parva)

AINDRA KAṆḌA (PARVA)
Adhyāya II

Khaṇḍa I

Daśati 3

115. O chanters, may you sing glory of Lord, who is invoked by all and is the subduer of adversaries. Get ready, all in a group, to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.[1]
(Cf. S. 1666; Ṛv VI.45.22)

यस्ते नूनꣳ शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥२॥
गाव उप वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥३॥
अरमश्वाय गायत श्रुतकक्षारं गवे । अरमिन्द्रस्य धाम्ने ॥४॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥५॥
त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वꣳ सन्वृषन्वृषेदसि ॥६॥
यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् । चक्राण ओपशं दिवि ॥७॥
यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोसखा स्यात् ॥८॥

116. Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ.
Tena nūnam made madeḥ.2
(Cf. Ṛv VIII.92.16)

117. Gāva upa vadāvaṭe mahī yajñasya rapsudā
Ubhā karṇā hiraṇyayā.3
(Cf. S. 1602; Ṛv VIII.72.12; Yv. XXXIII.19.17)

118. Aramaśvāya gāyata śrutakakṣāram gave.
Aram indrasya dhāmne.4
(Cf. Ṛv VIII.92.25)

119. Tam indram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.5
(Cf. S. 1222; Ṛv VIII.93.7; Av. XX.47.1; 137.12)

120. Tvam indra balād adhi sahaso jāta ojasaḥ.
Tvaṁ san vṛṣan vṛṣed asi.6
(Cf. Ṛv X.153.2; Av. XX.93.5)

121. Yajña indram avardhayad yad bhūmim vyavartayat.
Cakrāṇa opaśam divi.7
(Cf. S. 1639; Ṛv VIII.14.5; Av. XX.27.5)

122. Yad indrāham yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.8
(Cf S 1834; Ṛv VIII.14.1; Av. XX.27.1)

116. O resplendent, the performer of hundreds of selfless deeds. May you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of loving devotion.[2]
(Cf. Ṛv VIII.92.16)

117. Draw near, O cows, O divine speech, to the cauldron; the two mighty ones – heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden.[3]
(Cf. S. 1602; Ṛv VIII.72.12)

118. The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts.[4]
(Cf. Ṛv VIII.92.25)

119. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.[5]
(Cf. S. 1222; Ṛv VIII.93.7)

120. O resplended king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing.[6]
(Cf. Ṛv X.153.2)

121. The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament.[7]
(Cf. S. 1639; Ṛv VIII.14.5)

122. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.[8]
(Cf. S. 1834; Ṛv VIII.14.1)

पन्यंपन्यमित्सोतार आ धावत मद्याय । सोमं वीराय शूराय ॥९॥
इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्ररिमा ते ॥१०॥

123. Panyam-panyam it sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.$_9$
(Cf. S. 1657; Ṛv VIII.2.25)

124. Idam vaso sutam andhaḥ pibā supūrṇam udaram.
Anābhayin rarimā te.$_{10}$
(Cf. S. 734; Ṛv VIII.2.1)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचामाङ्गिरसौ श्रुतकक्षसुकक्षौ, (३) तृतीयाया बार्हस्पत्यः शंयुः, (५-६) पञ्चमीषष्ठयोर्वैश्वामित्रो मधुच्छन्दाः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वस्त्रिशोकः, (८) अष्टम्याश्च मैत्रावरुणो वसिष्ठ ऋषयः । (१-२) प्रथमाद्वितीययोः सूर्यः, (३-८) तृतीयादिषण्णामिन्द्रः, (९-१०) नवमीदशम्योश्चाग्निर्देवताः । गायत्री छन्दः ॥

उद्धेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥२॥
य आनयत्परावतः सुनीती तुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥३॥

Khaṇḍa II

Daśati 4

125. Uddhedabhi śrutāmagham vṛṣabham naryāpasam.
Astāram esi sūrya.$_1$
(Cf. S. 1450; Ṛv VIII.93.1; Av. XX.7.1)

126. Yadadya kacca vṛtrahann udagā abhi sūrya.
Sarvam tad indra te vaśe.$_2$
(Cf. Ṛv VIII.93.4; Yv. XXXIII.35; Av. XX.112.1)

127. Ya ānayat parāvataḥ sunītī turvaśam yadum.
Indraḥ sa no yuvā sakhā.
(Cf. Ṛv VI.45.1)

123. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
(Cf. S. 1657; Ṛv VIII.2.25)

124. Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.$_{10}$
(Cf. S. 734; Ṛv VIII.2.1)

Khaṇḍa II

Daśati 4

125. O sun, you ascend to meet the Lord, the shower of blessings, the bountiful giver, famous for wealth and who is the benefactor of men.$_1$
(Cf. S. 1450; Ṛv VIII.93.1)

126. Whatsoever facing, O sun, the destroyer of darkness, you have brightened up today as ever it is all under your control.$_2$
(Cf. Ṛv VIII.93.4)

127. May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.$_3$
(Cf. Ṛv VI.45.1)

मा नइन्द्राभ्याऽऽ३ दिशः सूरो अक्तुष्वा यमत् । त्वा युजा वनेम तत् ॥४॥
एन्द्र सानसिꣳ रयिꣳ सजित्वानꣳ सदासहम् । वर्षिष्ठमूतये भर ॥५॥
इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥६॥
अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । तत्रादिदिष्ट पौꣳस्यम् ॥७॥
वयमिन्द्र त्वायवोभि प्र नोनुमो वृषन् । विद्धी त्वा३स्य नो वसो ॥८॥
आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥१०॥

128. Mā na indrābhyā" diśaḥ sūro aktuṣvā yamat.
Tvā yujā vanema tat.4
(Cf. Ṛv VIII.92.31)

129. Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.
Varṣiṣṭham ūtaye bhara.5
(Cf. Ṛv I.8.1; Av. XX.70.17)

130. Indram vayam mahādhana indram arbhe havāmahe.
Yujam vṛtreṣu vajriṇam.6
(Cf. Ṛv I.7.5; Av. XX.70.11)

131. Apibat kadruvaḥ sutam indraḥ sahasrabāhve.
Tatrādadiṣṭa pauṁsyam.7
(Cf. Ṛv VIII.45.26)

132. Vayam indra tvāyavobhi pra nonumo vṛṣan.
(Viddhī tvāsya no vaso.8
(Cf. Ṛv VIII.31.4; Av. XX.18.4)

133. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
Yeṣām indro yuvā sakhā.9
(Cf. S. 1338; Ṛv VIII.45.1; Yv. VII.32)

134. Bhindhi viśvā apa dviṣaḥ pari bādho jahi mṛdhaḥ.
Vasu spārham tad ā bhara.10
(Cf. S. 1070; Ṛv VIII.45.40; Av. XX.43.1)

128. O resplendent Lord, let not the ill designs threaten and obstruct us at night; let us crush them with your help.[4]
(Cf. Ṛv VIII.92.31)

129. O resplendent Lord, may you bless us with that spiritual wealth of yours which is everlasting and which would lead us to victory and power, and protect us from evil forces.[5]
(Cf. Ṛv I.8.1)

130. We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.[6]
(Cf. Ṛv I.7.5)

131. The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher.[7]
(Cf. Ṛv VIII.45.26)

132. O showerer of blessings, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.[8]
(Cf. Ṛv VII.31.4)

133. The sages who enkindle spiritual fire, continually do their best to purify their hearts; for the simple reason, that their close friend is the ever-young resplendent Lord.[9]
(Cf. S. 1338; Ṛv VIII.45.1)

134. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.[10]
(Cf. S. 1070; Ṛv VIII.45.40)

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो घौरः कण्वः, (२) द्वितीयायाः काण्वस्त्रिशोकः, (३, ९) तृतीयानवम्योः काण्वो वत्सः, (४) चतुर्थ्याः काण्वः कुसीदी, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्या आङ्गिरसः सुकक्षः, (७) सप्तम्या आत्रेयः श्यावाश्वः, (८) अष्टम्याः काण्वः प्रगाथः, (१०) दशम्याश्च काण्व इरिम्बिठिर्ऋषयः। (१) प्रथमाया मरुतः, (२-३, ६, ८-१०) द्वितीयातृतीयाषष्ठीनामष्टम्यादितृचस्य चेन्द्रः, (४) चतुर्थ्या विश्वे देवाः, (५) पञ्चम्या ब्रह्मणस्पतिः, (७) सप्तम्याश्च सविता देवताः। गायत्री छन्दः॥

इहेव शृण्व एषां कशा हस्तेषु यद्वदान्। नि यामं चित्रमृञ्जते ॥१॥

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः। पुष्टावन्तो यथा पशुम् ॥२॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः। समुद्रायेव सिन्धवः ॥३॥

देवानामिदवो महत्तदा वृणीमहे वयम्। वृष्णामस्मभ्यमूतये ॥४॥

सोमानाꣳ स्वरणं कृणुहि ब्रह्मणस्पते। कक्षीवन्तं य औशिजः ॥५॥

Khaṇḍa III

Daśati 5

135. Iheva śrṇva eṣām kaśā hasteṣu yadvadān.
Ni yāmam citram rñjate.[1]
(Cf. Ṛv I.37.3)

136. Ima u tvā vi caksate sakhāya indra sominaḥ.
Pustāvanto yathā paśum.[2]
(Cf. Ṛv VIII.45.16)

137. Samasya manyave viśo namanta krstayaḥ.
Samudrāyeva sindhavaḥ.[3]
(Cf. S. 1651; Ṛv VIII.6.4; Av. XX.107.1)

138. Devānām id avo mahat tadā vrnīmahe vayam.
Vrṣnām asmabhyam ūtaye.[4]
(Cf. Ṛv VIII.83.1)

139. Somānāṁ svaraṇam krṇuhi brahmaṇaspate.
Kakṣīvantam ya auśijaḥ.[5]
(Cf. S. 1463; Ṛv I.18.1; Yv. III.28)

Khaṇḍa III

Daśati 5

135. We hear the cracking of the whip in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes in the human body complex.[1]
(Cf. Ṛv I.37.3)

136. O resplendent, our these friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle.[2]
(Cf. Ṛv VIII.45.16)

137. Just as rivers flow towards an ocean, similarly all people, all men of culture, bow down before His strict discipline.[3]
(Cf. S. 1651; Ṛv VIII.6.4)

138. For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings.[4]
(Cf. Ṛv VIII.83.1)

139. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.[5]
(Cf. S. 1463; Ṛv I.18.1)

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥६॥

अद्य नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुष्वप्न्यꣳ सुव ॥७॥

क्वा३स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तꣳ सपर्यति ॥८॥

उपह्वरे गिरीणाꣳ सङ्गमे च नदीनाम् । धिया विप्रो अजायत ॥९॥

प्र सम्राजं चर्षणीनामिन्द्रꣳ स्तोता नव्यं गीर्भिः । नरं नृषाहं मꣳहिष्ठम् ॥१०॥

॥ इति द्वितीयस्यार्धः प्रपाठकः ॥

140. Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.
Śṛṇotu śakra aśiṣam.6
(Cf. Ṛv VIII.93.18)

141. Adya no deva savitaḥ prajāvat sāvīh saubhagam.
Parā duṣhvapnyaṁ suva.7
(Cf. Ṛv V.82.4)

142. Kvāsya vṛsabho yuvā tuvigrīvo anānataḥ.
Brahmā kastaṁ saparyati.8
(Cf. Ṛv VIII.64.7)

143. Upahvare girīṇām saṅgame ca nadīnām.
Dhiyā vipro ajāyata.9
(Cf. Ṛv VIII.6.28; Yv. XXVI.15)

144. Pra samrājam carṣaṇīnām indraṁ stotā navyam gīrbhiḥ.
Naram nṛṣāham maṁhiṣṭham.10
(Cf. Ṛv VIII.16.1; Av. XX.44.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāṭhaka II

140. May the destroyer of evils to whom many libations are offered, know our desires; may the bright and vigorous Lord hear our praises.[6]
(Cf. Ṛv VIII.93.18)

141. Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.[7]
(Cf. Ṛv V.82.4)

142. Where is that showerer of benefits, ever young, strong-necked and who bows to none? Who is that learned person that worships Him in the right sense?[8]
(Cf. Ṛv VIII.64.7)

143. The all-wise Lord manifests Himself to them who meditate in the valleys of mountains and at the confluences of rivers and streams.[9]
(Cf. Ṛv VIII.6.28)

144. May you praise with your hymns the Lord of resplendence, who is the sole sovereign of mankind, adorable, the leader, the subduer of evil persons and the most liberal giver.[10]
(Cf. Ṛv VIII.16.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāṭhaka II

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ६-७) प्रथमाषष्ठीसप्तमीनामृषामाङ्गिरसौ श्रुतकक्षसुकक्षौ, (२) द्वितीयाया बार्हस्पत्यः शंयुः, (३) तृतीयाया राहूगणो गोतमः, (४) चतुर्थ्या बार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आङ्गिरसो बिन्दुः पूतदक्षो वा, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या आजीगर्तिः शुनःशेपः, (१०) दशम्याः पूष। सोमापूषणावाजीगर्तिः शुनःशेपो वा ऋषयः। (१-२, ६-७, ९) प्रथमाद्वितीयाषष्ठीसप्तमीनवमीनामिन्द्रः, (३) तृतीयाया रश्मित्वष्टृचन्द्रमसः, (४) चतुर्थ्या इन्द्रपूषणौ, (५) पञ्चम्या मरुतः, (८) अष्टम्याः सूर्यः, (१०) दशम्याश्च सोमपूषणौ देवताः। गायत्री छन्दः॥

अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः। इन्दोरिन्द्रो यवाशिरः ॥१॥

इमा उ त्वा पुरूवसोभि प्र नोनवुर्गिरः। गावो वत्सं न धेनवः ॥२॥

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्। इत्था चन्द्रमसो गृहे ॥३॥

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः। तत्र पूषाभुवत्सचा ॥४॥

गौर्धयति मरुतां श्रवस्युर्माता मघोनाम्। युक्ता वह्नी रथानाम् ॥५॥

PRAPĀṬHAKA II: ARDHA II

Khaṇḍa IV

Daśati 6

145. Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.
Indor indro yavāśraḥ.₁
(Cf. Ṛv VIII.92.4)

146. Imā u tvā puruvasobhi pra nonavur giraḥ.
Gāvo vatsam na dhenavaḥ.₂
(Cf. Ṛv VI.45.28)

147. Atrāha gor amanvata nāma tvaṣṭur apīcyam.
Itthā candramaso gṛhe. ₃
(Cf. S. 915; Ṛv I.84.15; Av. XO.41.3)

148. Yad indro anayad rito mahīrapo vṛṣantamaḥ.
Tatra pūṣā bhuvat sacā.₄
(Cf. Ṛv VI.57.4)

149. Gaur dhayati marutāṁ śravasyur mātā maghonām.
Yuktā vahnī rathānām.₅
(Cf. Ṛv VIII.94.1)

PRAPĀṬHAKA II: ARDHA II

Khaṇḍa IV

Daśati 6

145. The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship.$_1$
(Cf. Ṛv VIII.92.4)

146. O Lord, the possessor of immense wealth, may our sacred words of prayer repeatedly recur to you, just as milk-giving cows fondingly approach their calf.$_2$
(Cf. Ṛv VI.45.28)

147. Then, verily, he recognizes the essential form of the Creator's radiance in the mansion of the mind or the moving moon.$_3$
(Cf. S. 915; Ṛv I.84.15)

148. When the showerer, the shining sun, sends down the streams of rivers with mighty floods, the other divine nourishing elements of Nature also join with him.$_4$
(Cf. Ṛv VI.57.4)

149. The cow (Firmament), the famous mother of the wealthy rain-shedding clouds — she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots.$_5$
(Cf. Ṛv VIII.94.1)

उप नो हरिभिः सुतं याहि मदानां पते। उप नो हरिभिः सुतम् ॥६॥
इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे। अच्छावभृथमोजसा ॥७॥
अहमिद्धि पितुष्परि मेधामृतस्य जग्रह। अहꣳ सूर्य इवाजनि ॥८॥
रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः। क्षुमन्तो याभिर्मदेम ॥९॥
सोमः पूषा च चेततुर्विश्वासाꣳ सुक्षितीनाम्। देवत्रा रथ्योर्हिता ॥१०॥

150. Upa no haribhiḥ sutam yāhi madānām pate.
Upa no haribhiḥ sutam.[6]
(Cf. S. 1790; Ṛv VIII.93.31)

151. Iṣṭā hotrā asṛkṣatendram vṛdhanto adhvare.
Acchāvabhṛtham ojasā.[7]
(Cf. Ṛv VIII.93.23)

152. Aham idd hi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.[8]
(Cf. S. 1500; Ṛv VIII.6.10; Av. XX.115.1)

153. Revatīr naḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhir madema.[9]
(Cf. S. 1084; Ṛv I.30.13; Av. XX.122.1)

154. Somaḥ pūṣā ca cetatur viśvāsāṁ sukṣitīnām.
Devatrā rathyorhitā.[10]

150. O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with vital faculties to our place of worship.[6]
(Cf. S. 1790; Ṛv VIII.93.31)

151. The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and thereby bring the task to completion.[7]
(Cf. Ṛv VIII.93.23)

152. I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.[8]
(Cf. S. 1500; Ṛv VIII.6.10)

153. May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you.[9]
(Cf. S. 1084; Ṛv I.30.13)

154. The sustaining Nature's bounties always reward those men who try to go up high in life's progress.[10]

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योर्ऋचोराङ्गिरसौ श्रुतकक्षसुकक्षौ, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः, (३) तृतीयायाः काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च, (५) पञ्चम्याः काण्व इरिम्बिठिः, (६, १०) षष्ठीदशम्योर्वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्याः काण्वस्त्रिशोकः, (८) अष्टम्याः काण्वः कुसीदी, (९) नवम्याश्चाजीगर्तिः शुनःशेप ऋषयः। (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चेन्द्रः, (६) षष्ठ्याश्च प्रजापतिर्देवते। (१) प्रथमाया अनुष्टुप्, (२-१०) द्वितीयादिनवानाञ्च गायत्री छन्दसी॥

पान्तमा वो अन्धस इन्द्रमभि प्र गायत। विश्वासाहꣳ शतक्रतुं मꣳहिष्ठं चर्षणीनाम्॥१॥

प्र व इन्द्राय मादनꣳ हर्यश्वाय गायत। सखायः सोमपाव्ने ॥२॥

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः। कण्वा उक्थेभिर्जरन्ते ॥३॥

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः। अर्कमर्चन्तु कारवः ॥४॥

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि। एहीमस्य द्रवा पिब ॥५॥

Khaṇḍa V

Dasati 7

155. Pāntam ā vo andhasa indram abhi pra gāyata.
Viśvāsāhaṁ śatakratuṁ maṁhiṣṭham carṣaṇīnām.₁
(Cf. S. 713; Ṛv VIII.92.1)

156. Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.₂
(Cf. S. 716; Ṛv VII.31.1)

157. Vayam utvā tadidarthā indra tvāyantaḥ sakhāyaḥ.
Kaṇvā ukthebhir jarante.₃
(Cf. S. 719; Ṛv VIII.2.16; Av. XX.18.1)

158. Indrāya madvane sutam pari ṣtobhantu no giraḥ.
Arkam arcantu kāravaḥ.₄
(Cf. S. 722; Ṛv VIII.92.19; Av. XX.110.1)

159. Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.₅
(Cf. S. 725; Ṛv VIII.17.11; Av. XX.5.5)

Khaṇḍa V

Daśati 7

155. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.$_1$
(Cf. S. 713; Ṛv VIII.92.1)

156. O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.$_2$
(Cf. S. 716; Ṛv VII.31.1)

157. O resplendent Lord, we implore you as your devoted friend, with a set purpose, as the most wise men praise you with sacred hymns.$_3$
(Cf. S. 719; Ṛv VIII.2.16)

158. Let the songs of praises expressed with the exhilaration be effectual on every side, resplendent Lord. May the poets sing the songs of praises.$_4$
(Cf. S. 722; Ṛv VIII.92.19)

159. O Lord, of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.$_5$
(Cf. S. 725; Ṛv VIII.17.11)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥६॥
अभि त्वा वृषभा सुते सुतꣳ सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥७॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥८॥
योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमूतये ॥९॥
आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥१०॥

160. Surūpakṛtnum ūtaye sudughām iva goduhe.
Juhūmasi dyavidyavi.$_{6}$
(Cf. S. 1087; Ṛv I.4.1; Av. XX.57.1; 68.1)

161. Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.$_{7}$
(Cf. S. 731; Ṛv VIII.45.22; Av. XX.22.1)

162. Ya indra camaseṣvā somaś camūṣu te sutaḥ.
Pibedasya tvamīśiṣe.$_{8}$
(Cf. Ṛv VIII.82.7)

163. Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indram ūtaye.$_{9}$
(Cf. S. 743; Ṛv I.30.7; Yv. XI.14; Av. XX.26.1)

164. Ā tvetā ni ṣīdatendram abhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.$_{10}$
(Cf. S. 740; Ṛv I.5.1; Av. XX.68.11)

160. Day by day, we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.[6] (Cf. S. 1087; Ṛv I.4.1)

161. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.[7]
(Cf. S. 731; Ṛv VIII.45.22)

162. O sovereign Lord of resplendence, whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it.[8]
(Cf. Ṛv. VIII.82.7)

163. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.[9]
(Cf. S. 743; Ṛv I.30.7)

164. I et us all, O friends and devotees, assemble here and offer our congregational prayer to Him; and repeatedly sing the glory of the resplendent Lord.[10]
(Cf. S. 740; Ṛv I.5.1)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो गाथिनो विश्वामित्रः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयायाः काण्वः कुसीदी, (४) चतुर्थ्या आङ्गिरसः प्रियमेधः, (५, ८) पञ्चम्यष्टम्योर्गौतमो वामदेवः, (६, ९) षष्ठीनवम्योराङ्गिरसौ श्रुतकक्षसुकक्षौ, (७) सप्तम्याः काण्वो मेधातिथिः, (१०) दशम्याश्चाङ्गिरसो बिन्दुः पूतदक्षो वा ऋषयः । (१-२, ४, ६, ८, ९) प्रथमाद्वितीयाचतुर्थीषष्ठ्यष्टमीनवमीनामिन्द्रः, (३) तृतीयायाः प्रजापतीन्द्रः, (५) पञ्चम्याः प्रजापतिः, (७) सप्तम्याः सदसस्पतिः, (१०) दशम्याश्च सोम-मरुतोऽश्विनौ देवताः । गायत्री छन्दः ॥

इदꣳ ह्यन्वोजसा सुतꣳ राधानां पते । पिबा त्वा३स्य गिर्वणः ॥१॥

महाꣳ इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥२॥

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभꣳ सं गृभाय । महाहस्ती दक्षिणेन ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुꣳ सत्यस्य सत्पतिम् ॥४॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥५॥

Khaṇḍa VI

Daśati 8

165. Idaṁ hyanvojasā sutaṁ rādhānām pate.
Pibā tvāsya girvaṇaḥ.₁
(Cf. S. 737; Ṛv III.51.10)

166. Mahāṁ indraḥ puraś ca no mahitvam astu vajriṇe.
Dyaur na prathinā śavaḥ.₂
(Cf. Ṛv I.8.5; Av. XX.70.1)

167. Ā tū na indra kṣumantam citram grābhaṁ sam gṛbhāya.
Mahāhastī dakṣinena.₃
(Cf. S. 728; Ṛv VIII.81.1)

168. Abhi pra gopatim girendram arca yathā vide.
Sūnuṁ satyasya satpatim.₄
(Cf. S. 1489; Ṛv VIII.69.4; Av. XX.22.4; 92.1)

169. Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.
Kayā ściṣṭhayā vṛtā.₅
(Cf .S .682; Ṛv IV.31.1; Yv. XXVII.39; XXXVI.4;
Av XX.124.1)

Khaṇḍa VI

Daśati 8

165. O Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quietly.$_1$
(Cf. S. 737; Ṛv III.51.10)

166. Great is God, greater than the greatest, — beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.$_2$
(Cf. Ṛv I.8.5)

167. O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food, as sustenance for our inner complex.$_3$
(Cf. S. 728; Ṛv VIII.81.1)

168. May you praise as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of true and good.$_4$
(Cf. S. 1489; Ṛv VIII.69.4)

169. By that means would He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?$_5$
(Cf. S. 682; Ṛv IV.31.1)

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥६॥

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ॥७॥

ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः । उत श्रोषन्तु नो भुवः ॥८॥

भद्रंभद्रं न आ भरेषमूर्जꣳ शतक्रतो । यदिन्द्र मृडयासि नः ॥९॥

अस्ति सोमो अयꣳ सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥१०॥

170. Tyam u vaḥ satrāsāham viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.₆
(Cf. S. 1642; Ṛv VIII.92.7)

171. Sadasaspatim adbhutam priyam indrasya kāmyam.
Sanim medhām ayāsisam.₇
(Cf. Ṛv I.18.6; Yv. XXXII.13)

172. Ye te panthā adho divo yebhir vyaśvamairayaḥ.
Uta śroṣantu no bhuvaḥ.₈

173. Bhadram-bhadram na ā bhareṣamūrjaṁ śatakrato.
Yad indra mṛḍayāsi naḥ.₉
(Cf. Ṛv VIII.93.28)

174. Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.₁₀
(Cf. S .1785; Ṛv VIII.94.4)

170. May He be brought hither for our protection, who is resplendent, supreme, the conqueror of many, and the one who pervades even all our thoughts of praises.[6]
(Cf. S. 1642; Ṛv VIII.92.7)

171. I solicit understanding from the presiding Lord, most covetable, the bountiful and the wonderful, who befriends souls.[7]
(Cf. Ṛv I.18.6)

172. There are innumerable paths beneath the celestial region for the guidance of all of us. May our prayers rise (to spiritual heights). Would you kindly indicate to us the one such in clear words, as would lead us to the onward journey.[8]

173. Bring to us what is most auspicious, O performer of hundreds of noble deeds, bring to us food and strength, for, O resplendent Lord, you have been ever kind to us.[9]
(Cf. Ṛv VIII.93.28).

174. This elixir has been effused by us. Let the self-resplendent twin-divines and the vital principles accept it.[10]
(Cf. S. 1785; Ṛv VIII.94.4)

(९) नवमो दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो इन्द्रमातरो देवजामयः, (२) द्वितीयाया आङ्गिरसी गोधा, (३) तृतीयाया आथर्वणः सविता, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठया वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या आजीगर्तिः शुनःशेपः, (१०) दशम्याश्च वातायन ऊल ऋषयः । (१, ५-९) प्रथमायाः पञ्चम्यादिपञ्चानाश्चेन्द्रः, (२) द्वितीयाया विश्वे देवाः, (३) तृतीयायाः सविता, (४) चतुर्थ्या अश्विनौ, (१०) दशम्याश्च वायुर्देवताः । गायत्री छन्दः ॥

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते । वन्वानासः सुवीर्यम् ॥१॥

न कि देवा इनीमसि न क्या योपयामसि । मन्त्रश्रुत्यं चरामसि ॥२॥

दोषो आगाद्बृहद्गाय द्युमद्गामन्नाथर्वण । स्तुहि देवं सवितारम् ॥३॥

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥४॥

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः । जघान नवतीर्नव ॥५॥

Khaṇḍa VII

Daśati 9

175. Īṅkhayantīr apasyuva indram jātamupāsate.
Vanvānāsaḥ suvīryam.₁
(Cf. Ṛv X.153.1; Av. XX.93.4)

176. Na ki devā inīmasi na kyā yopayāmasi.
Mantraśrutyam carāmasi.₂
(Cf. Ṛv X.134.7)

177. Doṣo āgād bṛhadgāya dyumadgāmann ātharvaṇa.
Stuhi devaṁ savitāram.₃
(Cf. Av. VI.1.1)

178. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vāmasvinā bṛhat.₄
(Cf. S. 1728; Ṛv I.46.1)

179. Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīr nava.₅
(Cf. S. 913; Ṛv I.84.13; Av. XX.41.1)

Khaṇḍa VII

Daśati 9

175. With full enthusiasm, people of state approach the resplendent Supreme king and honour him as soon as He is coronated. They get His blessings in respect of progeny and prosperity.$_1$
(Cf. Ṛv X.153.1)

176. O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to your loving shelter.$_2$
(Cf. Ṛv X.134.7)

177. This is the evening time, O devotee, the singer of the Vedic hymns; chant in the sweetest tone, and sing the glory addressed to God, the impeller and creator.$_3$
(Cf. Av. VI.1.1)

178. So, the unparallelled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine in the midst of the divine glory.$_4$
(Cf. S. 1728; Ṛv I.46.1)

179. The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees.$_5$
(Cf. S. 913; Ṛv I.84.13)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाꣳ अभिष्टिरोजसा ॥६॥
आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥७॥
ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चर्मेव रोदसी ॥८॥
अयमु ते समतसि कपोत इव गर्भधिम् । वचस्तच्चिन्न ओहसे ॥९॥
वात आ वातु भेषजꣳ शम्भु मयोभु नो हृदे । प्र न आयूꣳषि तारिषत् ॥१०॥

180. Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.
Mahām abhiṣṭirojasā.6
(Cf. Ṛv I.9.1; Yv. XXX.25; Av. XX.71.7)

181. Ā tū na indra vṛtrahann asmākam ardham ā gahi.
Mahānmahī bhir ūtibhiḥ.7
(Cf. Ṛv IV.32.1; Yv. XXXIII.65)

182. Ojastadasya titviṣa ubhe yat samavartayat.
Indraścarmeva rodasī.8
(Cf. S. 1653; Ṛv VIII.6.5; Av. XX.107.2)

183. Ayamu te samatasi kapota iva garbhadhim.
Vacastaccinna ohase.9
(Cf. S. 1599; Ṛv I.30.4; Av. XX.45.1)

184. Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde.
Pra na āyuṁsi tārisat.10
(Cf. S. 1840; Ṛv X.186.1)

180. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight.[6]
(Cf. Ṛv I.9.1)

181. O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections.[7]
(Cf. Ṛv IV.32.1)

182. This powers of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.[8]
(Cf. S. 1653; Ṛv VIII.6.5)

183. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.[9]
(Cf. S. 1599; Ṛv I.30.4)

184. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.[10]
(Cf. S. 1840; Ṛv X. 186.1)

(१०) दशमी दशतिः

(१-९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋचो घौरः कण्वः, (२, ९) द्वितीयानवम्योरश्व्यो वशः, (३) तृतीयायाः काण्वो वत्सः, (४) चतुर्थ्या आङ्गिरसः सुकक्षः, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या वैतहव्योऽरुणः काण्वः सोभरिश्च, (७) सप्तम्याः काण्व इरिम्बिठिः, (८) अष्टम्याश्च वारुणिः सत्यधृतिर्ऋषयः । (१) प्रथमाया मित्रार्यमवरुणाः, (२-४, ६-७, ९) द्वितीयादितृचस्य षष्ठीसप्तमीनवमीनाञ्चेन्द्रः, (५) पञ्चम्याः सरस्वती, (८) अष्टम्याश्च मित्रावरुणार्यमादित्या देवताः । गायत्री छन्दः ॥

यꣳ रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । न किः स दभ्यते जनः ॥१॥

गव्यो षु णो यथा पुराश्वयोत रथया । वरिवस्या महोनाम् ॥२॥

इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम् । एनामृतस्य पिप्युषीः ॥३॥

अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभुवः ॥४॥

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥५॥

Khaṇḍa VIII

Daśati 10

185. Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
Na kiḥ sa dabhyate janaḥ.₁
(Cf. Ṛv I.41.1)

186. Gavyo ṣu ṇo yathā purāśvayota raṭhayā.
Varivasyā mahonām.₂
(Cf. Ṛv VIII.46.10)

187. Imāsta indra pṛṣnayo ghṛtam duhata āśiram.
Enām ṛtasya pipyuṣīḥ.₃
(Cf. Ṛv VIII.6.19)

188. Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.
Yatsomesoma ābhuvaḥ.₄
(Cf. Ṛv VIII.93.17)

189. Pāvakā naḥ sarasvatī vājebhir vājinīvatī.
Yajnaṁ vaṣṭu dhiyāvasuḥ.₅
(Cf. Ṛv I.3.10; Yv. XX.84)

Khaṇḍa VIII

Daśati 10

185. Never is he suppressed whom the venerable and friendly law-giver offers protection.[1]
(Cf. Ṛv I.41.1)

186. O Lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.[2]
(Cf. Ṛv 46.10)

187. O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well a mixture of milk and curd.[3]
(Cf. Ṛv VIII.6.19)

188. O Lord, bearing many names and praised by many, when you are present at our various public accomplishments, may we be endowed with keen intellect followed by virtuous actions.[4]
(Cf. Ṛv VIII.93.17)

189. May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts.[5]
(Cf. Ṛv I.3.10)

क इमं नाहुषीष्वा इन्द्रं सोमस्य तर्पयात् । स नो वसून्या भरात् ॥६॥
आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥७॥
महि त्रीणामवरस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥८॥
त्वावतः पुरूवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥९॥

॥ इति द्वितीयः प्रपाठकः ॥

190. Ka imam nāhuṣīṣvā indraṁ somasya tarpayāt.
Sa no vasūnyā bharāt.6

191. Ā yāhi suṣumā hi ta indra somam pibā imam.
Edam barhiḥ sado mama.7
(Cf. S. 666; Ṛv VIII.17.1; Av. XX.3.1; 38.1; 47.7)

192. Mahi trīṇām avar astu dyukṣam mitrasyāryamṇaḥ.
Durādharṣa varuṇasya.8
(Cf. Ṛv X.185.1; Yv. III.31)

193. Tvāvataḥ purūvaso vayam indra praṇetaḥ.
Smasi sthātar harīṇām.9
(Cf. Ṛv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

190. Who (the person) is there in the midst of our human race, who with devotional songs satisfies the resplendent Lord — with pleasure I shall join him in his devotional offerings to our Lord. We are sure, all the while, the resplendent Lord would bless us with precious wealth.[6]

191. O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart.[7]
(Cf. S. 666; Ṛv VIII.17.1)

192. May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me.[8]
(Cf. Ṛv X.185.1)

193. O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.[9]
(Cf. Ṛv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

अथ तृतीयः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः प्रगाथः, (२) द्वितीयाया गाथिनो विश्वामित्रः, (३) तृतीयायाः कौत्सो दुर्मित्रो गुणतः सुमित्रः, (४, ६) चतुर्थीषष्ठयोराङ्गिरसौ श्रुतकक्षसुकक्षौ, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (७, सप्तम्याः शौनको गृत्समदः, (८) अष्टम्या बार्हस्पत्यः शंयुः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च गौतमो वामदेव ऋषयः । (१-८) प्रथमाद्यष्टानामिन्द्रः, (९) नवम्या इन्द्रपूषणौ, (१०) दशम्याश्चेन्द्रो वृत्रहा देवताः । गायत्री छन्दः ॥

उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥२॥

सदा व इन्द्रश्चर्कृषदा उपो नु स सपर्यन् । न देवो वृतः शूर इन्द्रः ॥३॥

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥४॥

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥५॥

PRAPĀṬHAKA III: ARDHA I

Khaṇḍa IX

Daśari 1

194. Ut tvā mandantu somaḥ krnusva radho adrivaḥ.
Ava brahmadviṣo jahi.$_1$
(Cf. S. 1354; Ṛv VIII.64.1; Av. XX.93.1)

195. Girvanah pāhi naḥ sutam madhor dhārābhir ajyase.
Indra tvādātamidyaśaḥ.$_2$
(Cf. Ṛv III.40.6; Av. XX.6.6)

196. Sadā va indraś carkrṣadā upo nu sa saparyan.
Na devo vṛtaḥ śūra indraḥ.$_3$

197. Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvām indrāti ricyate.$_4$
(Cf. S. 1660; Ṛv VIII.92.22)

198. Indram id gāthino bṛhad indram arkebhir arkiṇaḥ.
Indram Vāṇīranūsata.$_5$
(Cf. S. 796; Ṛv I.7.1; Av. XX.38.4; 47.4; 70.7)

PRAPĀṬHAKA III: ARDHA I

Khaṇḍa IX

Daśati I

194. May our hymns please you; O Lord of resolute will power, please display your bounty. May you drive off the infidels.[1]
(Cf. S. 1354; Ṛv VIII.64.1)

195. O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you.[2]
(Cf. Ṛv III.40.6)

196. The resplendent Lord is always close to you. He is ever-drawn to you whenever you perform selfless services. He is indeed great, ever-victorious, brave, supreme, benevolent and universally accepted by us.[3]

197. Let the drops of divine love enter your heart as the rivers finally enter sea. None surpassed you, O resplendent Lord.[4]
(Cf. S. 1660; Ṛv VIII.92.22)

198. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajuṣ, with divine verses.[5]
(Cf. S. 796; Ṛv I.7.1)

इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम्। वाजी ददातु वाजिनम् ॥६॥
इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्। स हि स्थिरो विचर्षणिः ॥७॥
इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः। गावो वत्सं न धेनवः ॥८॥
इन्द्रा नु पूषणा वयं सख्याय स्वस्तये। हुवेम वाजसातये ॥९॥
न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहन्। न क्येवं यथा त्वम् ॥१०॥

199. Indra iṣe dadātu na ṛbhukṣaṇam ṛbhuṁ rayim.
Vājī dadātu vājinam.6
(Cf. Ṛv VIII.93.34)

200. Indro aṅga mahad bhayam abhī ṣad apa cucyavat.
Sa hi sthiro vicarṣaṇiḥ.7
(Cf. Ṛv II.41.10; Av. XX.20.5; 57.8)

201. Imā u tvā sutesute nakṣante girvaṇo giraḥ.
Gāvo vatsam na dhenavaḥ.8
(Cf. Ṛv VI.45.28)

202. Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.9
(Cf. Ṛv VI.57.1)

203. Na ki indra tvad uttaram na jyāyo asti vṛtrahan.
Na kyevam yathā tvam.10
(Cf. Ṛv IV.30.1)

199. May the Lord of resplendence give us the bounteous enlightened person to partake our sacred winds. May He, the mighty, give us physical strength.[6]
(Cf. Ṛv VIII.93.34)

200. May resplendent Lord drive away from us all terrors and overpowering dangers for He is firm and active; and beholder of all.[7]
(Cf. Ṛv II.41.10)

201. O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves.[8]
(Cf. Ṛv VI.45.28)

202. O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.[9]
(Cf. Ṛv VI.57.1)

203. There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are.[10]
(Cf. Ṛv IV.30.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योर्ऋचोः काण्वस्त्रिशोकः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया अश्व्यो वशः, (५, १०) पञ्चमीदशम्योराङ्गिरसः सुकक्षः, (६) षष्ठया आङ्गिरसोऽभीशुः, (७) सप्तम्या गाथिनो विश्वामित्रः, (८) अष्टम्याः काण्वायनौ गोषूक्त्यश्वसूक्तिनौ, (९) नवम्याश्च कौत्सः सुमित्र ऋषयः। (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्चेन्द्रः, (३) तृतीयायाश्च विश्वे देवा मरुतोऽर्यममित्रा वा देवताः। गायत्री छन्दः॥

तरणिं वो जनानां त्रदं वाजस्य गोमतः। समानमु प्र शꣳसिषम् ॥१॥
अस्रग्रमिन्द्र ते गिरः प्रति त्वामुदहासत। सजोषा वृषभं पतिम् ॥२॥
सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा। मित्रास्पान्त्यद्रुहः ॥३॥
यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्। वसु स्पार्हं तदा भर ॥४॥
श्रुतं वो वृत्रहन्तमं प्र शर्द्धं चर्षणीनाम्। आशिषे राधसे महे ॥५॥

Khaṇḍa X

Daśati 2

204. Taraṇim vo janānam tradam vājasya gomataḥ.
Samānam u pra śaṁsisam.₁
(Cf. Ṛv VIII.45.28)

205. Asṛgram indra te giraḥ prati tvām udahāsata.
Sajoṣā vṛṣabham patim.₂
(Cf. Ṛv I.9.4; Av. XX.71.10)

206. Sunītho ghā sa martyo yam maruto yam aryamā.
Mitrās pāntyadruhaḥ.₃
(Cf. Ṛv VIII.46.4)

207. Yad vīḍāvindra yat sthire yat parśāne parābhṛtam.
Vasu spārham tadā bhara.₄
(Cf. S. 1072; Ṛv VIII.45.41; Av. XO.43.2)

208. Śrutam vo vṛtrahamtamam pra śardham carṣaṇīnām.
Āśiṣe rādhase mahe.₅
(Cf. Ṛv VIII.93.16)

Khaṇḍa X

Daśati 2

204. I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle.[1]
(Cf. Ṛv VIII.45.28)

205. Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance.[2]
(Cf. Ṛv I.9.4)

206. Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of Light, gives protection.[3]
(Cf. Ṛv VIII.46.4)

207. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth which we long for.[4]
(Cf. S. 1072; Ṛv VIII.45.41)

208. The best evil-destroyer and the famous champion of mankind, I urge Him to grant munificence.[5]
(Cf. Ṛv VIII.93.16)

अरं त इन्द्र श्रवसे गमेम शूर त्वावतः । अरꣳ शक्र परेमणि ॥६॥
धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥७॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजय स्पृधः ॥८॥
इमे त इन्द्र सोमाः सुतासो ये च सोत्वाः । तेषां मत्स्व प्रभूवसो ॥९॥
तुभ्यꣳ सुतासः सोमाः स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्र मृडय ॥१०॥

209. Aram ta indra śravase gamema śūra tvāvataḥ.
Araṁ śakra paremaṇi.$_{6}$

210. Dhānāvantam karambhiṇam apūpavantam ukthinam.
Indra prātar juṣasva naḥ.$_{7}$
(Cf. Ṛv III.52.1; Yv. XX.29)

211. Apām fpenena namuceḥ śira indrod avartayaḥ.
Viśvā yadajaya spṛdhaḥ.$_{8}$
(Cf. Ṛv VIII.14.13; Yv. XIX.71; Av. XX.29.3)

212. Ime ta indra somāḥ sutāso ye ca sotvāḥ.
Teṣām matsva prabhūvaso.$_{9}$
(Cf. VIII.2.10)

213. Tubhyam sutāsaḥ somāḥ stīrṇam barhir vibhāvaso.
Stotṛbhya indra mṛḍaya.$_{10}$
(Cf. Ṛv VIII.93.25)

209. O resplendent Lord, brave and heroic, we have come to you with plentiful divine prayers, dedicated specially to you. O Lord, of selfless benevolence and supreme protection, may we have numerous opportunities of offering our sincere heartfelt sentiments to such a glorious Lord as you are.[6]

210. Accept, O resplendent Lord, at our morning festivity, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, along with the sentiments of our gratefulness expressed for these favours of yours.[7]
(Cf. Ṛv III.52.1)

211. O resplendent Lord, you are capable of tearing off the heads of clinging evils, by the foam of water, which means, by merely a gesture of yours. Please subdue all obstructing forces.[8]
(Cf. Ṛv VIII.14.13)

212. All these sincere sentiments and heart-felt eulogies are addressed to you, O resplendent Lord. This elixir of devotion is for you. May you be pleased to accept it with delight, O Lord, of princely wealth and munificence.[9]
(Cf. Ṛv VIII.2.10)

213. O brilliant fire, these sweet decoctions of medicinal herbs are ready for all patients to be used as cures. May the resplendent Lord be now invoked for the benefit of worshippers.[10]
(Cf. Ṛv VIII.93.25)

(३) तृतीया दशतिः

(१-९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋच आजीगर्तिः शुनःशेपः, (२) द्वितीयाया आङ्गिरसौ श्रुतकक्ष-सुकक्षौ, (३) तृतीयायाः काण्वस्त्रिशोकः, (४, ९) चतुर्थीनवम्योः काण्वो मेधातिथिः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठयाः काण्वो ब्रह्मातिथिः, (७) सप्तम्या गाथिनो विश्वामित्रो भार्गवो जमदग्निर्वा, (८) अष्टम्याश्च घौरः कण्व ऋषयः । (१-४) प्रथमादिचतसृणामिन्द्रः, (५) पञ्चम्या वरुणमित्रार्यमाणः, (६) षष्ठया अश्विनौ, (७) सप्तम्या मित्रावरुणौ, (८) अष्टम्या मरुतः, (९) नवम्याश्च विष्णुर्देवताः । गायत्री छन्दः ॥

आ व इन्द्रं कृविं यथा वाजयन्तः शतक्रतुम् । मꣳहिष्ठꣳ सिञ्च इन्दुभिः ॥१॥

अतश्चिदिन्द्र न उपा याहि शतवाजया । इषा सहस्रवाजया ॥२॥

आ बुन्दं वृत्रहा ददे जातः पृच्छाद्वि मातरम् । क उग्राः के ह शृण्विरे ॥३॥

बृबदुक्थꣳ हवामहे सृप्रकरस्नमूतये । साधः कृण्वन्तमवसे ॥४॥

ऋजुनीती नो वरुणो मित्रो नयति विद्वान् । अर्यमा देवैः सजोषाः ॥५॥

Khaṇḍa XI

Daśati 3

214. Ā va indram kṛvim yathā vājayantaḥ śatakratum.
Maṁhiṣṭhaṁ siñca indubhiḥ.₁
(Cf. Ṛv I.30.1)

215. Ataścid indra na upā yāhi śatavājayā.
Iṣā sahasravājayā.₂
(Cf. Ṛv VIII.92.10)

216. Ā bundam vṛtrahā dade jātaḥ pṛcchādvi mātaram.
Ka ugrāḥ ke ha śṛṇvire.₃
(Cf. Ṛv VIII.45.4)

217. Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye.
Sādhaḥ kṛṇvantam avase.₄
(Cf. Ṛv VIII.32.10)

218. Ṛjunītī no varuṇo mitro nayati vidvān.
Aryamā devaiḥ sajoṣāḥ.₅
(Cf. Ṛv I.90.1)

Khaṇḍa XI

Daśati 3

214. May we, desirous of wealth and wisdom, offer homage, and draw with devotions, the heart of the resplendent God, the embodiment of selfless actions, just as the farmers dig a well and fill their fields with water.[1]
(Cf. Ṛv I.30.1)

215. Come to us, O resplendent Lord, from any place with food that gives hundred-fold spiritual strength, a thousand-fold strength.[2]
(Cf. Ṛv VIII.92.10)

216. As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents.[3]
(Cf. Ṛv VIII. 45.4)

217. Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.[4]
(Cf. Ṛv VIII.32.10)

218. May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.[5]
(Cf. Ṛv I.90.1)

दूरादिहेव यत्सतोरुणप्सुरशिश्वितत् । वि भानुं विश्वथातनत् ॥६॥

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजाꣳसि सुक्रतू ॥७॥

उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥८॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पाꣳसुले ॥९॥

219. Dūrād iheva yat satoruṇapsur aśiśvitat.
Vi bhānum viśvathātanat.₆
(Cf. Ṛv VIII.5.1)

220. Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajāṁsi sukratū.₇
(Cf. S. 663; Ṛv III.62.16; Yv. XXI.8)

221. Udu tye sūnavo giraḥ kāṣṭhā yajñesvatnata.
Vāśrā abhijñu yātave.₈
(Cf. Ṛv I.37.10)

222. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pāṁsule.₉
(Cf. S. 1669; Ṛv I.22.17; Yv. V.15; Av. VII.26.4)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ७-८) प्रथमासप्तम्यष्टमीनामृचां काण्वो मेधातिथिः, (२) द्वितीयाया मारीचः कश्यपः, (३, ५) तृतीयापञ्चम्योः काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च, (४) चतुर्थ्या वामदेव्यो बृहदुक्थः, (६) षष्ठ्याः कौत्सो दुर्मित्रो गुणतः सुमित्रः, (९) नवम्या गाथिनो विश्वामित्रोऽभीपाद उदलो वा, (१०) दशम्याश्चाङ्गिरसौ श्रुनकक्षसुकक्षौ ऋषयः । (१, ३-१०) प्रथमायास्तृतीयाद्यष्टानाञ्चेन्द्रः, (२) द्वितीयायाश्च विश्वे देवा देवताः । (१-८, १०) प्रथमाद्यष्टानां दशम्याश्च गायत्री, (९) नवम्याश्च पादनिचृद्गायत्री छन्दसी ॥

अतीहि मन्युषाविणꣳ सुषुवाꣳसमुपेरय । अस्य रातौ सुतं पिब ॥१॥

Khaṇḍa XII

Daśati 4

223. Atīhi manyuṣāviṇaṁ suṣuvāṁsam uperaya.
Asya rātau sutam piba.₁
(Cf. Ṛv VIII.32.21)

219. When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.[6]
(Cf. Ṛv VIII.5.1)

220. May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and moisten these worlds with sweetness.[7]
(Cf. S. 663; Ṛv III.62.16)

221. These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.[8]
(Cf. Ṛv I.37.10)

222. The omnipresent and the all-powerful God dominates the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.[9]
(Cf. S. 1669; Ṛv I.22.17)

Khaṇḍa XII

Dasati 4

223. May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love.[1]
(Cf. Ṛv VIII.32.21)

कदु प्रचेतसे महे वचो देवाय शस्यते । तदिध्यस्य वर्द्धनम् ॥२॥
उक्थं च न शस्यमानं नागो रयिरा चिकेत । न गायत्रं गीयमानम् ॥३॥
इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः । हरिवान्त्सुतानाꣳ सखा ॥४॥
आ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः । महाꣳ इव युवजानिः ॥५॥
कदा वसो स्तोत्रꣳ हर्यत आ अव श्मशा रुधद्वाः । दीर्घꣳ सुतं वाताप्याय ॥६॥
ब्राह्मणादिन्द्र राधसः पिबा सोममृतूꣳरनु । तवेदꣳ सख्यमस्तृतम् ॥७॥
वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥८॥

224. Kadu pracetase mahe vaco devāya śasyate.
Tadidhyasya vardhanam.$_2$

225. Uktham ca na śasyamānam nāgorayir ā ciketa.
Na gāyatram gīyamānam.$_3$
(Cf. S. 1805; Ṛv VIII.2.14)

226. Indra ukthebhir mandiṣtho vājānām ca vājapatiḥ.
Harivānt sutānāṁ sakhā.$_4$

227. Ā yāhyu pa naḥ sutam vājebhir mā hṛṇīyathāḥ.
Mahān iva yuvajāniḥ.$_5$
(Cf. Ṛv VIII.2.19)

228. Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ.
Dīrghaṁ sutam vātāpyāya.$_6$
(Cf. Ṛv X.105.1)

229. Brāhmaṇād indra rādhasaḥ pibā somamṛtūṁranu.
Tavedaṁ sakhyam astṛtam.$_7$
(Cf. Ṛv I.15.5)

230. Vayam ghā te api smasi stotāra indra girvaṇaḥ.
Tvam no jinva somapāḥ.$_8$
(Cf. Ṛv VIII.32.7)

224. How amazing! Even a little praise of Him, He magnifies and accepts it with delight, indeed, while we exalt Him, we exalt ourselves.[2]

225. (The resplendent Lord), the enemy of the unbeliever in the *words*-divine, apprehends whatever prayer is repeated and whatever chant is being chanted.[3]
(Cf. S. 1805; Ṛv VIII.2.14)

226. We glorify the resplendent Lord in our eucharistic hymns. He is the giver of strength to the strong, the Lord of provisions, giver of speed to Nature's bounties and He is always delighted while we offer our sweet prayers, the divine elixir, to Him.[4]

227. May you, our Lord of resplendence, come and accept our devotional sentiments; may you not be snatched away from us by others by their nutrient offerings. May you not be bashful like an ardent husband who has a new young bride.[5]
(Cf. Ṛv VIII.2.19)

228. When will our praise reach you, O Lord of Wealth, O lover of Praises? When will you accept it and let loose the long-protracted blessings for showering rain?[6]
(Cf. Ṛv X.105.1)

229. Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship since only your friendship is unbroken and ever-lasting.[7]
(Cf. Ṛv I.15.5)

230. O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.[8]
(Cf. Ṛv VIII.32.7)

एन्द्र पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः। सत्राजिदुग्र पौंस्यम् ॥९॥
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः। एवा ते राध्यं मनः ॥१०॥

231. Endra pṛkṣu kāsu cin nṛmṇam tanūṣu dhehi naḥ.
Satrājid ugra pauṁsyam.9

232. Evā hyasi vīrayur evā śūra uta sthiraḥ.
Evā te rādhyam manaḥ.10
(Cf. S. 824; Ṛv VIII.92.28; Av. XX.60.1)

Here ends Khaṇḍa XII of Adhyāya II, and also ends Adhyāya II and ends Daśati 4 of Prapāṭhaka III

(५) पञ्चमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ६, ९) प्रथमाषष्ठीनवमीनामृचां मैत्रावरुणो वसिष्ठः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः, (३) तृतीयायाः काण्वः प्रस्कण्वो वालखिल्या वाङ्गिरसः श्यैतो वा, (४) चतुर्थ्या गौतमो नोधाः, (५) पञ्चम्याः प्रागाथः कलिः, (७) सप्तम्याः काण्वो मेधातिथिः, (८) अष्टम्याः प्रागाथो भर्गः, (१०) दशम्याश्च काण्वः प्रगाथ ऋषयः। (१) प्रथमाया ईशानः, (२–८, १०) द्वितीयादिसप्तर्चां दशम्याश्चेन्द्रः, (९) नवम्याश्च मरुतो देवताः। बृहती छन्दः॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥१॥

Adhyāya III

Khaṇḍa I

Daśati 5

233. Abhi tvā śūra nonumo-dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ svardṛśam īśānam indra tasthuṣaḥ.1
(Cf. S. 680; Ṛv VII.32.22; Yv. XXVII.35; Av. XX.121.1)

231. O resplendent Lord, in our battles of life and contests, give to our muscular arms the manly strength. O strong Lord, always bless us with ever-conquering might.[9]

232. You verily love to over-come the wicked. You are a hero and firm; your mind is to be propitiated. (As soon as it occurs in your mind), there is no delay in your overcoming the wicked.[10]
(Cf. S. 824; Ṛv VIII.92.28)

Here ends Khaṇḍa XII of Adhyāya II; also ends Adhyāya II, and Daśati 4 of Prapāṭhaka III.

Adhyāya III

Khaṇḍa I

Daśati 5

233. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full).[1]
(Cf. S. 680; Ṛv VII.32.22)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥२॥

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥३॥

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥४॥

तरोभिर्वो विदद्वसुमिन्द्रꣳ सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥५॥

234. Tvām iddhi havāmahe sātau vājasya kāravaḥ.
Tvām vṛtreṣvindra satpati narastvām kāsthāsvarvataḥ.2
(Cf. S. 809, Ṛv VI.46.1; Yv. XXVII.37; Av. XX.98.1)

235. Abhi pra vaḥ surādhasam indram arca yathāvindhe.
Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.3
(Cf. S. 811; Ṛv VIII.49.1; Av. XX.51.1)

236. Tam vo dasmam ṛtīṣaham vasor mandānam andhasaḥ.
Abhi vatsam na svasareṣu dhenava indram gīrbhir ṇavāmahe.4
(Cf. S. 685; Ṛv VIII.88.1; Yv. XXVI.11; Av. XX.9.1; 49.4)

237. Tarobhirvo vidadvasumindraṁ sabādha ūtaye.
Bṛhad gāyantaḥ sutasome adhvare huve bharam na kāriṇam.5
(Cf. S. 687; Ṛv VIII.66.1)

234. O resplendent Lord, we, the poet-sages invoke you to obtain intellect-strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life.[2]
(Cf. S. 809; Ṛv VI.46.1)

235. My praises to you, O bounteous resplendent Lord, greater of all riches; I praise the one who, with thousands-fold treasures, loves to help those who serve Him with dedication.[3]
(Cf. S. 811; Ṛv VIII.49.1)

236. We offer love and praise with our hymns, as cows love to their calf in the stalls; we invoke the glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.[4]
(Cf. S. 685; Ṛv VIII.88.1)

237. May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of spiritual wealth. Invoke Him, singing loudly the Bṛhat-Sāman in the festivity where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.[5]
(Cf. S. 687; Ṛv VIII.66.1)

तरणिरित्सिषासति वाजं पुरन्ध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥६॥
पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिर्नो बोधि सधमाद्ये वृधे३स्मा९ अवन्तु ते धियः ॥७॥
त्व९ ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥८॥
न हि वश्चरमं च न वसिष्ठः परिम९सते ।
अस्माकमद्य मरुतः सुते सचा विश्वे पिबन्तु कामिनः ॥९॥

238. Taraṇirit siṣāsati vājam purandhyā yujā.
Ā va indram puruhūtam name girā nemim taṣṭeva sudruvam.6
(Cf. S. 867; Ṛv VII.32.20)

239. Pibā sutasya rasino matsvā na indra gomataḥ.
Āpir no bodhi sadhamādye vṛdhe-smāñ avantu te dhiyaḥ.7
(Cf. S. 1421; Ṛv VIII.3.1)

240. Tvaṁ hyehi cerave vidā bhagam vasuttaye.
Udvāvṛṣasva maghavan gaviṣṭaya ud indrāśvamiṣṭaye.8
(Cf. S. 1581; Ṛv VIII.61.7)

241. Na hi vaścaramam ca na vasiṣṭhaḥ parimaṁsate.
Asmākam adya marutaḥ sute sacā viśve pibantu kāminaḥ.9
(Cf. Ṛv VII.59.3)

238. Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel.[6]
(Cf. S. 867; Ṛv VII.32.20)

239. O resplendent Lord, may you accept our delightful elixir mingled as if mith milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.[7]
(Cf. S. 1421; Ṛv VIII.3.1)

240. Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.[8]
(Cf. S. 1581; Ṛv VIII.61.7)

241. The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of libations, may you all drink here together today the effused elixir of devotional love.[9]
(Cf. Ṛv VII.59.3)

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥१०॥

॥ इति तृतीयस्यार्द्धः प्रपाठकः ॥

242. Mā cid anyad vi śaṁsata sakhāyo mā riṣaṇyata.
Indramit stotā vṛṣaṇaṁ sacā sute muhur ukthā ca śaṁsata.10
(Cf. S. 1360; Ṛv VIII.1.1; Av. XX.85.1)

Here ends Khaṇḍa I of Adhyāya III and also ends Ardha I and Daśati 5 of Prapāṭhaka III.

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः पुरुहन्मा, (२-३, ७-९) द्वितीयातृतीययोः सप्तम्यादितृचस्य च काण्वो मेधातिथिः, (४) चतुर्थ्या गाथिनो विश्वामित्रः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठ्या आङ्गिरसौ नृमेधपुरुमेधौ, (१०) दशम्याश्च काण्वो देवातिथिर्ऋषयः । इन्द्रो देवता । बृहती छन्दः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्त्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥१॥

PRAPAṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. Na kiṣṭam karmaṇā naśadyaś cakāra sadāvṛdham.
Indram na yajñair viśvagūrtam ṛbhvasam adhṛṣṭam dhṛṣṇum o jasā.1
(Cf. S. 1155; Ṛv VIII.70.3; Av. XX.92.18)

242. O friend, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization go on repeatedly uttering hymns in his Honour.$_{10}$
(Cf. S. 1360; Ṛv VIII.1.1)

Here ends Khaṇḍa I of Adhyāya III and also Ardha I, Daśati 5 of Prapāṭhaka III.

PRAPĀṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship.$_1$
(Cf. S. 1155; Ṛv VIII.70.3)

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
सन्धाता सन्धिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः ॥२॥

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥३॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि येमुरिन्न पाशिनोति धन्वेव ताँ इहि ॥४॥

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥५॥

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः ।
त्वं वृत्राणि हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः ॥६॥

244. Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ.
Sandhātā sandhim maghavā purūvasur niskartā vihrutam punaḥ.2
(Cf. Ṛv VIII.1.12; Av. 2.47)

245. Ā tvā sahasramā śatam yuktā rathe hiraṇyaye.
Brahmayujo haraya indra keśino vahantu somapītaye.3
(Cf. S. 1391; Ṛv VIII.1.24)

246. Ā mandrair indra haribhir yāhi mayūraromabhiḥ.
Mā tvā ke cinni yemurinna pāśinoti dhanveva tāñ ihi.4
(Cf. S .1718; Ṛv III.45.1; Yv. XX.53; Av. VII.117.1)

247. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvad anyo maghavann asti marḍitendra bravīmi te vacaḥ.5
(Cf. S. 1723; Ṛv I.84.19; Yv. VI.37)

248. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.
Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttaś carṣaṇīdhṛtiḥ.6
(Cf. S .1411; Ṛv VIII.90.5)

244. The bounteous Lord is a great healer. He even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part.[2]
(Cf. Ṛv VIII.1.12)

245. O resplendent Lord, a thousand and a hundred seed-like forces are harnessed to your golden-chariot, i.e. to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.[3]
(Cf. S. 1391; Ṛv VIII.1.24)

246. Come, resplendent Lord, with your beautiful multi-colour radiant rays shining like the colours on the tail of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares, ignore them and get across quickly as travellers cross a desert.[4]
(Cf. S. 1718; Ṛv III.45.1)

247. O loving one, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. Addressed to you alone, I recite my praises.[5]
(Cf. S. 1723; Ṛv I.84.19)

248. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.[6]
(Cf. S. 1411; Ṛv VIII.90.5)

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्र९ समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥७॥

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोभि स्तोमैरनूषत ॥८॥

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥९॥

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥१०॥

249. Indramiddevatātaya indram prayatyadhvare.
Indram samīke vanino havāmaha indram dhanasya sātaye.7
(Cf. S. 1587; Ṛv VIII.3.5; Av. XX.118.3)

250. Imā u tvā purūvaso giro vardhantu yā mama.
Pāvakavarṇāḥ śucayo vipaścito-bhistomair anūṣata.8
(Cf. S. 1607; Ṛv VIII.3.3; Yv. XXXIII.81; Av. XX.104.1)

251. Udu tye madhumattamā gira stomāsa īrate.
Satrājito dhanasā aksitotayo vājayanto rathā iva.9
(Cf. S. 1362; Ṛv VIII.3.15; Av. XX.10.1; 59.1)

252. Yathā gauro apā krtam trṣyannetyaveriṇam.
Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.10
(Cf. S. 1721; Ṛv VIII.4.3)

249. We invoke the resplendent Lord for conveying our homage to Nature's bounties when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.[7]
(Cf. S. 1587; Ṛv VIII.3.5)

250. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.[8]
(Cf. S. 1607; Ṛv VIII.3.3)

251. These our exceedingly sweet songs, the hymns of praises, ascend to you like ever-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.[9]
(Cf. S. 1362; Ṛv VIII.3.15)

252. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned.[10]
(Cf. S. 1721; Ṛv VIII.4.3)

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः प्रागाथो भर्गः, (२, ८) द्वितीयाष्टम्योः काश्यपो रेभः, (३) तृतीयाया भार्गवो जमदग्निः, (४, ९) चतुर्थीनवम्योः काण्वो मेधातिथिः, (५-६) पञ्चमीषष्ठयोराङ्गिरसौ नृमेधपुरुमेधौ, (७) सप्तम्या वासिष्ठः शक्तिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्ऋषयः ।
(१-२, ८-१०) प्रथमाद्वितीययोरष्टम्यादितृचस्य चेन्द्रः, (३) तृतीयाया इन्द्रवरुण-मित्रार्यमादित्या विश्वे देवा वा, (४) चतुर्थ्या ऋभवो रुद्राः, (५-६) पञ्चमी-षष्ठयोर्मरुत इन्द्रो वा, (७) सप्तम्याश्चेन्द्रसूर्यौ देवताः । बृहती छन्दः ॥

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्द्धय ये च त्वे वृक्तबर्हिषः ॥२॥

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्ये३ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥३॥

Khaṇḍa 3

Daśati 7

253. Śagdhyū ṣu śacīpata indra viśvābhir ūtibhiḥ.
Bhagam na hi tvā yaśasam vasuvidam anu śūra carāmasi.$_1$
(Cf. S. 1579; Ṛv VIII.61.5; Av. XX.118.1)

254. Yā indra bhuja ābharaḥ svarvāñ asurebhyaḥ.
Stotāram in maghavann asya vardhaya ye ca tve vṛktabarhiṣaḥ.$_2$
(Cf. Ṛv VIII.97.1; Av. XX.55.2)

255. Pra mitrāya prāryamṇe sacathyam ṛtāvaso.
Varūthye varuṇe chandyam vacaḥ stotraṁ rājasu gāyata.$_3$
(Cf. Ṛv VIII.101.5)

Khaṇḍa III

Daśati 7

253. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.[1]
(Cf. S. 1579; Ṛv VIII.61.5)

254. O resplendent, the Lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who praise you and who surrender their worldly gains at your feet.[2]
(Cf. Ṛv VIII.97.1)

255. O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to those radiant divine forces.[3]
(Cf. Ṛv VIII.101.5)

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥४॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रꣳ हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥५॥
बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥६॥
इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥७॥
मा न इन्द्र परा वृणग्भवा नः सधमाद्ये ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥८॥

256. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.$_4$
(Cf. S. 1537; Ṛv VIII.3.7; Av. XX.99.1)

257. Pra va indrāya bṛhate maruṭo brahmārcata.
Vṛtraṁhanati vṛtrahā śatakratur vajreṇa śataparvaṇā.$_5$
(Cf. Ṛv VIII.89.3; Yv. XXXIII.96)

258. Bṛhad indrāya gāyata maruto vṛtrahantamam.
Yena jyotir ajanayann ṛtārdho devam devāya jāgṛvi.$_6$
(Cf. Ṛv VIII.89.1; Yv. XX.30)

259. Indra kratum na ā bhara pitā putrebhyo yathā.
Śikṣāṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.$_7$
(Cf. S. 1456; Ṛv VII.32.26; Av. XVIII.3.67; XX.79.1)

260. Mā na indra parā vṛṇag bhavā naḥ sadhamādye.
Tvam na ūtī tvamin na āpyam mā na indra parāvṛṇak.$_8$
(Cf. Ṛv VIII.97.7)

256. O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).4
(Cf. S. 1537; Ṛv VIII.3.7)

257. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nesoience, conquer the devil with his hundred-edged thunderbolt.5
(Cf. Ṛv VIII.89.3)

258. Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Bṛhat-Sāman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment.6
(Cf. Ṛv VIII.89.1)

259. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.7
(Cf. S. 1456; Ṛv VII.32.26)

260. O Lord of resplendence, turn us not away but share in our joy; you are our protector, you are kith and kin; turn us not away.8
(Cf. Ṛv VIII.97.7)

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥९॥
यदिन्द्र नाहुषीष्वा ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥१०॥

261. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.9
(Cf. S. 264; Ṛv VIII.33.1; Av. XX.52.1; 57.14)

262. Yad indra nāhuṣīṣvā ojo nṛmṇam ca kṛṣṭiṣu.
Yadvā pañca kṣitīnām dyumnam ā bhara satrā viśvāni paumsya.10
(Cf. Ṛv VI.46.7)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः. (१, ९) प्रथमानवम्योर्ऋचोः काण्वो मेधातिथिः, (२) द्वितीयायाः काश्यपो रेभः, (३) तृतीयाया अश्व्यो वशः, (४) चतुर्थ्या बार्हस्पत्यः शंयुः, (५) पञ्चम्या आङ्गिरसो नृमेधः, (६) षष्ठ्या आङ्गिरसः पुरुहन्मा, (७) सप्तम्या आङ्गिरसौ नृमेधपुरुमेधौ, (८) अष्टम्या मैत्रावरुणो वसिष्ठः, (१०) दशम्याश्च प्रागाथः कलिर्ऋषयः । इन्द्रो देवता । (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्च बृहती, (३) तृतीयायाश्च पिपीलिकमध्या विराड्बृहती छन्दसी ॥

सत्यमित्था वृषेदसि वृषजूतिर्नोऽविता ।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१॥

Khaṇḍa IV

Daśati 8

263. Satyamitthā vṛṣed asi vṛṣajūtir novitā.
Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutaḥ.1
(Cf. Ṛv VIII.33.10)

261. We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils at the ceremony where the streams of pious prayers are oozing water from filters.[9]
(Cf. S. 864; Ṛv VIII.33.1)

262. O resplendent Lord, provide us with for ever the strength and opulence, worthy of a human being and the splended fame, that all the five groups of men (best, better, good, worse and worst, from the most enlightened to the most wicked) enjoy. May you grant us all manly powers.[10]
(Cf. Ṛv VI.46.7)

Khaṇḍa IV

Daśati 8

263. Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places far and near.[1]
(Cf.Ṛv VIII.33.10)

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाꣳ आ विवासति ॥२॥
अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
इन्द्रं नाम श्रुत्यꣳ शाकिनं वचो यथा ॥३॥
इन्द्र त्रिधातु शरणं त्रिवरूथꣳ स्वस्तये ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥४॥
श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥५॥

264. Yacchakrāsi parāvati yad arvārvati vṛtrahan.
Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāñ ā vivāsati.2
(Cf. Ṛv VIII.97.4)

265. Abhi vo vīram andhaso madeṣu gāya girā mahā vicetasam.
Indram nāma śrutyaṁ śākinam vaco yathā.3
(Cf. Ṛv VIII.46.14)

266. Indra tridhātu śaraṇam trivarūthaṁ svastaye.
Chardir yaccha maghavadbyaśca mahyam ca yāvayā didyumebhyaḥ.4
(Cf. Ṛv VI.46.9; Av. XX.83.1)

267. Śrāyanta iva sūryam viśved indrasya bhakṣata.
Vasūni jāto janimāmyojasā prati bhāgam na dīdhimaḥ.5
(Cf. S. 1319; Ṛv VIII.99.3; Yv. XXXIII.41; Av. XX.58.1)

264. O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds.[2]
(Cf. Ṛv VIII.97.4)

265. O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises.[3]
(Cf. Ṛv VIII.46.14)

266. O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them.[4]
(Cf. Ṛv VI.46.9)

267. As the gather solar rays proceed to the sun, so the vital principles and clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.[5]
(Cf. S. 1319; Ṛv VIII.99.3)

न सीमदेव आप तदिषं दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशो युयोजत इन्द्रो हरी युयोजते ॥६॥
आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत ।
उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम ॥७॥
तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
सत्रा विश्वस्य परमस्य राजसि न किष्ट्वा गोषु वृण्वते ॥८॥
क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः ।
अलर्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिषुः ॥९॥
वयमेनमिदा ह्योपीपेमेह वज्रिणम् ।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते ॥१०॥

268. Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ.
Etagvā cidya etaśo yuyojata indro harī yuyojate.6
(Cf. Ṛv VIII.70.7)

269. Ā no viśvāsu havyam indraṁ samatsu bhūṣata.
Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣam.7
(Cf. S. 1492; Ṛv VIII.90.1; Av. XX.104.3)

270. Taved indrāvamam vasu tvam puṣyasi madhyamam.
Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu vṛṇvate.8
(Cf. Ṛv VII.32.16)

271. Kveyatha kvedasi purutrā ciddhi te manaḥ.
Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuḥ.9
(Cf. Ṛv VIII.1.7)

272. Vayam enam idā hyopīpemeha vajriṇam.
Tasmā u adya savane sutam bharā nūnam bhūṣata śrute.10
(Cf. S. 1691; Ṛv VIII.66.7; Av. XX.97.1)

268. O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the Lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds.[6] (Cf. Ṛv VIII.70.7)

269. May the resplendent Lord, who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness and therefore, is worthy of praise.[7] (Cf. S. 1492; Ṛv VIII.90.1)

270. O resplendent Lord, you cherish the vast wealth of the lower order, also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you.[8] (Cf. Ṛv VII.32.16)

271. Where indeed are you now? Where have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.[9] (Cf. Ṛv VIII.1.7)

272. Today, yesterday, and all the days, let the resolute will-power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten hither to our place on hearing our admiration.[10] (Cf. S. 1691; Ṛv VIII.66.7)

(९) नवमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ६) प्रथमाषष्ठयोर्ऋचोराङ्गिरसः पुरुहन्मा, (२) द्वितीयायाः प्रागाथो भर्गः, (३) तृतीयायाः काण्व इरिम्बिठिः, (४) चतुर्थ्या भार्गवो जमदग्निः, (५, ७) पञ्चमीसप्तम्योः काण्वो देवातिथिः, (८) अष्टम्या मैत्रावरुणो वसिष्ठः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च काण्वो मेध्यो वालखिल्या वम्रोधा वैखानस ऋषयः। (१–२, ५, ७–८, १०) प्रथमाद्वितीयापञ्चमीसप्तम्यष्टमीदशमीनामिन्द्रः, (३) तृतीयाया वास्तुः, (४) चतुर्थ्याः सूर्यः, (६) षष्ठ्या इन्द्रसूर्यौ, (९) नवम्याश्चेन्द्राग्नी देवताः। (१) प्रथमाया विराड्बृहती, (२, ४–१०) द्वितीयायाश्चतुर्थ्यादिसप्तानाञ्च बृहती, (३) तृतीयायाश्चानुष्टुप् छन्दांसि ॥

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे ॥१॥

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि ॥२॥

वास्तोष्पते ध्रुवा स्थूणाꣳ सत्रꣳ सोम्यानाम् ।
द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीनाꣳ सखा ॥३॥

Khaṇḍa V

Daśati 9

273. Yo rājā carṣaṇīnām yātā rathebhir adhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā gṛṇe.1
(Cf. S. 933; Ṛv VIII.70.1; Av. XX.92.16; 105.4)

274. Yata indra bhayāmahe tato no abhayam kṛdhi.
Maghavañchgdhi tava tanna ūtaye vi dviṣo vi mṛdho jahi.2
(Cf. S. 1321; Ṛv VIII.61.13; Av. XIX.15.1)

275. Vāstoṣpate dhruvā sthūṇāṁ satraṁ somyānām.
Drapsaḥ purām bhettā śaśvatīnām indro munīnām sakhā.3
(Cf. Ṛv VIII.17.14)

Khaṇḍa V

Daśati 9

273. I praise that pre-eminent Lord of resplendence who is the sovereign ruler of maṅkind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils.$_1$
(Cf. S. 933; Ṛv VIII.70.1)

274. O resplendent Lord, may you give us security from one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us.$_2$
(Cf. S. 1321; Ṛv VIII.61.13)

275. O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages.$_3$
(Cf. Ṛv VIII.17.14)

बण्महाँ असि सूर्य बडादित्य महाँ
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि ॥४॥
अश्वी रथी सुरूप इद्गोमाँ यदिन्द्र ते सखा ।
श्वात्रभाजा वयसा सचते सदा चन्द्रैर्याति सभामुप ॥५॥
यद्याव इन्द्र ते शतꣳ शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रꣳ सूर्या अनु न जातमष्ट रोदसी ॥६॥
यदिन्द्र प्रागपागुदग्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेसि प्रशर्ध तुर्वशे ॥७॥
कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति ।
श्रद्धा हि ते मघवन्पार्ये दिवि वाजी वाजꣳ सिषासति ॥८॥

276. Banmahāñ asi sūrya baḍāditya mahāñ asi.
Mahas te sato mahimā panistama mahnā deva mahāñ asi.[4]
(Cf. S. 1788; Ṛv VIII.101.11; Yv. XXXIII.39; Av. XIII.2.29; XX.58.3)

277. Aśvī rathī surūpa id gomām yad indra te sakhā.
Śvātrabhājā vayasā sacate sadā candrair yāti sabhām upa.[5]
(Cf. Ṛv VIII.4.9)

278. Yad dyāva indra te śataṁ śatam bhūmīr uta syuḥ.
Na tvā vajrint sahasraṁ sūryā anu na jātamaṣṭa rodasī.[6]
(Cf. S. 862; Ṛv VIII.70.5; Av. XX.81.1; 92.20)

279. Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ.
Simā purū nṛṣūto' asyānave'si praśardha turvaśe.[7]
(Cf. S. 1231; Ṛv VIII.4.1; 65.1; Av. XX.120.1)

280. Kas tam indra tvā vasavā martyo dadharṣati.
Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.[8]
(Cf. S .1682; Ṛv VII.32.14)

276. Verily, you are great, O radiant Sun and the Divine behind the Sun; verily, you are great O eternal, the greatness of the great one, we adore; verily you are great; O supreme God.[4]
(Cf. S. 1788; Ṛv VIII.101.11)

277. O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned.[5]
(Cf. Ṛv VIII.4.9)

278. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.[6]
(Cf. S. 862; Ṛv VIII.70.5)

279. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come when invoked, to them who follow you and possess vigour.[7]
(Cf. S. 1231; Ṛv VIII.4.1; 65.1)

280. O resplendent Lord, what mortal can assil a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion.[8]
(Cf. 1682; Ṛv VII.32.14)

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वा शिरो जिह्वया रारपच्चरत्त्रिꣳशत्पदा न्यक्रमीत् ॥९॥

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शं तम शं तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥१०॥

281. Indrāgnī apād iyam pūrvāgāt padvatībhyaḥ.
Hitvā śiro jihvayā rārapac carat triṁśatpadā nyakramīt.9
(Cf. Ṛv VI.59.6; Yv. XXXIII.93)

282. Indra nedīya edihi mitamedhābhir ūtibhiḥ.
Ā śam tama śam tamābhir abhiṣṭibhir ā svāpe svāpibhiḥ.10
(Cf. Ṛv VIII.53.5)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसो नृमेधः, (२-३) द्वितीयातृतीययोर्मैत्रावरुणो वसिष्ठः, (४) चतुर्थ्या बार्हस्पत्यः शंयुः, (५) पञ्चम्या दैवोदासिः परुच्छेपः, (६) षष्ठ्या वासिष्ठः पाङ्यो वा सफः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वो मेधातिथिः, (८) अष्टम्याश्च प्रागाथो भर्ग ऋषयः । (१-४, ७-१०) प्रथमादिचतसृणां सप्तम्यादिचतसृणाञ्चेन्द्रः, (५) पञ्चम्या अश्विनौ, (६) षष्ठ्याश्च वरुणो देवताः । बृहती छन्दः ॥

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारꣳ हेतारꣳ रथीतममतूर्तं तुग्रियावृधम् ॥१॥

Khaṇḍa VI

Daśati 10

283. Ita ūtī vo ajaram prahetāram aprahitam.
Āśum jetāraṁ hetāraṁ rathītamam atūrtam tugriyāvṛdham.1
(Cf. Ṛv VIII.99.7; Av. XX.105.3)

281. This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues and passing onward she traverses thirty steps.[9]
(Cf. Ṛv VI.59.6)

282. O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most suspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings.[10]
(Cf. Ṛv VIII.53.5)

Khaṇḍa VI

Daśati 10

283. Summon Him hither for protection; Him who never grows old, who is the repeller of enemies himself never repelled. The resplendent Lord is swift in victory, a good guide, the best of charioteers, unharmed of any, the augmenter of water.[1]
(Cf. Ṛv VIII.99.7)

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि ॥२॥
सुनोत सोमपाव्ने सोममिन्द्राय वज्रिणे ।
पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥३॥
यः सत्राहा विचर्षणिरिन्द्रं तꣳ हूमहे वयम् ।
सहस्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥४॥
शचीभिर्नः शचीवसू दिवानक्तं दिशस्यतम् ।
मा वाꣳ रातिरुप दसत्कदा च नास्मद्रातिः कदा च न ॥५॥
यदा कदा च मीढुषे स्तोता जरेत मर्त्यः ।
आदिद्वन्देत वरुणं विपा गिरा धर्त्तारं विव्रतानाम् ॥६॥

284. Mo ṣu tvā vāghataś ca nāre asmanni rīraman.
Ārāttādvā sadhamādam na ā gahīha vā sannupa śrudhi.2
(Cf. S. 1675; Ṛv VII.32.1)

285. Sunota somapāvne somam indrāya vajriṇe.
Pacatā paktīr avase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.3
(Cf. Ṛv VII.32.8; Av. VI.2.3)

286. Yaḥ satrāhā vicarṣaṇir indram taṁ hūmahe vayam.
Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no vṛdhe.4
(Cf. Ṛv VI.46.3)

287. Śacībhir naḥ śacīvasū divānaktam diśasyatam.
Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadā ca na.5
(Cf. Ṛv I.139.5)

288. Yadā kadā ca mīḍhuṣe stotā jareta martyaḥ.
Ādid vandeta varuṇam vipā girā dharttāram vivratānām.6

284. Let none, not even your worshipper, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers.$_2$ (Cf. S. 1675; Ṛv VII.32.1)

285. May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him whom He so chooses.
(Cf. Ṛv VII.32.8)

286. We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles of life.$_4$
(Cf. Ṛv VI.46.3)

287. With your valorous deeds, O twin-divines, grant us, by day and by night, all good things, having been pleased with our noble deeds; may your munificient grants never diminish, never may our assigned favours become less.$_5$
(Cf. Ṛv I.139.5)

288. Whenever a mortal devotee likes to sing praises in favour of the supreme bounteous giver, let him with his songs loudly chanted, invoke the venerable Lord, the supporter of our pledges and benevolent undertakings.$_6$

पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे ।
यः सम्मिश्लो हर्योर्यो हिरण्यय इन्द्रो वज्री हिरण्ययः ॥७॥

उभयꣳ शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत् ॥८॥

महे च न त्वाद्रिवः परा शुल्काय दीयसे ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥९॥

वस्याꣳ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ॥१०॥

॥ इति तृतीयः प्रपाठकः ॥

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289. Pāhi gā andhaso mada indrāya medhyātithe.
Yah sammiślo haryoryo hiraṇyaya indro vajrī hiraṇyayah.$_{7}$
(Cf. Ṛv VIII.33.4)

290. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā gámatt.$_{8}$
(Cf. S. 1233; Ṛv VIII.61.1; Av. XX.113.1)

291. Mahe ca na tvādrivaḥ parā śulkāya dīyase.
Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.$_{9}$
(Cf. Ṛv VIII.1.5)

292. Vasyāṁ indrāsi me pituruta bhrātur abhuñjataḥ.
Mātā ca me chadayathaḥ samā vaso vasutvanāya rādhase.$_{10}$
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III and also ends Prapāṭhaka III. Here also ends Khaṇḍa VI of Adhyāya III.

289. O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord, who harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold.$_7$
(Cf. Ṛv VIII.33.4)

290. May the resplendent Lord come here and listen to both our hymns (i.e. of praises and prayers both), whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.$_8$
(Cf. S. 1233; Ṛv VIII.61.1)

291. O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, not for a thousand, nor for a million, for you are Lord of countless wealth.$_9$
(Cf. Ṛv VIII.1.5)

292. O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all-pervading one, you are dear to me, like my mother and I owe to both of you (Supreme Lord and parents) for my celebrity and riches.$_{10}$
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III, and also ends Prapāṭhaka III.

अथ चतुर्थः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः शौनको गृत्समदः, (३, ५. ९) तृतीयापञ्चमीनवमीनां काण्वो मेधातिथिः, (४) चतुर्थ्या गौतमो नोधाः, (६) षष्ठ्याः आङ्गिरसस्तुरश्रवाः, (७) सप्तम्यास्त्वष्टुः पत्नी, (८) अष्टम्याः काण्व आयुः, (१०) दशम्याश्चाङ्गिरसो नृमेध ऋषयः ।
(१-६, ८-१०) प्रथमादितृचद्वयस्याष्टम्यादितृचस्य चेन्द्रः, (७) सप्तम्याश्च पर्जन्यब्रह्मणस्पत्यदितयो विश्वे देवा वा देवताः । बृहती छन्दः ॥

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥१॥
इम इन्द्र मदाय ते सोमाश्चिकित्र उक्थिनः ।
मधोः पपान उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः ॥२॥
आ त्वा३द्य सबर्दुघाँ हुवे गायत्रवेपसम् ।
इन्द्रं धेनुँ सुदुघामन्यामिषमुरुधारामरङ्कृतम् ॥३॥

PRAPĀṬHAKA IV: ARDHA I

Khaṇḍa VII

Daśati 1

293. Ima indrāya sunvire somāso dadhyāśiraḥ.
Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā.$_1$
(Cf. Ṛv VII.32.4)

294. Ima indra madāya te somāścikitra ukthinaḥ.
Madhoḥ papāna upa no giraḥ śṛṇu rāsva stotrāya girvaṇaḥ.$_2$

295. Ā tvādya sabardughām huve gāyatravepasam.
Indram dhenuṁ sudughām anyām iṣam urudhārām araṅkṛtam.$_3$
(Cf. Ṛv VIII.1.10)

Prapāṭhaka IV

Khaṇḍa VII

Daśati 1

293. These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.$_1$
(Cf. Ṛv VII.32.4)

294. These heartfelt sentiments accompanied with sacred hymns are offered to invoke you, O resplendent Lord. May you be pleased to respond to our sentiments, listen to our songs and grant the chanter of hymns his request, O Lord, the lover of songs.$_2$

295. I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in profuse streams.$_3$
(Cf. Ṛv VIII.1.10)

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः ।
यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते ॥४॥
क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः ॥५॥
यदिन्द्र शासो अव्रतं च्यावया सदसस्परि ।
अस्माकमꣳशुं मघवन्पुरुस्पृहं वसव्ये अधि बर्हय ॥६॥
त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः ॥७॥
कदा च न स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥८॥

296. Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.
Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.$_4$
(Cf. Ṛv VIII.88.3)

297. Ka īm veda sute sacā pibantam kadvayo dadhe.
Ayam yaḥ puro vibhinatyojasā mandānaḥ śiprayandhasaḥ.$_5$
(Cf. S. 1696; Ṛv VIII.33.7; Av. XX.53.1; 57.11)

298. Yad indra śāso avratam cyāvayā sadasaspari.
Asmākam aṁśum maghavan puruspṛham vasavye adhi barhaya.$_6$

299. Tvaṣṭā no daivyam vacaḥ parjanyo brahmaṇaspatiḥ.
Putrair bhrātṛbhir aditir nu pātu no duṣṭaram trāmāṇam vacaḥ.$_7$
(Cf. Av. VI.4.1)

300. Kadā ca na starīrasi nendra saścasi dāśuṣe.
Upopennu maghavanbhūya in nu te dānam devasya pṛcyate.$_8$
(Cf. Ṛv VIII.51.7; Yv. III.34; VIII.2)

296. The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as to me, none can object you therein.$_4$
(Cf. Ṛv VIII.88.3)

297. No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what food He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy. He breaks down the strongholds of evil forces by His strength.$_5$
(Cf. S. 1696; Ṛv VIII.33.7)

298. While the resplendent Lord, the possessor of riches, punishes the offenders of divine law and order, He turns them out beyond the pale of noble assembly. May we, by the grace of Lord, carry forward to success our benevolent projects undertaken to serve the society.$_6$

299. May our Lord, the divine artist, never deprive us with a gracious gift of speech. May the Lord, the giver of supreme wisdom, shower on us, the spiritual delight. May the mother Infinity save us and also our sons and grandsons from the malicious violence and reproach of our enemy.$_7$
(Cf. Av. VI.4.1)

300. Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more.$_8$
(Cf. Ṛv VIII.51.7)

युङ्क्ष्वा हि वृत्रहन्तमं हरी इन्द्र परावतः ।
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥९॥

त्वामिदा ह्यो नरोपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि ॥१०॥

301. Yaṅkṣvā hi vṛtrahantama harī indra parāvataḥ.
Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi.9
(Cf. Ṛv VIII.3.17)

302. Tvām idā hyo naropīpyan vajrin bhūrṇayaḥ.
Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi.10
(Cf. S. 813; Ṛv VIII.99.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ७-८) प्रथमाद्वितीयासप्तम्यष्टमीनामृचां मैत्रावरुणो वसिष्ठः, (३) तृतीयाया वैवस्वतावश्विनौ, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्याः काण्वो देवातिथिः, (९) नवम्या आङ्गिरसो नृमेधः, (१०) दशम्याश्च गौतमो नोधा ऋषयः । (१) प्रथमाया उषाः, (२-४) द्वितीयादितृचस्याश्विनौ, (५) पञ्चम्याः सोमः, (६-१०) षष्ठ्यादिपञ्चानाञ्चेन्द्रो देवताः । बृहती छन्दः ॥

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः ।
अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥१॥

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना ।
अयं वामह्वेवसे शचीवसू विशंविशं हि गच्छथः ॥२॥

Khaṇḍa VIII

Daśati 2

303. Pratyu adarśyāyatyūcchantī duhitā divaḥ.
Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.1
(Cf. S. 751; Ṛv VII.81.1)

304. Imā u vām diviṣṭaya usrā havante aśvinā.
Ayam vāmahve-vase śacīvasū viśam viśam hi gacchathaḥ.2
(Cf. S. 753; Ṛv VII.74.1)

301. O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love.[9]
(Cf. Ṛv VIII.3.17)

302. O thunderer, your rich and opulent worshippers every day, today and yesterday, have been offering devotion; which you have accepted. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.[10]
(Cf. S. 813; Ṛv VIII.99.1)

Khaṇḍa VIII

Daśati 2

303. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.[1]
(Cf. S. 751; Ṛv VII.81.1)

304. These pious praises glorify you. O radiant twin-divines, at the break of day, I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.[2]
(Cf. S. 753; Ṛv VII.74.1)

कु ष्ठः को वामश्विना तपानो देवा मर्त्यः ।
घ्नता वामश्मया क्षपमाणोऽ॑शुनेत्थमु आद्वन्यथा ॥३॥
अयं वां मधुमत्तमः सुतः सोमो दिविष्टिषु ।
तमश्विना पिबतं तिरोअह्न्यं धत्त॑ रत्नानि दाशुषे ॥४॥
आ त्वा सोमस्य गल्दया सदा याचन्नहं ज्या ।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत् ॥५॥
अध्वर्यो द्रावया त्वं॑ सोममिन्द्रः पिपासति ।
उपो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥६॥
अभी षतस्तदा भरेन्द्र ज्यायः कनीयसः ।
पुरूवसुर्हि मघवन्बभूविथ भरेभरे च हव्यः ॥७॥

305. Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ.
Ghnatā vāmaśmayā kṣayamāṇo śunetthamu ādvanyathā.3

306. Ayam vām madhumattamaḥ sutaḥ somo diviṣṭiṣu.
Tamaśvinā pibatam tiroahnayam dhattam ratnāni dāśuṣe.4
(Cf. Ṛv I.47.1)

307. Ā tvā somasya galdayā sadā yācannaham jyā.
Bhurṇim mṛgam na savaneṣu cukrudham ka īśānam yāciṣat.5
(Cf. Ṛv VIII.1.20)

308. Adhvaryo drāvayā tvaṃsomamindraḥ pipāsati.
Upo nūna yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.6
(Cf. Ṛv VIII.4.11)

309. Abhīṣatastadā bharendra jyāyaḥ kanīyasaḥ.
Purūvasurhi maghavanbabhūvitha bharebhare ca havyaḥ.7
(Cf. Ṛv VII.32.24)

305. O Cosmic twins, of vitality and consciousness, where is that person staying on this earth, who really can reveal to us all your secrets? Here is the house-holder who never feels tired while he incessantly offers you loving prayers, which flow with ease from his inner conscience as the creeper releases the sap when crushed under a stone.[3]

306. Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees.[4]
(Cf. Ṛv I.47.1)

307. May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has the power to grant all wishes?[5]
(Cf. Ṛv VIII.1.20)

308. O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot.[6]
(Cf. Ṛv VIII.4.11)

309. O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite spiritual treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship.[7]
(Cf. Ṛv VII.32.24)

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम् ॥८॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः ॥९॥
प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि ।
न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ ॥१०॥

310. Yadindra yāvatastvametāvadahamīśīya.
Stotāramiddadhiṣe radāvaso na pāpatvāya ramsiṣama.8
(Cf. S. 1796; Ṛv VII.32.18; Av. XX.82.1)

311. Tvamindra pratūrtiṣvabhi viśvā asi sprdhaḥ.
Aśastihā janitā vṛtratūrasi tvam turya taruṣyataḥ.9
(Cf. S. 1637; Ṛv VIII.99.5; Yv. XXXIII.66, Av. XX.105.1)

312. Pra yo ririkṣa ojasā divaḥ sadobhyaspari.
Na tvā vivyāca raja indra pārthivamati diśvam vavakṣitha.10
(Cf. Ṛv VIII.88.5)

310. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, when I would favour sincere worshippers only and not squander it ever upon wickedness.[8]
(Cf. S. 1796; Ṛv VIII.32.18)

311. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies, O opposer, you beat down the opponents.[9]
(Cf. S. 1637; Ṛv VIII.99.5)

312. O resplendent Lord, by your might you extend beyond the limits of heaven and the region of the earth cannot comprehend you. May you bring us food and milk.[10]
(Cf. Ṛv VIII.88.5)

(३) तृतीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ६) प्रथमाद्वितीयाषष्ठीनामृचां मैत्रावरुणो वसिष्ठः, (३) तृतीयाया आत्रेयो गातुः, (४) चतुर्थ्या वैन्यः पृथुः, (५) पञ्चम्या वैकुण्ठः सप्तगुः, (७) सप्तम्याः शाक्त्यो गौरिवीतिः, (८) अष्टम्या भार्गवो वेनः, (९) नवम्या आङ्गिरसो ब्रह्मणस्पतिः, (१०) दशम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः। (१-६, १०) प्रथमादिषण्णां दशम्याश्चेन्द्रः, (७) सप्तम्याः सूर्येन्द्रौ, (८) अष्टम्या वेनयमवरुणाः, (९) नवम्याश्च बृहस्पतिर्ब्रह्मा वा देवताः। त्रिष्टुप् छन्दः॥

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच।
बोधामसि त्वा हर्यश्व यज्ञैर्बोधा न स्तोममन्धसो मदेषु॥१॥

योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि।
असो यथा नोविता वृधश्चिद्ददो वसूनि ममदश्च सोमैः॥२॥

अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः।
महान्तमिन्द्र पर्वतं वि यद्वः सृजद्धारा अव यद्दानवान्हन्॥३॥

Khaṇḍa IX

Daśati 3

313. Asāvi devam gorjīkamandho nyasmindro januṣemuvoca.
Bodhāmasi tvā haryaśv.. yajñairbodhā na stomamandhaso madeṣu.₁
(Cf. Ṛv VII.21.1)

314. Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi.
Aso yathā no-vitā vṛdhaściddado vasūni mamaśca somaiḥ.₂
(Cf. Ṛv VII.24.1)

315. Adardarutsamasṛjo vi khāni tvamarṇavānvadvadhānām aramṇāḥ.
Mahāntamindra parvatam vi yadvaḥ sṛjadvārā ava yaddānavānhan.₃
(Cf. Ṛv V.32.1)

Khaṇḍa IX

Daśati 3

313. Pressed is the juice divine, blended with milk of devotion and wisdom; and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable facilities, we make you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy.1
(Cf. Ṛv VII.21.1)

314. O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.2
(Cf. Ṛv VII.24.1)

315. You, resplendent self, cleave the dark forces as under. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness.3
(Cf. Ṛv V.32.1)

सुष्वाणास इन्द्र स्तुमसि त्वा सनिष्यन्तश्चित्तुविनृम्ण वाजम् ।
आ नो भर सुवितं यस्य कोना तना त्मना सह्यामा त्वोताः ॥४॥
जगृह्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम् ।
विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिन्दाः ॥५॥
इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः ।
शूरो नृषाता श्रवसश्च काम आ गोमति व्रजे भजा त्वं नः ॥६॥
वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्या३स्मान्निधयेव बद्धान् ॥७॥

316. Susvāṇāsa indra stumasi tvā sanisyantaścittu-vinrmṇa vājam.
Ā no bhara suvitam yasya konā tanā tmanā sahyāmātvotāḥ.4
(Cf. Ṛv X.148.1)

317. Jagṛhmā te dakṣiṇamindra hastam vasūyavo vasūpate vasūnām.
Vidmā hi tvā gopatim śura gonāmasmabhyam citram vṛṣaṇam rayim hāḥ.5
(Cf. Ṛv X.47.1)

318. Indram naro nemadhitā havante yatpāryā yunajate dhiyastāḥ.
Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam naḥ.6
(Cf. Ṛv VII.27.1)

319. Vayaḥ suparṇā upa sedurindram priyamedhā ṛṣayo nādhamānāḥ.
Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyā smānnidhayeva baddhān.7
(Cf. Ṛv X.73.11)

316. O bounteous Lord of resplendence, we pay you our homage, we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom.₄
(Cf. Ṛv X.148.1)

317. O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous-productive riches.₅
(Cf. Ṛv X.47.1)

318. Men invoke the resplendent Lord in life struggles, so that He may reveal to them in their inner conscience the way that leads to success. May you, O hero, the supreme benefactor of men, by way of distribution of food and other provisions, please enrich us with pastures abounding with cattle.₆
(Cf. Ṛv VII.27.1)

319. Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and who fulfil the needs of our vision, come out released from the resplendent sun; may they be released for us like men bound with a net.₇
(Cf. Ṛv X.73.11)

नाके सुपर्णमुप यत्पतन्त९ हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥८॥
ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥९॥
अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शन्तमानि वचा९स्यस्मै स्थविराय तक्षुः ॥१०॥

320. Nāke suparṇamupa yatpatantam hṛdā venanto abhyacakṣata tvā.
Hiraṇyapakṣam varuṇasya dūtam yamasya yonau śakunam bhuraṇyum.8
(Cf. S. 1846; Ṛv X.123.6; Av. XVIII.3.66)

321. Brahma jajñānam prathamam purastādvi sīmataḥ suruco vena āvaḥ.
Sa budhnayā upamā asya viṣṭhaḥ sataśca yonimasataśca vivaḥ.9
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. Apūrvyā purutamānyasmai mahe vīrāya tavase turāya.
Virapśine vajriṇe śantamāni vacāmsyasmai sthavirāya takṣuḥ.10
(Cf. Ṛv VI.32.1)

320. They, with a longing in their hearts, gaze at you, while you, the aspirant sages and seers, travel in your intellectual realm as a strong-winged bird; you are the golden-winged messenger of our venerable Lord, — the bird that moves on with speed to the central abode of the Ordainer.[8]
(Cf. S. 1846; Ṛv X.123.6)

321. In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalled eminence. He is the sole cause of the today-existing, and yet non-existing creation.[9]
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.[10]
(Cf. Ṛv VI.32.1)

(४) चतुर्थी दशतिः

(१-९) नवर्चाया अस्या दशतेः (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचां मारुतो द्युतानः, (३) तृतीयाया वामदेव्यो बृहदुक्थः, (५) पञ्चम्याः सूर्यवर्चा भृष्टिमान्, (६, ८) षष्ठ्यष्टम्योर्मैत्रावरुणो वसिष्ठः, (७) सप्तम्या गाथिनो विश्वामित्रः, (९) नवम्याश्च शाक्तयो गौरिवीतिर्ऋषयः। (१) प्रथमाया इन्द्राबृहस्पती, (२) द्वितीयाया इन्द्रो लिङ्गोक्ता वा, (३) तृतीयायाः सूर्यः, (४-९) चतुर्थ्यादिषण्णाञ्चेन्द्रो देवताः। (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्च त्रिष्टुप्, (६, ९) षष्ठीनवम्योश्च विराट् छन्दसी॥

अव द्रप्सो अꣳशुमतीमतिष्ठदीयानः कृष्णो दशभिः सहस्रैः।
आवत्तमिन्द्रः शच्या धमन्तमप स्नीहितिं नृमणा अधद्राः॥१॥

वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि॥२॥

विधुं दद्राणꣳ समने बहूनाꣳ युवानꣳ सन्तं पलितो जगार।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥३॥

Khaṇḍa X

Daśati 4

323. Ava drapso aṁśumatimatiṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ.
Āvattamindraḥ śacyā dhamantamapa snīhitim nṛmaṇā adhadrāḥ.$_1$
(Cf. Ṛv VIII.96.13; Av. XX.137.7)

324. Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ.
Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.$_2$
(Cf. Ṛv VIII.96.7)

325. Vidhum dadrāṇam samane bahūnām yuvānam santam polito jagāra.
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.$_3$
(Cf. S. 1782; Ṛv X.55.5; Av. IX.10.9)

Khaṇḍa X

Daśati 4

323. The swift-moving darkness of nescience with ten thousand dark elements stood in the depths of celestial ocean. By his might, the resplendent Supreme (the Sun, the source of enlightenment) catches him sporting in the water; He, the benevolent to man, smites His malicious bands.$_1$
(Cf. Ṛv VIII.96.13)

324. All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.$_2$
(Cf. Ṛv VIII.96.7)

325. Even a young man, having manifold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in such greatness. The one who has been alive yesterday, dies, and one who dies today is alive tomorrow.$_3$
(Cf. S. 1782; Ṛv X.55.5)

त्वᳮ ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥४॥
मेडिं न त्वा वज्रिणं भृष्टिमन्तं पुरुधस्मानं वृषभᳮ स्थिरप्स्नुम् ।
करोष्यर्यस्तरुषीर्दुवस्युरिन्द्र द्युक्षं वृत्रहणं गृणीषे ॥५॥
प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥६॥
शुनᳮ हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि ॥७॥

326. Tvaṁha tyatsaptabhyo jāyamāno-śátrubhyo abhavaḥ śtrurindra.
Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo raṇam dhāḥ.4
(Cf. Ṛv VIII.96.16; Av. XX.137.10)

327. Meḍim na tvā vajriṇam bhṛṣṭimantam purudhasmānam vṛṣabhaṁ sthirapsnum.
Karoṣyaryastaruṣīrduvasyurindra dyukṣam vṛtrahaṇam gṛṇīṣe.5

328. Pra vo mahe mahe vṛdhe bharadhvam pracetase pra sumatim kṛṇudhvam.
Viśaḥ pūrvīḥ pra cara carṣaṇiprāḥ.6
(Cf. S. 1793; Ṛv VII.31.10; Av. XX.73.3)

329. Śunam huvema maghavānamindramasminbhare nṛtamam vājasātau.
Śṛṇvantamugramūtaye samatsu ghnanta vṛtrāṇi sañjitam dhanāni.7
(Cf. Ṛv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11; Av. XX.11.11)

326. Then, at your birth, O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty worlds.[4]
(Cf. Ṛv VIII.96.16)

327. O resplendent Lord, we count you as our friend, the maintainer of adamantine justice; you are quick in approach, strong of body, capable of overthrowing all adversaries, you always help people of righteous tribes in their conquests. I praise you in loudest voice, O Lord, the divine destroyer of the demon of ignorance and darkness.[5]

328. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).[6]
(Cf. S. 1793; Ṛv VII.31.10)

329. We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.[7]
(Cf. Ṛv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11)

उदु ब्रह्माण्यैरत श्रवस्येन्द्रꣳ समर्ये महया वसिष्ठ ।
आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचाꣳसि ॥८॥
चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात् ।
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥

330. Udu brahmāṇyairata śravasyendram samarye mahayā vasiṣṭha.
Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāṁsi.8
(Cf. Ṛv VII 23.1; Av. XX.12.1)

331. Cakram Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt.
Pṛthivyāmatiṣitam yadūdhaḥ payo goṣvadadha oṣadhīṣu.9
(Cf. Ṛv X.73.9)

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋषिस्तार्क्ष्योऽरिष्टनेमिः, (२) द्वितीयाया आङ्गिरसो गर्गः, (३) तृतीयाया ऐन्द्रो विमदः, (४) चतुर्थ्या गौतमो वामदेवः, (५) पञ्चम्याः साङ्ख्यो भौमो वा अत्रिः, (६) षष्ठ्याः शौनको गृत्समदो राहूगणो गोतमो वा, (७) सप्तम्या गाथिनो विश्वामित्रः, (८) अष्टम्या वैश्वामित्रो रेणुः, (९) नवम्या वैवस्वती यमी, (१०) दशम्याश्च राहूगणो गोतम ऋषयः । (१) प्रथमायास्तार्क्ष्यः सूर्यो वा, (२-६, ८) द्वितीयादिपञ्चानामष्टम्याश्चेन्द्रः, (७) सप्तम्या इन्द्रापर्वतौ, (९) नवम्या यमः, (१०) दशम्याश्च कः सूर्यो वा इन्द्रो वा देवताः ।
(१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्च त्रिष्टुप्, (३) तृतीयायाश्च जगती छन्दसी ॥

त्यमू षु वाजिनं देवजूतꣳ सहोवानं तरुतारꣳ रथानाम् ।
अरिष्टनेमिं पृतनाजमाशुꣳ स्वस्तये तार्क्ष्यमिहा हुवेम ॥१॥

Khaṇḍa XI

Daśati 5

332. Tyamūṣu vājinam devajūtam sahovānam tarutāram rathānām.
Ariṣṭanemim pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.1
(Cf. Ṛv X.178.1; Av. VII.85.1)

330. The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach.[8]
(Cf. Ṛv VII.23.1)

331. His thunderbold works everywhere in the firmament, it subjugates the entire water to him; the water, which is let loose upon the earth, puts milk into cows and herbs.[9]
(Cf. Ṛv X.73.9)

Khaṇḍa XI

Daśati 5

332. Let us explore and use for our welfare that *Potential Source* (the Sun) which is mighty, commissioned by Nature's forces, ever victorious, moving with a speed, beyond that of any chariot, having strong fellies, who is ever triumphant.[1]
(Cf. Ṛv X.178.1)

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳ शूरमिन्द्रम्
हुवे नु शक्रं पुरुहूतमिन्द्रमिदꣳ हविर्मघवा वेत्विन्द्रः ॥२॥
यजामह इन्द्रं वज्रदक्षिणꣳ हरीणाꣳ रथ्याऽ३ विव्रतानाम् ।
प्र श्मश्रुभिर्दोधुवदूर्ध्वधा भुवद्वि सेनाभिर्भयमानो वि राधसा ॥३॥
सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभꣳ सुवज्रम् ।
हन्ता यो वृत्रꣳ सनितोत वाजं दाता मघानि मघवा सुराधाः ॥४॥
यो नो वनुष्यन्नभिदाति मर्त्त उगणा वा मन्यमानस्तुरो वा ।
क्षिधी युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः ॥५॥

333. Trātāramindramavitāramindram havehaṣe suhavam śūramindram.
Huve nu ṣakram puruhūtamindramidam havirmaghavā vetvindraḥ.₂
(Cf. Ṛv VI.47.11; Yv. XX.50; Av. VII.86.1)

334. Yajāmaha indram vajradaksiṇam harīṇāmxrathyā vidmatānām.
Pra śmaśrubhirdodhuvadūrdhvadhā bhuvadvi senābhiryayamāno rādhasā.₃
(Cf. Ṛv X.23.1)

335. Satrāhaṇam dādhṛṣim tumramindram mahāmapāram vṛṣabham suvajram.
Hantā yo vṛtram sanitota vājam dātā maghani maghava surādhāh.₄
(Cf. Ṛv IV.17.8)

336. Yo no vanuṣyannabhidāti marta ugaṇā vā manyamānasturo vā.
Kṣidhī ̂yudhā śavasā vā tamindrābhī ṣyāma vṛṣamaṇastvotāḥ.₅

333. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.[2]
(Cf. Ṛv VI.47.11)

334. We propitiate the Lord of resplendence, the wise possessor of admantine will-power. He has ability to perform various actions by means of His superb energies. Shaking the trees of the earth with mighty and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches.[3]
(Cf. Ṛv X.23.1)

335. We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.[4]
(Cf. Ṛv IV.17.8)

336. The person who hides himself crookedly and who seizes from us our wealth and offers it to others, who deems himself a giant or a hero, and yet boasts for his liberality, — O resplendent Lord, give us strength to fight against him and please help us to destroy him. May we be victorious with your assistance, O Supreme Lord.[5]

यं वृत्रेषु क्षितय स्पर्द्धमाना यं युक्तेषु तुरयन्तो हवन्ते ।
यꣳ शूरसातौ यमपामुपज्मन्यं विप्रासो वाजयन्ते स इन्द्रः ॥६॥
इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतꣳ सुवीराः ।
वीतꣳ हव्यान्यध्वरेषु देवा वर्द्धेथां गीर्भिरिडया मदन्ता ॥७॥
इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत्सगरस्य बुध्नात् ।
यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥८॥
आ त्वा सखायः सख्या ववृत्युस्तिरः पुरू चिदर्णवां जगम्याः ।
पितुर्नपातमा दधीत वेधा अस्मिन्क्षये प्रतरां दीद्यानः ॥९॥

337. Yam vṛtreṣu kṣitaya spardhamānā yam yukttesu turyanto havante.
Yaṁ śūrasātau yamapāmupajmanyam viprāso vājayante sa indraḥ.6

338. Indrāparvatā bṛhatā rathena vāmīriṣa ā vahatam suvīrāḥ.
Vītaṁhavyānyadhvareṣu devā vardhethām girbhiriḍayā madanta.7
(Cf. Ṛv III.53.1)

339. Indrāya giro aniśitasargā apaḥ prairayatsagarasya budhnāt.
Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha pṛthivīmuta dyām.8
(Cf. Ṛv X.89.4)

340. Ā tvā sakhāyaḥ sakhyā vavṛtyustiraḥ purū cidarṇavām jagamyāḥ.
Piturnapātamā dadhīta vedhā-sminkṣaye pratarām dīdyānaḥ.9
(Cf. Ṛv X.10.1; Av. XVIII.1.1)

337. He is our Lord, whom people invoke when they proceed to fight against their enemies or when they march forward in array of battle. He is our Lord whom poets or musicians offer their songs of glory. Our invocations are to Him whenever our heroes seize the property of their enemy, or when we march against our enemies on the sea; such is our resplendent Lord.[6]

338. May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises.[7]
(Cf. Ṛv III.53.1)

339. I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depths of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle.[8]
(Cf. Ṛv X.89.4)

340. (Girl-twin), I entreat my boy-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child. whose you would be the father, because this is the natural law that a man sows his seed in the soil of his mate.[9]
(Cf. Ṛv X.10.1)

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१०॥

॥ इति चतुर्थस्यार्द्धः प्रपाठकः ॥

341. Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn.
Āsanneṣāmapsuvāho mayobhūnya eṣām bhṛtyamṛṇadhatsa jīvāt.10
(Cf. Ṛv I.84.16; Av. XVIII.1.6)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो वैश्वामित्रो मधुच्छन्दाः, (२) द्वितीयाया माधुच्छन्दसो जेता, (३, ६) तृतीयाषष्ठयो राहूगणो गोतमः, (४) चतुर्थ्या भौमोऽत्रिः, (५, ८-९) पञ्चम्यष्टमी-नवमीनामाङ्गिरसस्तिरश्चीः, (७) सप्तम्याः काण्वो नीपातिथिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्ऋषयः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चेन्द्रः, (६) षष्ठयाश्चेन्द्र-सूर्यौ देवते । अनुष्टुप् छन्दः ॥

गायन्ति त्वा गायत्रिणोर्चन्त्यर्कमर्किणः । ब्रह्माणस्त्वा शतक्रत उद्वꣳशमिव येमिरे ॥१॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥२॥

PRAPAṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

342. Gāyanti tvā gāyatriṇo rcantyarkamarkiṇahḥ.
Brahmāṇastvā śatakrata udvaṁśamiva yemire.1
(Cf. S. 1344; Ṛv I.10.1)

343. Indram viśvā avīvṛdhantsamudravyacasam giraḥ.
Rathītamamrathīnām vājānām satpatim patim.2
(Cf. S. 827; Ṛv I.11.1; Yv. XII.56; XV.61; XVII.61)

341. Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well.₁₀
(Cf. Ṛv I.84.16)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

PRAPĀṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

342. The embodiment of total selfless actions, the chanters of the Sāman hymns extol you with songs; the reciters of the Ṛk with prayers, the priests of the Yajuṣ with their prose and thereby, elevate the honour of their family and descendants.₁
(Cf. S. 1344; Ṛv I.X.1)

343. All your praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.₂
(Cf. S. 827; Ṛv I.11.1)

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥३॥
यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥४॥
श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महा९ असि ॥५॥
असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्त्विन्द्रिय९ रजः सूर्यो न रश्मिभिः ॥६॥
एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥७॥

344. Imamindra sutam piba jyeṣṭhamamartye madam.
Śukrasya tvābhyakṣarandhārā ṛtasya sādane.3
(Cf. S. 949; Ṛv I.84.4)

345. Yadindra citra maiha nāsti tvādātāmadrivaḥ.
Rādhastanno vidadvasa ubhayā hastyā — bhara.4
(Cf. S. 1172; Ṛv V.39.1)

346. Śrudhī havam tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahānasi.5
(Cf. S. 883; Ṛv VIII.95.4)

347. Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā pṛṇaktvindriyam rajaḥ sūryo na raśmibhiḥ.6
(Cf. S. 1028; Ṛv I.84.1)

348. Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divam yaya divāvaso.7
(Cf. S. 1087; Ṛv VIII.34.1)

344. O resplendent Self, please accept these immortal, exhilarating devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship.3
(Cf. S. 949; Ṛv I.84.4)

345. O wondrous resplendent Lord, wielder of adamantine justice, master of precious treasures, what wealth is meant to be showered on us, that bounty, may you, filling both your hands, bring to us.4
(Cf. S. 1172; Ṛv V.39.1)

346. O Lord resplendence, listen to the prayer of the one who faithfully serves you and please satisfy him with wealth of kins and valiant off-spring. You are really magnanimous.5
(Cf. S. 883; Ṛv VIII.95.4)

347. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays.6
(Cf. S. 1028; Ṛv I.84.1)

348. Come, O resplendent, with your quick measures to receive the praise of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.7
(Cf. S. 1807; Ṛv VIII.34.1)

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषत गावो वत्सं न धेनवः ॥८॥
एतो न्विन्द्रꣳ स्तवाम शुद्धꣳ शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वाꣳसꣳ शुद्धैराशीर्वान्ममत्तु ॥९॥
यो रयिं वो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेस्ति स्वधापते मदः ॥१०॥

349. Ā tvā giro rathīrivāsthuḥ suteṣu girvaṇaḥ.
Abhi tvā samanūṣata gāvo vatsam na dhenavaḥ.8
(Cf. Ṛv VIII.95.1)

350. Etonvindram snadhāma śuddham śuddhena sāmnā.
Śuddhairukthairvāvṛdhavāṁ saṁ śuddhairāśīrvān-
mamattu.9
(Cf. S. 1402; Ṛv VIII.95.7)

351. Yo rayim vo rayintamo yo dyudmairdyumnavattamaḥ.
Somaḥ sutaḥ sa indra te-sti svadhāpate madaḥ.10
(Cf. Ṛv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, also ends Adhyāya III and ends Daśati 6 of Prapāṭhaka IV.

349. O resplendent Lord, worthy of praise, when the loving devotion is expressed, our songs hasten to you as a charioteer to his goal; they low towards you as mother-kine towards their claves.[8]
(Cf. Ṛv VIII.95.1)

350. Come now and let us glorify pure Lord resplendent with fresh SAMAN hymns. Let the correctly recited hymns mixed with devotional love, gladden Him and magnify His glory.[9]
(Cf. S. 1402; Ṛv VIII.95.7)

351. O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration.[10]
(Cf. Ṛv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, and also ends Adhyāya III, and Daśati 6 of Prāpaṭhaka IV.

(७) सप्तमी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचो बार्हस्पत्यो भरद्वाजः, (२) द्वितीयाया आङ्गिरसः शकपूतः, (३) तृतीयाया आङ्गिरसः प्रियमेधः, (४) चतुर्थ्याः काण्वः प्रगाथः, (५) पञ्चम्या आत्रेयः श्यावाश्वः, (६) षष्ठ्या बार्हस्पत्यः शंयुः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याश्च माधुच्छन्दसो जेता ऋषयः । (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५) पञ्चम्या मरुतः, (७) सप्तम्याश्च दाधिक्रिर्देवताः । अनुष्टुप् छन्दः ॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर । अरङ्गमाय जग्मयेपश्चादध्वने नरः ॥१॥

आ नो वयोवयःशयं महान्तं गह्वरेष्ठां महान्तं पूर्विनेष्ठाम् ।
उग्रं वचो अपावधीः ॥२॥

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि ।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम् ॥३॥

स पूर्व्यो महोनां वेनः क्रतुभिरानजे ।
यस्य द्वारा मनुः पिता देवेषु धिय आनजे ॥४॥

Adhyāya IV

Khaṇḍa I

Daśati 7

352. Pratyasmai pipīvate viśvāni viduṣe bhara.
Araṅgamāya jagmaye-paścādadhvane naraḥ.1
(Cf. S. 1440; Ṛv VI.42.1)

353. Ā no vayo vayaḥ śayam mahāntam gahvareṣṭhām mahāntam pūrvineṣṭhām.
Ugram vaco apāvadhīḥ.2

354. Ā tvā ratham yathotaye sumnāya vartayāmasi.
Tuvikūrmimṛtīṣahamindraṁśaviṣṭha satpatim.3
(Cf. S. 1771; Ṛv VIII.68.1)

355. Sa pūrvyo mahonām venaḥ kratubhirānaje.
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.4
(Cf. Ṛv VIII.63.1)

Adhyāya IV

Khaṇḍa I

Daśati 7

352. May you offer the homage to Him who is anxious to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred selfless works. He is always a true leader, never a follower.₁
(Cf. S. 1440; Ṛv VI.42.1)

353. O resplendent Lord; may you completely drive away the clouds of ignorance which have been lying deep into the cavity of our hearts from the very beginning. May you put to silence the harsh words of these wicked (persons).₂

354. O most powerful, resplendent Lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.₃
(Cf. S. 1771; Ṛv VIII.68.1)

355. He (the resplendent Lord) is most ancient, charming and hence beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the house-holder, makes his prayers effective and is honoured by Nature's bounties.₄
(Cf. Ṛv VIII.63.1)

यदी वहन्त्याशवो भ्राजमाना रथेष्वा ।
पिबन्तो मदिरं मधु तत्र श्रवाꣳसि कृण्वते ॥५॥
त्यमु वो अप्रहणं गृणीषे शवसस्पतिम् ।
इन्द्रं विश्वासाहं नरꣳ शचिष्ठं विश्ववेदसम् ॥६॥
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र न आयूꣳषि तारिषत् ॥७॥
पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्त्ता वज्री पुरुष्टुतः ॥८॥

356. Yadī vahattyaśavo bhrājamānā rathesvā.
Pibanto madiram madhu tatra śravāṁsi kṛṇvate.5
(Cf. Ṛv V.61.11)

357. Tyamu vo aprahaṇam gṛṇīṣe śavasaspatim.
Indram viśvāsāham naraṁ śaciṣṭham viśvavedasam.6
(Cf. Ṛv VI.44.4)

358. Dadhikrāvṇo akāriṣam jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karatpra na āyūṁṣi tāriṣat.7
(Cf. Ṛv IV.39.6; Yv. XXIII.32; Av. XX.137.3)

359. Purām bhinduryuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.8
(Cf. S. 1250; Ṛv I.11.4)

356. (O resplendent Lord), at the occasion when cloud-bearing winds in the chariot carry to you offerings, they enjoy the exhilarating sweet divine elixir, and produce crops and food by their rains (for all of us).[5]
(Cf. Ṛv V.61.11)

357. For you I glorify that Lord, who never harms anyone, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe.[6]
(Cf. Ṛv VI.44.4)

358. I glorify the spacecraft which is rapid like victorious steed. May he give to our forces the fragrance of fame and longevity to our life.[7]
(Cf. Ṛv IV.39.6)

359. The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustaining of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.[8]
(Cf. S. 1250; Ṛv I.11.4)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ३, ५) प्रथमातृतीयापञ्चमीनामृचामाङ्गिरसः प्रियमेधः, (२) द्वितीयाया मारीचः कश्यपः काश्यपे शिखण्डिन्यावप्सरसौ वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या बार्हस्पत्यो भरद्वाजः, (७) सप्तम्या भौमोऽत्रिः, (८) अष्टम्याः काण्वः प्रस्कण्वः, (९) नवम्या आप्त्यस्त्रितः, (१०) दशम्याश्चकर्त्ताग्नो वत्सस्य कुत्स ऋषयः। (१-४, ७) प्रथमादिचतसृणां सप्तम्याश्चेन्द्रः, (५) पञ्चम्या इन्द्रो वैश्वानरो वा, (६) षष्ठ्या अग्निः, (८) अष्टम्या उषाः, (९) नवम्या विश्वे देवाः, (१०) दशम्याश्च ऋक्सामनी विश्वे देवा वा देवताः। अनुष्टुप् छन्दः॥

प्रप्र वस्त्रिष्टुभमिषं वन्दद्वीरायेन्दवे। धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

कश्यपस्य स्वर्विदो यावाहुः सयुजाविति। ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य ॥२॥

अर्चत प्रार्चता नरः प्रियमेधासो अर्चत। अर्चन्तु पुत्रका उत पुरमिद्धृष्ण्वर्चत ॥३॥

उक्थमिन्द्राय शꣳस्यं वर्द्धनं पुरुनिःषिधे। शक्रो यथा सुतेषु नो रारणत्सख्येषु च ॥४॥

विश्वानरस्य वस्पतिमनानतस्य शवसः। एवैश्च चर्षणीनामूती हुवे रथानाम् ॥५॥

Khaṇḍa II

Daśati 8

360. Prapra vasriṣṭubhamiṣam vandadvīrāyendave.
Dhiyā vo medhasātaye purandhyā vivāsati.[1]
(Cf. Ṛv VIII.69.1)

361. Kaśyapasya svarvido yāvāhuḥ sayujāviti.
Yayorviśvamapi vratam yajñam dhīrā nicāyya.[2]

362. Arcatā prārcatā naraḥ priyamedhāso arcata.
Arcantu putrakā uta puramid dhṛṣṇvarcata.[3]
(Cf. Ṛv VIII.69.8; Av. XX.92.5)

363. Ukthamindrāya śaṁsyam vardhanam puruniḥṣidhe.
Śakro yathā suteṣu no rāraṇatsakhyeṣu ca.[4]
(Cf. Ṛv I.10.5)

364. Viśvānarasya vaspatimanānatasya śavasaḥ.
Evaicca carṣaṇīnāmūtī huve rathānām.[5]
(Cf. Ṛv VIII.68.4)

Khaṇḍa II

Daśati 8

360. May you present your sacrificial homage with the two-fold or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness.$_1$
(Cf. Ṛv VIII.69.1)

361. We have been told by the enlightened persons that the Omniscient resplendent Lord is a personified pair of kinetic and potential energies. Through these two bounties, all the functions of the world are accomplished and the law and order maintained.$_2$

362. O pious devotees, may you glorify the resplendent Lord and sing songs of his praise; may your children also sing laudations. He verily fulfils all human aspirations.$_3$
(Cf. Ṛv VIII.69.8)

363. Let us sing such divine hymns as reveal and extol the one and the only powerful God who can guide our children and friends and also be the repeller of our foes.$_4$
(Cf. Ṛv I.10.5)

364. I invoke the (resplendent Lord) or that mighty one who subdues all enemies and bows to none, and who rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected.$_5$
(Cf. Ṛv VIII.68.4)

स घा यस्ते दिवो नरो धिया मर्त्तस्य शमतः ।
ऊती स बृहतो दिवो द्विषो अꣳहो न तरति ॥६॥
विभोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अथा नो विश्वचर्षणे द्युम्नꣳ सुदत्र मꣳहय ॥७॥
वयश्चित्ते पतत्रिणो द्विपाच्चतुष्पादर्जुनि ।
उषः प्रारन्नृतूꣳरनु दिवो अन्तेभ्यस्परि ॥८॥
अमी ये देवा स्थन मध्य आ रोचने दिवः ।
कद्व ऋतं कदमृतं का प्रत्ना व आहुतिः ॥९॥
ऋचꣳ साम यजामहे याभ्यां कर्माणि कृण्वते ।
वि ते सदसि राजन्नो यज्ञं देवेषु वक्षतः ॥१०॥

365. Sa ghā yaste divo naro dhiyā martasya śabhataḥ.
Ūtī sa bṛhato divo dviṣo aṁho na tarati.6
(Cf. Ṛv VI.2.4)

366. Vibhoṣṭa indra rādhaso vibhvī rātīḥ śatakrato.
Athā no viśvacarṣaṇe dyumnam sudatra maṁhaya.7
(Cf. Ṛv V.38.1)

367. Vayaścitte patatriṇo dvipāccatuṣpādarjuni.
Uṣaḥ prārannṛtūm ranu divo antebhyaspari.8
(Cf. Ṛv I.49.3)

368. Amī ye devā sthana madhya ā rocane divaḥ.
Kadva ṛtam kadamṛtam ká pratnā va āhutiḥ.9
(Cf. Ṛv I.105.5)

369. Ṛcaṁ sāma yajāmahe yābhyām karmāṇi kṛṇvate.
Vi te sadasi rājaso yajñam deveṣu vakṣataḥ.10
(Cf. Av. VII.54.1)

365. May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers emerge out safe through the channels of enmity and sin.[6]
(Cf. Ṛv VI.2.4)

366. O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificience and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory.[7]
(Cf. Ṛv V.38.1)

367. O bright dawn, on your coming, all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.[8]
(Cf. Ṛv I.49.3)

368. O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law applicable and where does it fail? Where is my ancient devotional offering to you? May I know, O earth and heaven?[9]
(Cf. Ṛv I.105.5)

369. We invoke our Lord by chanting hymns and songs of praises and thereby celebrate our holy rites and in the company of our devotees, we organise our projects of public benevolence.[10]
(Cf. Av. VII.54.1)

(९) नवमी दशतिः

(१-११) एकादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काश्यपो रेभः, (२) द्वितीयायाः शैरीषः सुवेदाः, (३) तृतीयाया मैत्रावरुणो वसिष्ठः, (४, ७, ८) चतुर्थीसप्तम्यष्टमीनामाङ्गिरसः सव्यः, (५) पञ्चम्या गाथिनो विश्वामित्रः, (६) षष्ठ्या आङ्गिरसः कृष्णः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्या यौवनाश्वो मान्धाता, (११) एकादश्याश्चाङ्गिरसः कुत्स ऋषयः। (१-८, १०) प्रथमाद्यष्टर्चां दशम्याश्चेन्द्रः, (९) नवम्या द्यावापृथिवी वरुणो वा, (११) एकादश्याश्च मरुत्वानिन्द्रो देवताः। (१) प्रथमाया अतिजगती, (२-११) द्वितीयादिदशानाञ्च जगती छन्दसी ॥

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे।
क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥

श्रत्ते दधामि प्रथमाय मन्यवेहन्यद्दस्युं नर्यं विवेरपः।
उभे यत्वा रोदसी धावतामनु भ्यसात्ते शुष्मात्पृथिवी चिदद्रिवः ॥२॥

समेत विश्वा ओजसा पतिं दिवो य एक इद्भूरतिथिर्जनानाम्।
स पूर्व्यो नूतनमाजिगीषं तं वर्त्तनीरनु वावृत एक इत् ॥३॥

Khaṇḍa III

Daśati 9

370. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstatakṣurindram jajanuśca rājase.
Ṛtve vare sthemanyāmurīmutogramojiṣṭham tarasa tarasvinam.₁
(Cf. S. 930; Ṛv VIII.97.10; Av. XX.54.1)

371. Śratte dadhāmi prathamāya manyave-hanyaddasyum naryam viverapaḥ.
Ubhe yatvā rodasī dhāvatāmanu bhyasāte śuṣmātpṛthivī cidadrivanḥ.₂
(Cf. Ṛv X.147.1)

372. Sameta viśvā ojasā patim divo ya eka idbhū ratithirjanānām.
Sa pūrvvyo nūtanamājigīṣam tam vartanīranu vāvṛta eka it.₃
(Cf. Av. VII.21.1)

Khaṇḍa III

Daśati 9

370. The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, stalwart and furious.$_1$
(Cf. S. 930; Ṛv VIII.97.10)

371. O resplendent wielder of punitive justice, I trust in your first wrathful action, thereby, you destroy the evil and undertake the work that serves the interests of man, when both heaven and earth surrender to you; verily, the firmament trembles at your supreme force.$_2$
(Cf. Ṛv X.147.1)

372. May all of you come and join with us in praising that Lord who on account of His strength is the lord of celestial region and who alone is honoured by everyone as if He is the chief guest. He verily blesses all the new projects of public service and He is in truth, the only one (as our reliance).$_3$
(Cf. Av. VII.21.1)

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धर्य नो वचः ॥४॥
चर्षणीधृतं मघवानमुक्थ्या३मिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतꣳ सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥५॥
अच्छा व इन्द्रं मतयः स्वर्युवः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥६॥
अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषं भुजे मꣳहिष्ठमभि विप्रमर्चत ॥७॥

373. Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.
Na hi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati taddharya no vacaḥ.4
(Cf. Ṛv I.57.4; Av. XX.15.4)

374. Carṣuṇīdhṛtam maghavānamukthyā mindram giro bṛhatīrabhyanūṣata.
Vāvṛdhānam puruhūtam suvṛktibhiramartyam jaramāṇam divedive.5
(Cf. Ṛv III.51.1)

375. Acchā va indram matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.
Pari ṣvajanta janayo yathā patim maryam na śundhyum maghavānamūtaye.6
(Cf. Ṛv X.43.1; Av. XX.17.1)

376. Abhi tyam meṣam puruhūtamṛgmiyamindram gīrbhirmadatā vasvo arṇavam.
Yasya dyāvo na vicaranti mānuṣam bhuje mamhiṣṭhamabhi vipramarcat.7
(Cf. Ṛv I.51.1)

373. Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.[4]
(Cf. Ṛv I.57.4)

374. Let abundant praises celebrate our resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns.[5]
(Cf. Ṛv III.51.1)

375. May the poems of praises, heavenly blissful, short and sweet, glorify the resplendent Lord and embrace the devotee just as women embrace men, their husbands free from defect, for the sake of protection.[6]
(Cf. Ṛv X.43.1)

376. Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.[7]
(Cf. Ṛv I.51.1)

त्यं९ सु मेषं महया स्वर्विद९ शतं यस्य सुभुवः साकमीरते ।
अत्यं न वाज९ हवनस्यद९ रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥८॥
घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥९॥
उभे यदिन्द्र रोदसी आपप्राथोषा इव । महान्तं त्वा महीना९ सम्राजं चर्षणीनाम् ।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥१०॥
प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना ।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्त९ सख्याय हुवेमहि ॥११॥

377. Tyamsu meṣam mahayā svarvidam śatam yasya subhuvaḥ sākamīrate.
Atyam na vājaṁ havanasyadam rathamindram vavṛtyāmavase suvṛktibhiḥ.8
(Cf. Ṛv I.52.1)

378. Ghṛtavatī bhuvanānāmabhiśriyorvī pṛthvī madhudughe supeśasā.
Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.9
(Cf. Ṛv VI.70.1; Yv. XXXIV.45)

379. Ubhe yadindra rodasī āpaprāthoṣā iva.
Mahāntam tvā mahīnām samrājam carṣaṇīnām.
Devī janitryajījanadbhadrā janitryajījanat.10
(Cf. S. 1090; Ṛv X.134.1)

380. Pra mandine pitumadarcatā vaco yaḥ kṛṣṇagarbhā nirahannṛjiśvanā.
Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya huvemahi.11
(Cf. Ṛv I.101.1)

377. Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the chant of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me.[8]
(Cf. Ṛv I.52.1)

378. O radiant heaven and earth, the assylum of created beings, you are spacious manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.[9]
(Cf. Ṛv VI.70.1)

379. O sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitress has given birth to you, the mightiest of the mighty bounties, the sovereign in the group of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.[10]
(Cf. S. 1090; Ṛv X.134.1)

380. Adore Him with offerings, and devotional songs, — Him, who is blissful, who straight away destroys the strong-holds of evil, hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend — Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand.[11]
(Cf. Ṛv I.101.1)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वो नारदः, (२-३) द्वितीयातृतीययोः काण्वायनौ गोषूक्त्यश्वसूक्तिनौ, (४) चतुर्थ्याः काण्वः पर्वतः, (५-७, १०) पञ्चम्यादितृचस्य दशम्याश्च वैयश्वो व्यश्वमनाः, (८) अष्टम्या आङ्गिरसो नृमेधः, (९) नवम्याश्च राहूगणो गोतम ऋषयः।
इन्द्रो देवता। उष्णिक् छन्दः॥

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्। विदे वृधस्य दक्षस्य महाꣳ हि षः ॥१॥
तमु अभि प्र गायत पुरुहूतं पुरुष्टुतम्। इन्द्रं गीर्भिस्तविषमा विवासत ॥२॥
तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्। उ लोककृत्नुमद्रिवो हरिश्रियम् ॥३॥
यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये। यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥४॥
एदु मधोर्मदिन्तरꣳ सिञ्चाध्वर्यो अन्धसः। एवा हि वीर स्तवते सदावृधः ॥५॥

Khaṇḍa IV

Daśati 10

381. Indram sutesu someṣum kratum punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahān hi ṣah.$_1$
(Cf. S. 746; Ṛv VIII.13.1)

382. Tamu abhi pra gāyata puruhūtam puruṣṭutam.
Indram gīrbhistavīṣamā vivāsata.$_2$
(Cf. Ṛv VIII.15.1; Av. XX.61.4; 62.8)

383. Tam te madam gṛṇīmasi vṛshnam pṛkṣu sāsahim.
U lokakṛtnumadrivo hariśriyam.$_3$
(Cf. S. 880; Ṛv VIII.15.4; Av. XX.61.1)

384. Yatsomamindra viṣṇavi yadvā gha trita āptye.
Yadva marutsu mandase samindubhih.$_4$
(Cf. Ṛv VIII.12.16; Av. XX.111.1)

385. Edu madhormadintaraṁ siñcādhvaryo andhasaḥ.
Evā hi vīrastavate sadāvṛdhaḥ.$_5$
(Cf. S.. 1484; Ṛv VIII.24.16; Av. XX.64.4)

Khaṇḍa IV

Daśati 10

381. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great.[1]
(Cf. S. 746; Ṛv VIII.13.1)

382. May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord by your songs or praise.[2]
(Cf. Ṛv VIII.15.1)

383. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.[3]
(Cf. S. 880; Ṛv VIII.15.4)

384. If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in oozing drops.[4]
(Cf. Ṛv VIII.12.16)

385. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, to Him and none else; He alone provides prosperity to all of us.[5]
(Çf. S. 1684; Ṛv VIII.24.16)

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु । प्र राधाꣳसि चोदयते महित्वना ॥६॥
एतो न्विन्द्रꣳ स्तवाम सखाय स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥७॥
इन्द्राय साम गायत विप्राय बृहते बृहत् । ब्रह्मकृते विपश्चिते पनस्यवे ॥८॥
य एक इद्विदयते वसु मर्त्ताय दाशुषे । ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥९॥
सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ षु वो नृतमाय धृष्णवे ॥१०॥

॥ इति चतुर्थः प्रपाठकः ॥

386. Endumindrāya siṅcata pibāti somyammadhu.
Pra rādhāṁsi codayate mahitvanā.6
(Cf. S .1509; Ṛv VIII.24.13)

387. Eto nvindram stavāma sakhāyaḥ stomyam naram.
Kṛṣṭīryo viśvā abhyastyeka it.7
(Cf. Ṛv VIII.24.19; Av. XX.65.1)

388. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brhamakṛete vipaścite panasyave.8
(Cf. S. 1025; Ṛv VIII.98.1; Av. XX.62.5)

389. Ya eka idvidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.9
(Cf. S. 1341; Ṛv I.84.7; Av. XX.63.4)

390. Sakhāya ā śiṣāmahe brahmendrāya vajriṇe.
Satuṣa ū ṣu vo nṛtamāya dhṛṣṇave.10
(Cf. Ṛv VIII.24.1; Av. XVIII.1.37)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV

386. Let us sing our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom.[6]
(Cf. S. 1509; Ṛv VIII.24.13)

387. O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces.[7]
(Cf. Ṛv VIII.24.19)

388. Sing a *Sāman* hymn, A *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all-knowing one and the one who loves to receive a heart-to-heart sincere devotion.[8]
(Cf. S. 1025; Ṛv VIII.98.1)

389. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations, O love.[9]
(Cf. S. 1341; Ṛv I.84.7)

390. O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief lender and the Lord of resolute will-power for your benefit (as also of ours).[10]
(Cf. Ṛv VIII.24.1)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

अथ पञ्चमः प्रपाठकः

(१) प्रथमा दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः प्रगाथः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः, (३) तृतीयाया आङ्गिरसो नृमेधः, (४) चतुर्थ्याः काण्वः पर्वतः, (५, ७) पञ्चमीसप्तम्योः काण्व इरिम्बिठिः, (६) षष्ठ्या वैयश्वो व्यश्वमनाः, (८) अष्टम्याश्च मैत्रावरुणो वसिष्ठ ऋषयः। (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५, ७) पञ्चमीसप्तम्योश्चादित्या देवताः। (१-७) प्रथमादिसप्तानामुष्णिक्, (८) अष्टम्याश्च विराट् छन्दसी॥

गृणे तदिन्द्र ते शव उपमां देवतातये। यद्धꣳसि वृत्रमोजसा शचीपते ॥१॥

यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयन्। अयꣳ स सोम इन्द्र ते सुतः पिब ॥२॥

एन्द्र नो गधि प्रियं सत्राजिदगोह्य। गिरिर्न विश्वतः पृथुः पतिर्दिवः ॥३॥

य इन्द्र सोमपातमो मदः शविष्ठ चेतति। येना हꣳसि न्या३त्रिणं तमीमहे ॥४॥

PRAPĀṬHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. Gr̥ṇe tadindra te śava upamām devatātaye.
Yaddhaṁsi vr̥tramojasā śacīpate.₁
(Cf. R̥v VIII.62.8)

392. Yasya tyacchambaram made divodāsāya randhayan.
Ayaṁsa soma indra te sutaḥ piba.₂
(Cf. R̥v VI.43.1)

393. Endra no gadhi priya satrājidagohya.
Girirna viśvataḥ pr̥thuḥ patirdivaḥ.₃
(Cf. S. 1247; R̥v VIII.98.4; Av. XX.64.1)

394. Ya indra somapātamo madaḥ śaviṣṭha cetati.
Yenā haṁsi nyātriṇam tamīmahe.₄
(Cf. R̥v VIII.12.1; Av. XX.63.7)

PRAPĀṬHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness, O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.$_1$ (Cf. Ṛv VIII.62.8)

392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.$_2$ (Cf. Ṛv VI.43.1)

393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.$_3$ (Cf. S. 1247; Ṛv VIII.98.4)

394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.$_4$ (Cf. Ṛv VIII.12.1)

तुचे तुनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः समहसः कृणोतन ॥५॥
वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥६॥
अपामीवामप स्त्रिधमप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अꣳहसः ॥७॥
पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः । सोतुर्बाहुभ्याꣳ सुयतो नार्वा ॥८॥

395. Tuce tunāya tatsu no dvādhīya āyurjīvase.
Ādityāsaḥ samahasaḥ kṛṇotana.5
(Cf. Ṛv VIII.18.18)

396. Vetthā hi nirṛtīnām vajrahasta parivṛjam.
Aharahah śundhyuḥ parimadāmiva.6
(Cf. Ṛv VIII.24.24; Av. XX.66.3)

397. Apāmīvāma pasridhamapa sedhata durmatim.
Ādityāso yuyotanā no aṁhasaḥ.7
(Cf. Ṛv VIII.18.10).

398. Pibā Somamindra mandatu tvā yam te suṣāva haryaśvādrih.
Soturbāhubhyāṁ suyato nārvā.8
(Ct. S. 927; Ṛv VII.22.1; Av. XX.117.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-६, ९-१०) प्रथमादिषड्चां नवमीदशम्योश्च काण्वः सोभरिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरसो नृमेध ऋषी । (१-२, ४-५, ७-१०) प्रथमाद्वितीयाचतुर्थीपञ्चमीनां सप्तम्यादिचतसृणाञ्चेन्द्रः, (३, ६) तृतीयाषष्ठयोश्च मरुतो देवताः । ककुबुष्णिक् छन्दः ॥

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि । युधेदापित्वमिच्छसे ॥१॥

Khaṇḍa VI

Daśati 2

399. Abhrātṛvyo ana tvamanāpirindra janusạ sanādasi.
Yudhedāpitvamicchase.1
(Cf. S. 1389; Ṛv VIII.21.13; Av. XX.114.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.[5]
(Cf. Ṛv VIII.18.18)

396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.[6]
(Cf. Ṛv VIII.24.24)

397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.[7]
(Cf. Ṛv VIII.18.10)

398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.[8]
(Cf. S. 927; Ṛv VII.22.1)

Khaṇḍa VI

Daśati 2

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.[1]
(Cf. S. 1389; Av. VIII.21.13)

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे । सखाय इन्द्रमूतये ॥२॥
आ गन्ता मा रिषण्यत प्रस्थावानो माप स्थात समन्यवः । दृढा चिद्यमयिष्णवः ॥३॥
आ याह्ययमिन्दवेश्वपते गोपत उर्वरापते । सोम९ सोमपते पिब ॥४॥
त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि । स९स्थे जनस्य गोमतः ॥५॥
गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः । रिहते ककुभो मिथः ॥६॥
त्वं न इन्द्रा भर ओजो नृम्ण९ शतक्रतो विचर्षणे । आ वीरं पृतनासहम् ॥७॥

400. Yo na idamidam purā pra vasya ānināya tamu va stuṣe.
Sakhāya indramūtaye.$_{2}$
(Cf. Ṛv VIII.21.9; Av. XX.14.3; 62.3)

401. Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta samanyavaḥ.
Dṛḍhā cidyamayiṣṇavaḥ.$_{3}$
(Cf. Ṛv VIII.20.1)

402. Ā yāhyayamindave- śvapate gopata urvarāpate.
Somaṁ somapate piba.$_{4}$
(Cf. Ṛv VIII.21.3)

403. Tvayā ha svidyujā vayam prati śvasantam vṛṣabha bruvīmahi.
Saṁsthe janasya gomataḥ.$_{5}$
(Cf. Ṛv VIII.21.11)

404. Gavaśviddhā samanyavaḥ sajātyena marutaḥ sabandhavaḥ.
Rihate kakubho mithaḥ.$_{6}$
(Cf. Ṛv VIII.20.21)

405. Tvam na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe.
Ā vīram pṛtanāsaham.$_{7}$
(Cf. S. 1169; Ṛv VIII.98.10; Av. XX.10.8)

400. O my friends, I glorify that Lord of resplendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.[2]
(Cf. Ṛv VIII.21.9)

401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.[3]
(Cf. Ṛv VIII.20.1)

402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.[4]
(Cv. Ṛv VIII.21.3)

403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.[5]
(Cf. Ṛv VIII.21.11)

404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.[6]
(Cf. Ṛv VIII.20.21)

405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.[7]
(Cf. S. 1169; Ṛv VIII.98.10)

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे सस्रृग्महे । उदेव ग्मन्त उदभिः ॥८॥
सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे । अभि त्वामिन्द्र नोनुमः ॥९॥
वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोवस्यवः । वज्रिंश्चित्रं हवामहे ॥१०॥

406. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.
Udeva gmanta udabhiḥ.8
(Cf. S. 710; Ṛv VIII.98.7; Av. XX.110.1)

407. Sīdantaste vayo yathā gośrīte madhau madire pravakṣaṇe.
Abhi tvamindra nonumaḥ.9
(Cf. Ṛv VIII.21.5)

408. Vayamu tvānapūrvya sthūram na kaccidbharanto-vasyavaḥ.
Vijrim citraṁ havāmahe.10
(Cf. S .708; Ṛv VIII.21.1; Av. XX.14.1; 62.1)

(३) तृतीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-८) प्रथमाद्यष्टर्चां राहूगणो गोतमः, (९) नवम्या आप्त्यस्त्रितः, (१०) दशम्याश्चात्रेयोऽवस्युर्ऋषयः । (१-८) प्रथमाद्यष्टर्चामिन्द्रः, (९) नवम्या विश्वे देवा., (१०) दशम्याश्चाश्विनौ देवताः । पथ्यापङ्क्तिश्छन्दः ॥

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम् ॥१॥

Khaṇḍa VII

Daśati 3

409. Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ.
Ya indreṇa sayāvarīrvṛṣṇā madanti sobhathā vasvīranu svarājyam.1

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.$_8$
(Cf. S. 710; Ṛv VIII.98.7)

407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.$_9$
(Cf. Ṛv VIII.21.5)

408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)
(Cf. S. 708; Ṛv VIII.21.1)

Khaṇḍa VII

Daśati 3

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.$_1$
(Cf. S. 1005; Ṛv I.84.10)

इत्था हि सोम इन्मदो ब्रह्म चकार वर्द्धनम् ।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम् ॥२॥
इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोविषत् ॥३॥
इन्द्र तुभ्यमिदद्रिवोनुत्तं वज्रिन्वीर्यम् ।
यद्द त्यं मायिनं मृगं तव त्यन्माययावधीरर्चन्ननु स्वराज्यम् ॥४॥
प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यꣳसते ।
इन्द्र नृम्णꣳ हि ते शवो हनो वृत्रं जया अपोर्चन्ननु स्वराज्यम् ॥५॥
यदुदीरत आजयो धृष्णवे धीयते धनम् ।
युङ्क्ष्वा मदच्युता हरी कꣳ हनः कं वसौ दधोस्माꣳ इन्द्र वसौ दधः ॥६॥

410. Itthā ho soma inmado brahma cakāra vardhanam.
Śaviṣtha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu svarājyam.2
(Cf. Ṛv I.80.1)

411. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.
Taminmahastvājiṣūtimarbhe havāmahe sa vājeṣu pra no-viṣat.3
(Cf. S. 1002; Ṛv I.81.1; Av. XX.56.1)

412. Indra tubhyāmidadrivonuttam vajrinvīryam.
Yaddha tyam māyinam mṛgam tava tyanmāyayāvadhīrarcannanu svarājyam.4
(Cf. Ṛv I.80.7)

413. Prehyabhīhi dhṛṣṇuhi na te vajro ni yam sate.
Indra nṛmṇaṁ hi te śavo hano vṛtram jayā apo-rcannanu svarājyam.5
(Cf. Ṛv I.80.3)

414. Yadudīrata ājayo dhṛṣṇave dhīyate dhanam.
Yaṅkṣvā madacyutā harī kaṁhanaḥ kam vasau dadho-smāṁ indra vasau dadhaḥ.6
(Cf. S. 1004; Ṛv I.81.3; Av. XX.56.3)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.[2]
(Cf. Ṛv I.80.1)

411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.[3]
(Cf. S. 1002; Ṛv I.81.1)

412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.[4]
(Cf. Ṛv I.80.7)

413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.[5]
(Cf. Ṛv I.80.3)

414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.[6]
(Cf. S. 1004; Ṛv I.81.3)

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥७॥
उपो षु शृणुही गिरो मघवन्मातथा इव ।
कदा नः सूनृतावतः कर इदर्थयास इद्योजा न्विन्द्र ते हरी ॥८॥
चन्द्रमा अप्स्वा३न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥९॥
प्रति प्रियतमꣳ रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतꣳ हवम् ॥१०॥

415. Akṣannamomadanta hyaba priyā adhūṣata.
Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.7
(Cf. Ṛv I.82.2; Yv. III.51; Av. XVIII.4.61)

416. Ūpo ṣu śṛṇuhī giro maghavanmātathā iva.
Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra te harī.8
(Cf. Ṛv I.82.1)

417. Candramā apsvām-ntarā suparṇo dhāvate divi.
Na vo hiraṇyanemayaḥ padam vindanti vidyuto vittam me asya rodasī.9
(Cf. Ṛv I.105.1; Yv. XXXIII.90; Av. XVIII.4.89)

418. Prati priyatamaṁratham vṛśaṇam vasuvāhanam.
Stotā vāmaśvināvṛṣi stomebhirbhūṣati prati mādhvī mama śrutaṁhavam.10
(Cf. S. 1743; Ṛv V.75.1)

415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.[7]
(Cf. Ṛv I.82.2)

416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).[8]
(Cf. Ṛv I.82.1)

417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?[9]
(Cf. Ṛv I.105.1)

418. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.[10]
(Cf. S. 1743; Ṛv V.75.1)

(४) चतुर्थी दशतिः

(१–८) अष्टर्चाया अस्या दशतेः (१, ७) प्रथमासप्तम्योर्भौमोऽत्रिः, (२, ४) द्वितीयाचतुर्थ्योरैन्द्रो विमदः, (३) तृतीयाया आत्रेयः सत्यश्रवाः, (५–६) पञ्चमीषष्ठयो राहूगणो गोतमः, (८) अष्टम्याश्च शैलूषः कुल्मलबर्हिषो वामदेव्योंहोमुग्वा ऋषयः। (१–२, ७) प्रथमाद्वितीयासप्तमीनामग्निः, (३) तृतीयाया उषाः, (४) चतुर्थ्याः सोमः, (५–६) पञ्चमीषष्ठयोरिन्द्रः, (८) अष्टम्याश्च विश्वे देवा लिङ्गोक्ता वार्यमित्रवरुणा देवताः। (१, ३, ५–७) प्रथमातृतीययोः पञ्चम्यादितृचस्य च पथ्यापङ्क्तिः, (२, ४) द्वितीयाचतुर्थ्योरास्तारपङ्क्तिः, (८) अष्टम्याश्चोपरिष्टाद्बृहती छन्दांसि॥

आ ते अग्न इधीमहि द्युमन्तं देवाजरम्।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषꣳ स्तोतृभ्य आ भर॥१॥
अग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे।
शीरं पावकशोचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवक्षसे॥२॥
महे नो अद्य बोधयोषो राये दिवित्मती।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥३॥

Khaṇḍa VIII

Daśati 4

419. Ā te agna idhīmahi dyumantam devājaram
Yaddha syā te panīyasī samiddīdayati dyavīṣam stotṛbhya ā bhara.₁
(Cf. S. 1022; Ṛv V.6.4; Av. XVIII.4.88)

420. Āgnim na svavṛktibhirhotāram tvā vṛṇīmahe.
Śīram pāvakaśocisam vi vo made yajñeṣu stīrṇabarhiṣam viveksase.
(Cf. Ṛv X.21.1)

421. Mahe no adya bodhayoṣo rāye divitmatī.
Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.₃
(Cf. S. 1740; Ṛv V.79.1)

Khaṇḍa VIII

Daśati 4

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.[1]
(Cf. S. 1022; Ṛv V.6.4)

420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.[2]
(Cf. Ṛv X.21.1)

421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.[3]
(Cf. S. 1740; Ṛv V.79.1)

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।
अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥४॥
क्रत्वा महा९ अनुष्वधं भीम आ वावृते शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥५॥
स घा तं वृषण९ रथमधि तिष्ठाति गोविदम् ।
यः पात्र९ हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥६॥
अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोस्तं नित्यासो वाजिनं इष९ स्तोतृभ्य आ भर ॥७॥
न तम९हो न दुरितं देवासो अष्ट मर्त्यम् ।
सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः ॥८॥

422. Bhadram no api vātaya mano dakṣamuta ṛtum.
Athā te sakhye andhaso vi vo made raṇā gāvo na yavase vivaksase.4
(Cf. Ṛv X.20.1; 25.1)

423. Kratvā mahām anuṣvadham bhīma ā vāvṛte śvaḥ.
Śriya ṛṣva upākayorni śiprī harivām dadhe hastayorvajramāyasam.5
(Cf. Ṛv I.81.4)

424. Sa ghā tam vṛṣaṇam ratham adhi tiṣṭhāti govidam.
Yaḥ pātram hariyojanam purṇam indrā ciketati yojā nvindra te harī.6
(Cf. Ṛv I.82.4)

425. Agnim tam manye yo vasurastam yam yanti dhenavaḥ.
Astam arvanta āśavostam nityāso vājinam iṣaṁ stotṛbhya ā bhara.7
(Cf. S. 1737; Ṛv V.6.1; Yv. XV.41)

426. Na tamaṁho na duritam devāso aṣṭa martyam.
Sa-joṣaso yam aryamā mitro nayati varuṇo ati diviṣaḥ.8
(Cf. Ṛv X.126.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.$_4$
(Cf. Ṛv X.20.1; 25.1)

423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.$_5$
(Cf. Ṛv I.81.4)

424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.$_6$
(Cf. Ṛv I.82.4)

425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.$_7$
(Cf. S. 1737; Ṛv V.6.1)

426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.$_8$
(Cf. Ṛv X.126.1)

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ३-५, १०) प्रथमाया ऋचस्तृतीयादितृचस्य दशम्याश्चैश्वरयो धिष्ण्याग्नयः, (२, ६) द्वितीयाषष्ठयोस्त्र्यैवृष्णपौरुकुत्सौ राजानौ त्र्यरुणत्रसदस्यू , (७) सप्तम्या मैत्रावरुणो वसिष्ठः, (८) अष्टम्या गौतमो वामदेवः, (९) नवम्याश्चानुक्तगोत्रा वाजिन ऋषयः । (१) प्रथमायाः सोममित्रपूष-भगाः, (२) द्वितीयाया इन्द्रः, (३) तृतीयाया विश्वे देवाः सोमो वा, (४) चतुर्थ्याः सोमोऽश्वो वा, (५) पञ्चम्याः सोमो भगो वा, (६) षष्ठ्या इन्द्रः सोमो वा, (७) सप्तम्या मरुतः, (८) अष्टम्या अग्निः, (९) नवम्याः सविता, (१०) दशम्याश्च सोमो देवताः । (१, ३-५, ७, १०) प्रथमायास्तृतीयादितृचस्य सप्तमी-दशम्योश्चाक्षरपङ्क्तिः, (२, ६) द्वितीयाषष्ठयोः पिपीलिकमध्यानुष्टुप्, (८) अष्टम्याः पदपङ्क्तिः, (९) नवम्याश्च पुरउष्णिक् छन्दांसि ॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥१॥

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः । द्विषस्तरध्या ऋणया न ईरसे ॥२॥

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥३॥

पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय ॥४॥

Khaṇḍa IX

Daśati 5

427. Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.$_1$
(Cf. S. 1367; Ṛv IX.109.1)

428. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.$_2$
(Cf. S. 1364; Ṛv IX.110.1; Av. V.6.4)

429. Pavasva soma mahānt samudraḥ pitā devānām viśvābhi dhāma.$_3$
(Cf. S. 1241; Ṛv IX.109.4)

430. Pavasva soma mahe dakṣāyāśvo na nikto ṇājī dhanāya.$_4$
(Cf. S. 1332; Ṛv IX.109.10)

Khaṇḍa IX

Daśati 5

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.$_1$
(Cf. S. 1367; Ṛv IX.109.1)

428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.$_2$
(Cf. S. 1364; Ṛv IX.110.1)

429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.$_3$
(Cf. S. 1241; Ṛv IX.109.4)

430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.$_4$
(Cf. S. 1332; Ṛv IX.109.10)

इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय ॥५॥
अनु हि त्वा सुतꣳ सोम मदामसि महे समर्यराज्ये ।
वाजाꣳ अभि पवमान प्र गाहसे ॥६॥
क ईं व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः ॥७॥
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम् । ऋध्यामा त ओहैः ॥८॥
आविर्मर्या आ वाजं वाजिनो अग्मं देवस्य सवितुः सवम् । स्वर्गाꣳ अर्वन्तो जयत ॥९॥
पवस्व सोम द्युम्नी सुधारो महाꣳ अवीनामनुपूर्व्यः ॥१०॥

॥ इति पञ्चमस्यार्धः प्रपाठकः ॥

431. Induḥ paviṣta cārur madāyāpām upasthe kavir bhagāya.5
(Cf. Ṛv IX.109.13)

432. Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye.
Vājāṁ abhi pavamāna pra gāhase.6
(Cf. S. 1366; Ṛv IX.110.2)

433. Ka īm vyaktā naraḥ sanīḍā rudrasya maryā athā svaśvāḥ.7
(Cf. Ṛv VII.56.1)

434. Agne tam adyāśvam na stomaih kratum na bhadraṁ hṛdispṛśam.
Ṛdhyāmā ta ohaih.8
(Cf. S. 1777; Ṛv IV.10.1; Yv. XV.44; XVII.77)

435. Āvirmaryā ā vājam vājino agmam devasya savituḥ savam.
Svargaṁ arvanto jayata.9

436. Pavasva soma dymnī sudhāro mahāṁ avīnām anupūrvyaḥ.10
(Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 and Ardha I of Prapāṭhaka V.

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.$_5$
(Cf. Ṛv IX.109.13)

432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men.$_6$
(Cf. S. 1366; Ṛv IX.110.2)

433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.$_7$
(Cf. Ṛv VII.56.1)

434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.$_8$
(Cf. S. 17.77; Ṛv IV.10.1)

435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.$_9$

436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.$_{10}$
(Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयाया ऐलूषः कवषः, (३-४) तृतीयाचतुर्थ्योरात्रेयोऽवस्युः, (५) पञ्चम्याः परमेष्ठी प्रजापतिः, (६-७) षष्ठीसप्तम्योराङ्गिरसः संवर्तः, (८) अष्टम्या वैश्वामित्रो मधुच्छन्दाः, (९) नवम्या मध्यस्थाना देवगणा मरुतः , (१०) दशम्याश्चाङ्गिरस उद्वंशपुत्र ऋषयः। (१-३, ५) प्रथमादितृचस्य पञ्चम्याश्चेन्द्रः, (४) चतुर्थ्यास्त्वष्टा; (६) षष्ठ्या वाग् विश्वे देवा वा, (७) सप्तम्या वाग् उषा वा, (८-९) अष्टमीनवम्योर्मरुतः, (१०) दशम्याश्चेन्द्रो वृत्रहा देवताः। (१, ६-७) प्रथमाषष्ठीसप्तमीनां विष्टारपङ्क्तिः, (२) द्वितीयाया गायत्री, (३-५, ८-१०) तृतीयादितृचस्याष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

विश्वतोदावन्विश्वतो न आ भर यं त्वा शविष्ठमीमहे ॥१॥

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे ॥२॥

ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्द्धयन्नहये हन्तवा उ ॥३॥

अनवस्ते रथमश्वाय तक्षुस्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ॥४॥

शं पदं मघꣳ रयीषिणे न काममव्रतो हिनोति न स्पृशद्रयिम् ॥५॥

PRAPĀṬHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. Viśvato dāvan viśvato na ā bhara yaṁ tvā śaviṣṭam īmahe.₁

438. Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.₂
(Cf. S. 1768)

439. Brahmāṇa indram mahayanto arkair avardhayann ahaye hantavā u.₃
(Cf. Ṛv V.31.4)

440. Anavaste ratham aśvāya takṣus tvaṣṭā vajram puruhūta dyumantam.₄
(Cf. Ṛv V.31.4)

441. Śam padam magham rayīṣiṇe na kāmam avrato hinoti na spṛśad. rayim.₅

PRAPĀṬHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.1

438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.2
(Cf. S. 1768)

439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.3
[Cf. Ṛv V.31.4.(ii)]

440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.4
[Cf. Ṛv V.31.4 (i)]

441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.5

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥६॥

आ याहि वनसा सह गावः सचन्त वर्त्तनिं यदूधभिः ॥७॥

उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥८॥

अर्चन्त्यर्कं मरुतः स्वर्क्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥९॥

प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते ॥१०॥

442. Sadā gāvaḥ śucayo viśvadhāyasaḥ sadā devā arepasaḥ.6

443. Ā yāhi vanasā saha gāvaḥ sacanta varttanim yad ūdhabhiḥ.7
(Cf. Ṛv X.172.1)

444. Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta īndra.
(Cf. S. 1115)

445. Arcantyarkam marutaḥ svarkkā ā stobhati śruto yuvā sa indraḥ.9
(Cf. S. 1114)

446. Pra va indrāya vṛtrahantamāya viprāya gātham gāyata yam jujoṣate.10
(Cf. S. 1113)

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.[6]

443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.[7]
(Cf. Ṛv X.172.1)

444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.[8]
(Cf. S. 1115)

445. The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.[9]
(Cf. S. 1114)

446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.[10]
(Cf. S. 1113)

(७) सप्तमी दशतिः

(१-१०) दशार्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः पृषध्रः, (२) द्वितीयाया गौपायनो लौपायनो वा बन्धुः, (३-४) तृतीयाचतुर्थ्योः प्रजापतिः, (५) पञ्चम्या आङ्गिरसः संवर्तः, (६) षष्ठ्या आप्त्यो भुवनो भौवनः साधनो वा, (७) सप्तम्या ऐलूषः कवषः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या आत्रेय इषः, (१०) दशम्याश्च मैत्रावरुणो वसिष्ठः प्रजापतिर्वा ऋषयः । (१-३) प्रथमादित्र्यस्याग्निः, (४) चतुर्थ्या विश्वे देवाः प्रजापतिर्वा, (५) पञ्चम्या उषसः, (६) षष्ठ्या विश्वे देवा इन्द्रो वा, (७-८, १०) सप्तम्यष्टमीदशमीनामिन्द्रः, (९) नवम्याश्च मित्रावरुणौ देवताः । (१, ४, ७) प्रथमाचतुर्थीसप्तमीनां गायत्री, (२, ५) द्वितीयापञ्चम्योर्विष्टारपङ्क्तिः, (३) तृतीयाया आसुरी गायत्री, (६) षष्ठ्या ज्योतिष्मती त्रिष्टुप्, (८-९) अष्टमीनवम्योस्त्रिष्टुप्, (१०) दशम्याश्चैकपदा गायत्री छन्दांसि ॥

अचेत्यग्निश्चिकितिर्हव्यवाड्न सुमद्रथः ॥१॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥२॥

भगो न चित्रो अग्निर्महोनां दधाति रत्नम् ॥३॥

विश्वस्य प्र स्तोभ पुरो वा सन्यदि वेह नूनम् ॥४॥

उषा अप स्वसुष्टमः सं वर्त्तयति वर्त्तनिं सुजातता ॥५॥

Khaṇḍa XI

Daśati 7

447. Acetyagniś cikitir havyavāḍ na sumadrathaḥ.$_1$
(Cf. Ṛv VIII.56.5)

448. Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.$_2$
(Cf. S. 1107; Ṛv V.24.1; Yv. III.25; XV.48; XXV.47)

449. Bhago na citro agnir mahonām dadhāti ratnam.$_3$

450. Viśvasya pra stobha puro vā san yadi veha nūnam.$_4$

451. Uṣā apa svasuṣṭamaḥ sam varttayati varttaniṁ sujātatā.$_5$
(Cf. Ṛv X.172; 4; Av. XIV.12.1)

Khaṇḍa XI

Daśati 7

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.$_1$
(Cf. Ṛv VIII.56.5)

448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.$_2$
(Cf. S. 1107; Ṛv V.24.1)

449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.$_3$

450. Far off or close by, may you verily destroy the dwellings of all the wicked.$_4$

451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.$_5$
(Cf. Rv X.172.4)

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥६॥
वि स्रुतयो यथा पथ इन्द्र त्वद्यन्तु रातयः ॥७॥
अया वाजं देवहितꣳ सनेम मदेम शतहिमाः सुवीराः ॥८॥
ऊर्जा मित्रो वरुणः पिन्वतेडाः पीवरीमिषं कृणुही न इन्द्र ॥९॥
इन्द्रो विश्वस्य राजति ॥१०॥

452. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.$_{6}$
(Cf. S. 1110; Ṛv X.157.1; Yv. XXV.46; Av. XX.63.1; 124.4)

453. Vi srutayo yathā patha indra tvad yantu rātayaḥ.$_{7}$
(Cf. S. 1770)

454. Athā vājam devahitaṁ sanema madema śatahimāḥ suvīrāḥ.$_{8}$
(Cf. Ṛv VI.17.15; Av. XIX.12.1; XX.63.3; 124.6)

455. Ūrjā mitro varuṇaḥ pinvateḍāḥ.
pīvarīm iṣam kṛṇuhī na indra.$_{9}$

456. Indro viśvasya rājati.$_{10}$
(Cf. Yv. XXXVI.8)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.$_6$
(Cf. S. 1110; Ṛv X.157.1)

453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.$_7$
(Cf. S. 1770)

454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.$_8$
(Cf. Ṛv VI.17.15)

455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.$_9$

456. Since the resplendent Lord is the Sovereign head of the entire creation.$_{10}$
(Cf. Yv. XXXVI.8)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, १०) प्रथमादशम्योः शौनको गृत्समदः, (२) द्वितीयाया आङ्गिरसो गौः, (३, ५, ९) तृतीयापञ्चमीनवमीनां दैवोदासिः परुच्छेपः, (४) चतुर्थ्याः काश्यपो रेभः, (६) षष्ठ्या आत्रेय एवयामरुत्, (७) सप्तम्याः पारुच्छेपिरनानतः, (८) अष्टम्याश्च वैश्वामित्रो नकुल ऋषयः। (१) प्रथमाया विष्णुः, (२-५, १०) द्वितीयादिचतसृणां दशम्याश्चेन्द्रः, (६) षष्ठ्या इन्द्रो विष्णुर्वा, (७) सप्तम्याः सोमः, (८) अष्टम्याः सविता, (९) नवम्याश्चाग्निर्देवताः। (१, ३, ८, १०) प्रथमातृतीया-ष्टमीदशमीनामष्टिः, (२, ४, ६) द्वितीयाचतुर्थीषष्ठीनामतिजगती, (५, ७, ९) पञ्चमीसप्तमीनवमीनामत्यष्टिश्छन्दांसि ॥

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोममपिबद्विष्णुना सुतं यथावशम्।
स ईं ममाद महि कर्म कर्त्तवे महामुरुꣳ सैनꣳ सश्चद्देवो देवꣳ सत्य इन्दुः सत्यमिन्द्रम्॥१॥

अयꣳ सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म।
ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः॥२॥

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्ता राजेव सत्पतिः।
हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मꣳहिष्ठं वाजसातये॥३॥

Khaṇḍa XII

Daśati 8

457. Trikadrukeṣu mahiṣo yavāśiram tuviśuṣmas tṛmpat somam apibad viṣṇunā sutam yathāvaśam.
Sa īm mamāda mahi karma karttave mahām urum sainam saścad devodevam satya induḥ satyam indram.₁
(Cf. S. 1486; Ṛv II.22.1; Av. XX.95.1)

458. Ayam sahasramānavo dṛśaḥ kavīnām matir jyotir vidharma.
Bradhnaḥ samīcīr uṣasaḥ samairyad arepasaḥ sacetasaḥ svasare manyumantaś citā goḥ.₂
(Cf. Av. VII.22.1-2)

459. Endra yāhupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ.
Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaram vājasātaye mamhiṣṭham vājasātaye.₃
(Cf. Ṛv I.130.1)

Khaṇḍa XII

Daśati 8

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.$_1$
(Cf. S. 1486; Ṛv II.22.1)

458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.$_2$
(Cf. Av. VII.22.1, 2)

459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.$_3$
(Cf. Ṛv I.130.1)

तमिन्द्रं जोहवीमि मघवानमुग्रꣳ सत्रा दधानमप्रतिष्कुतꣳ श्रवाꣳसि भूरि ।
मꣳहिष्ठो गीर्भिरा च यज्ञियो ववर्त्त राये नो विश्वा सुपथा कृणोतु वज्री ॥४॥

अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे ।
अध प्र नूनमुप यन्ति धीतयो देवाꣳअच्छा न धीतयः ॥५॥

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्द्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥६॥

460. Tam indram johavīmi maghavānam ugraṁ satrā dadhānam apratiṣkutam śravāṁsi bhūri.
Maṁhiṣṭho gībhirā ca yajñiyo vavartta rāye no viśvā supathā kṛṇotu vajrī.4
(Cf. Ṛv VIII.97.13; Av. XX.55.1)

461. Astu śrauṣaṭ puro agnim dhiyā dadha ā nu tyacchharddho
divyam vṛṇmaha indravāyū vṛṇīmahe.
Yaddha krāṇā vivasvate nābhā sandāya navyase.
Adha pra nūnam upa yanti dhītayo devaīṁ acchā na dhītayaḥ.
(Cf. Ṛv I.139.1)

462. Pravomahe matayo yantu viṣṇave
Marutvate girijā evayāmarut.
Pra śardhāya pra yajyave sukhādaye tavase
bhandad iṣṭaye dhunivratāya śavase.6
(Cf. Ṛv V.87.1)

460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.[4]
(Cf. Ṛv VIII.97.13)

461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.[5]
(Cf. Ṛv I.139.1)

462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.[6]
(Cf. Ṛv V.87.1)

अया रुचा हरिण्या पुनानो विश्वा द्वेषा९सि तरति सयुग्वभिः सूरो न सयुग्वभिः ।
धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः ॥७॥

अभि त्यं देव९ सवितारमोण्योः कविक्रतुमर्चामि सत्यसव९ रत्नधामभि प्रियं मतिम् ।
ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥८॥

अग्नि९ होतारं मन्ये दास्वन्तं वसोः सूनु९ सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥९॥

463. Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati sayugvabhiḥ sūro na sayugvabhiḥ.
Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ Viśvā yadrūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.
(Cf. S. 1590; Ṛv IX.111.1)

464. Abhi tyam devam savitāram oṇyoḥ kavikratum arcāmi satyasavam ratnadhām abhi priyam matim.
Ūrdhvā yasyāmatir bhā adidyutat savīmani hiraṇyapāṇir amimīta sukratuḥ kṛpā svaḥ.8
(Cf. Yv. IV.25; Av. VII.14.1-2)

465. Agnim hotāram manye dāsvantam vasoḥ sūnaṁ sahaso jātavedasam vipram na jātavedasam.
Ya ūrddhvayā svadhvaro devo devācyā kṛpā.
Ghṛtasya vibhrāṣṭim anu śukraśociṣa ājuhvānasya sarpiṣaḥ.9
(Cf. S .1813; Ṛv I.127.1; Yv. XV.47; Av. XX.67.3)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.[7]
(Cf. S. 1590; Ṛv IX.111.1)

464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals, — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).[8]
(Cf. Yv. IV.25; Av. VII.14.1-2)

465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificient giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.[9]
(Cf. S. 1813; Ṛv I.127.1)

तव त्यन्नर्यं नृतोप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यो देवस्य शवसा प्रारिणा असु रिणन्नपः ।
भुवो विश्वमभ्यदेवमोजसा विदेदूर्जं शतक्रतुर्विदेदिषम् ॥१०॥

466. Tava tyannaryam nṛtopa indra prathamam pūrvyam divi pravācyam kṛtam.
Yo devasya śavasā prāriṇā asu riṇannapaḥ.
Bhuvo viśvamabhyadevam ojasā vided ūrjam śatakratur vidediṣam.₁₀
(Cf. Ṛv II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV. Also ends Daśati 8 of Prapāṭhaka V. Here ends the Aindra Kāṇḍa (Parva).

(९) नवमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योराङ्गिरसोऽमहीयुः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया वारुणिर्भृगुर्भार्गवो जमदग्निर्वा, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्या मारीचः कश्यपः, (७) सप्तम्या भार्गवो जमदग्निः, (८) अष्टम्या आगस्त्यो दृढच्युतः, (९–१०) नवमीदशम्योः काश्यपोऽसितो देवलो वा ऋषयः। (१, ४–५, ९–१०) प्रथमाचतुर्थीपञ्चमीनवमीदशमीनां सोमः, (२) द्वितीयायाः सोमेन्द्रौ, (३, ६) तृतीयाषष्ठ्योरिन्द्रसोमौ, (७) सप्तम्याः श्येनः, (८) अष्टम्याश्च मरुतो वायुश्च देवताः। गायत्री छन्दः ॥

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे। उग्रं शर्म महि श्रवः ॥१॥
स्वादिष्ठया मदिष्ठया पवस्व सोम धारया। इन्द्राय पातवे सुतः ॥२॥

PĀVAMĀNA KĀṆḌA [PARVA]

Adhyāya V

Khaṇḍa I

Daśati 9

467. Uccā te jātamandhaso, divi sadbhūmyā dade.
Ugraṁ śarma mahi śravaḥ.₁
(Cf. S. 672; Ṛv IX.61.10; Yv. XXVI.16)

468. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.₂
(Cf. S. 689; Ṛv IX.1.1; Yv. XXVI.25)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.[10]
(Cf. Ṛ II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.
ALSO ENDS AINDRA KĀṆḌA (PARVA).

PAVAMĀNA KĀṆḌA (PARVA)

Adhyāya V

Khaṇḍa I

Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.[1]
(Cf. S. 672; Ṛv IX.61.10)

468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.[2]
(Cf. S. 689; Ṛv IX.1.1)

वृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥३॥
यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशꣳसहा ॥४॥
तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥५॥
इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अर्कस्य योनिमासदम् ॥६॥
असाव्यꣳशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥७॥
पवस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥८॥
परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥९॥

469. Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
Viśvā dadhāna ojasā.$_3$
(Cf. S. 803; Ṛv IX.65.10)

470. Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīr aghasaṁsahā.$_4$
(Cf. S. 815; Ṛv IX.61.19)

471. Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.$_5$
(Cf. S. 869; Ṛv IX.33.4)

472. Indrāyendo marutvate pavasva madhumattamaḥ.
Arkasya yonim āsadam.$_6$
(Cf. S. 1076; Ṛv IX.64.22)

473. Asāvyaṁśur madāyāpsu dakṣo giriṣṭhāḥ.
Śyeno na yonim āsadat.$_7$
(Cf. S. 1008; Ṛv IX.62.4)

474. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.$_8$
(Cf. S. 919; Ṛv IX.25.1)

475. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
Madeṣu sarvadhā asi.$_9$
(Cf. S. 1093; Ṛv IX.18.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.$_3$
(Çf. S. 803; Ṛv IX.65.10)

470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.$_4$
(Cf. S. 815; Ṛv IX.61.19)

471. The priests utter the three sacred texts (the Ṛk, the Yajuḥṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.$_5$
(Cf. S. 869; Ṛv IX.33.4)

472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.$_6$
(Cf. S. 1076; Ṛv IX.64.22)

473. This rapid (divine ẹlixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.$_7$
(Cf. S. 1008; Ṛv IX.62.4)

474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.$_8$
(Cf. S. 919; Ṛv IX.25.1)

475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.$_9$
(Cf. S. 1093; Ṛv IX.18.1)

परि प्रिया दिवः कविर्वयाꣳसि नप्त्योर्हितः । स्वानैर्याति कविक्रतुः ॥१०॥

476. Pari priyā divaḥ kavir vayāṁsi naptyor hitaḥ.
Svānair yāti kavikratuḥ.₁₀
(Cf. S. 935; Ṛv IX.9.1)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयः श्यावाश्वः, (२) द्वितीयाया आप्त्यस्त्रितः, (३, ८) तृतीयाष्टम्योराङ्गिरसोऽमहीयुः, (४) चतुर्थ्या वारुणिर्भृगुर्भार्गवो जमदग्निर्वा, (५-६) पञ्चमीषष्ठयोर्मारीचः कश्यपः, (७) सप्तम्याः काश्यपो निध्रुविः, (९-१०) नवमीदशम्योश्च काश्यपोऽसितो देवलो वा ऋषयः । (१-६, ९-१०) प्रथमादितृचद्वयस्य नवमीदशम्योश्च सोमः, (७) सप्तम्या इन्द्रवायू, (८) अष्टम्याश्च वैश्वानरो देवता । गायत्री छन्दः ॥

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् । सुता विदथे अक्रमुः ॥१॥
प्र सोमासो विपश्चितोपो नयन्त ऊर्मयः । वनानि महिषा इव ॥२॥
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विषो जहि ॥३॥
वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वर्दृशम् ॥४॥

Khaṇḍa II

Daśati 10

477. Pra somāso madacyutaḥ śravase no maghonām.
Sutā vidathe akramuḥ.₁
(Cf. S. 769; Ṛv IX.32.1)

478. Pra somāso vipaścitopo ūrmayaḥ.
Vanāni mahiṣā iva.₂
(Cf. S .764; Ṛv IX.33.1)

479. Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.₃
(Cf. S. 778; Ṛv IX.61.28)

480. Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.
Pavamāna svardṛśam.₄
(Cf. S. 784; Ṛv IX.65.4)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.[10]
(Cf. S. 935; Ṛv IX.9.1)

Khaṇḍa II

Daśati 10

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.[1]
(Cf. S. 769; Ṛv IX.32.1)

478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.[2]
(Cf. S. 764; Ṛv IX.32.1)

479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.[3]
(Cf. S. 778; Ṛv IX.61.28)

480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.[4]
(Cf. S. 784; Ṛv IX.65.4)

इन्दुः पविष्ट चेतनः प्रियः कवीनां मतिः । सृजदश्वं रथीरिव ॥५॥
असृक्षत प्र वाजिनो गव्या सोमासो अश्वया । शुक्रासो वीरयाशवः ॥६॥
पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः । वायुमा रोह धर्मणा ॥७॥
पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम् । ज्योतिर्वैश्वानरं बृहत् ॥८॥
परि स्वानास इन्दवो मदाय बर्हणा गिरा । मधो अर्षन्ति धारया ॥९॥
परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः । कारुं बिभ्रत्पुरुस्पृहम् ॥१०॥

॥ इति पञ्चमः प्रपाठकः ॥

481. Induḥ paviṣṭa cetanaḥ priyaḥ kavīnām matiḥ.
Sṛjad aśvam rathīriva.$_5$
(Cf. Ṛv IX.64.10)

482. Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.$_6$
(Cf. S. 1034; Ṛv IX.64.4)

483. Pavasva deva āyuṣag indram gacchatu te madaḥ.
Vāyumā roha dharmaṇā.$_7$
(Cf. S. 1235; Ṛv IX.63.22)

484. Pavamāno ajījanad divaścitram na tanyatum.
Jyotir vaiśvānaram bṛhat.$_8$
(Cf. S. 889; Ṛv IX.61.16)

485. Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dharayā.$_9$
(Cf. S. 1122; Ṛv IX.10.4)

486. Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.
Kārum bibhrat puruspṛham.$_{10}$
(Cf. Ṛv IX.14.1)

Here ends Daśati 10 and Ardha II of Prapāṭhaka V and also ends Prapāṭhaka V. Also ends Khaṇḍa II of Adhayāya V.

481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.[5]
(Cf. Ṛv IX.64.10)

482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.[6]
(Cf. S. 1034; Ṛv IX.64.4)

483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.[7]
(Cf. S. 1235; Ṛv IX.63.22)

484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.[8]
(Cf. S. 889; Ṛv IX.61.16)

485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.[9]
(Cf. S. 1122; Ṛv IX.10.4)

486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).[10]
(Cf. Ṛv IX.14.1)

Here ends Daśati 10 of Prapāṭhaka V and also its Ardha II; also here ends Prapāṭhaka V. Here also ends Khaṇḍa II of Adhyāya V.

अथ षष्ठः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ८-९) प्रथमाष्टमीनवमीनामाङ्गिरसोऽमहीयुः, (२) द्वितीयाया आङ्गिरसो बृहन्मतिः, (३) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या आङ्गिरसः प्रभूवसुः, (५) पञ्चम्याः काण्वो मेध्यातिथिः, (६-७) षष्ठीसप्तम्योः काश्यपो निध्रुविः, (१०) दशम्याश्चाङ्गिरस उचथ्य ऋषयः । (१) प्रथमाया देवाः, (२, ४-६, ९-१०) द्वितीयायाश्चतुर्थ्यादितृचस्य नवमीदशम्योश्च सोमः, (३) तृतीयाया इन्द्रः, (७) सप्तम्याः सूर्यः, (८) अष्टम्याश्चेन्द्रो वृत्रहा देवताः । गायत्री छन्दः ॥

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥२॥

आविशन्कलश९ सुतो विश्वा अर्षन्नभि श्रियः । इन्दुरिन्द्राय धीयते ॥३॥

असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः । कार्ष्मन्वाजी न्यक्रमीत् ॥४॥

प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥५॥

PRAPĀṬHAKA VI: ARDHA I

Khaṇḍa III

Daśati 1

487. Upo ṣu jatam apturam gobhir bhaṁgam pariṣkṛtam.
Indum devā ayāsiṣuḥ.[1]
(Cf. S. 762; 1335; Ṛv IX.61.13)

488. Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipram dhītibhiḥ.[2]
(Cf. S. 924; Ṛv IX.40.1)

489. Āviśan kalaśam suto viśvā arṣann abhi śriyaḥ.
Indur indrāya dhīyate.[3]
(Cf. Ṛv IX.62.19)

490. Asarji rathyo yathā pavitre camvoḥ sutaḥ.
Kārṣman vājī nyakramīt.[4]
(Cf. Ṛv IX.36.1)

491. Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇām apa tvacam.[5]
(Cf. S. 892; Ṛv IX.41.1)

PRAPĀṬHAKA VI: ARDHA I

Khaṇḍa II
Daśati 1

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.[1]
(Cf. S. 762; 1335; Ṛv IX.61.13)

488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.[2]
(Cf. S. 924; Ṛv IX.40.1)

489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.[3]
(Cf. Ṛv IX.62.19)

490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.[4]
(Cf. Ṛv IX.36.1)

491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.[5]
(Cf. S. 892; Ṛv IX.41.1)

अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः । नुदस्वादेवयुं जनम् ॥६॥
अया पवस्व धारया यया सूर्यमरोचयः । हिन्वानो मानुषीरपः ॥७॥
स पवस्व य आविथेन्द्रं वृत्राय हन्तवे । वव्रिवाꣳसं महीरपः ॥८॥
अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥९॥
परि द्युक्षꣳ सनद्रयिं भरद्वाजं नो अन्धसा । स्वानो अर्ष पवित्र आ ॥१०॥

492. Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ.
Nudasvādevayum janam.$_6$
(Cf. S. 1237; Ṛv IX.63.24)

493. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
Hinvāno mānuṣīr apaḥ.$_7$
(Cf. S. 1216; Ṛv IX.63.7)

494. Sa pavasva ya āvithendram vṛtrāya hantave.
Vavrivāṁsam mahīr apaḥ.$_8$
(Cf. Ṛv IX.61.22)

495. Ayā vītī pari srava yas ta indo madeṣvā.
Avāhan navatīr nava.$_9$
(Cf. S. 1210; Ṛv IX.61.1)

496. Pari dyukṣam sanad rayim bharadvājam no andhasā.
Svāno arṣa pavitra ā.$_{10}$
(Cf. Ṛv IX.52.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.[6]
(Cf. S. 1237; Ṛv IX.63.24)

493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.[7]
(Cf. S. 1216; Ṛv IX.63.7)

494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.[8]
(Cf. Ṛv IX.61.22)

495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.[9]
(Cf. S. 1210; Ṛv IX.61.1)

496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.[10]
(Cf. Ṛv IX.52.1)

(२) द्वितीया दशतिः

(१-१४) चतुर्दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वो मेधातिथिः, (२, ७) द्वितीयासप्तम्योर्वारुणिर्भृगुर्भार्गवो जमदग्निर्वा, (३) तृतीयाया आङ्गिरस उचथ्यः, (४) चतुर्थ्याः काश्यपोऽवत्सारः, (५) पञ्चम्याः काश्यपो निध्रुविः, (६, १०) षष्ठीदशम्योः काश्यपोऽसितो देवलो वा, (८-९) अष्टमीनवम्योर्मारीचः कश्यपः, (११) एकादश्या भार्गवः कविः, (१२) द्वादश्या भार्गवो जमदग्निः, (१३) त्रयोदश्या आङ्गिरसोऽयास्यः, (१४) चतुर्दश्याश्चाङ्गिरसोऽमहीयुर्ऋषयः। (१, ६) प्रथमाषष्ठयोः सूर्यः, (२, ४-५, ७-८, १०-१४) द्वितीयाचतुर्थीपञ्चमीसप्तम्यष्टमीनां दशम्यादिपञ्चानाञ्च सोमः, (३) तृतीयाया इन्द्रः, (९) नवम्याश्च सोमेन्द्रौ देवताः। गायत्री छन्दः॥

अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः। सꣳ सूर्येण दिद्युते ॥१॥
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे। पान्तमा पुरुस्पृहम् ॥२॥
अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय। पुनाहीन्द्राय पातवे ॥३॥
तरत्स मन्दी धावति धारा सुतस्यान्धसः। तरत्स मन्दी धावति ॥४॥
आ पवस्व सहस्रिणꣳ रयिꣳ सोम सुवीर्यम्। अस्मे श्रवाꣳसि धारय ॥५॥

Khaṇḍa IV

Daśati 2

497. Acikradad vṛṣā harir mahān mitro na darśataḥ.
Saṁ sūryeṇa didyute.₁
(Cf. S. 1042; Ṛv IX.2.6; Yv. XXXVIII.22)

498. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.
Pāntam ā puruspṛham.₂
(Cf. S. 1137; Ṛv IX.65.88)

499. Adhvaryo adiribhiḥ sutaṁ somam pavitra ā naya.
Punāhīndraya pātave.₃
(Cf. S. 1225; Ṛv IX.51.1; Yv. XX.31)

500. Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.
Tarat sa mandī dhāvati.₄
(Cf. S. 1057; Ṛv IX.58.1)

501. Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam.
Asme śravāṁsi dhāraya.₅
(Cf. Ṛv IX.63.1)

Khaṇḍa IV

Daśati 2

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.[1]
(Cf. S. 1042; Ṛv IX.2.6)

498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.[2]
(Cf. S. 1137; Ṛv IX.65.28)

499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantine will power for the joy of your resplendent soul.[3]
(Cf. S. 1225; Ṛv IX.51.1)

500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.[4]
(Cf. S. 1057; Ṛv IX.58.1)

501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.[5]
(Cf. Ṛv IX.63.1)

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः । रुचे जनन्त सूर्यम् ॥६॥
अर्षा सोम द्युमत्तमोभि द्रोणानि रोरुवत् । सीदन्योनौ वनेष्वा ॥७॥
वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः । वृषा धर्माणि दध्रिषे ॥८॥
इषे पवस्व धारया मृज्यमानो मनीषिभिः । इन्दो रुचाभि गा इहि ॥९॥
मन्द्रया सोम धारया वृषा पवस्व देवयुः । अव्या वारेभिरस्मयुः ॥१०॥
अया सोम सुकृत्यया महान्त्सन्नभ्यवर्द्धथाः । मन्दान इद्वृषायसे ॥११॥

502. Anu pratnāsa āyavaḥ padam navīyo akramuḥ.
Ruce jananta sūryam.$_{6}$
(Cf. Ṛv IX.23.2)

503. Arṣā soma dyumattamobhi droṇāni roruvat.
Sıdan yonau vaneṣvā.$_{7}$
(Cf. S. 994; Ṛv IX.65.19)

504. Vṛṣā soma dyumāṁ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.$_{8}$
(Cf. S. 781; Ṛv IX.64.1)

505. Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.$_{9}$
(Cf. S. 841; Ṛv IX.64.13)

506. Mandrayā soma dhārayā vṛṣā pavasva devayuḥ.
Avyā vārebhir asmayuḥ.$_{10}$
(Cf. Ṛv IX.6.1)

507. Ayā soma sukṛtyayā mahānt sann abhyavarddhathāḥ.
Mandāna id vṛṣāyase.$_{11}$
(Cf. Ṛv IX.47.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.[6]
(Cf. Ṛv IX.23.2)

503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.[7]
(Cf. S. 994; Ṛv IX.65.19)

504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.[8]
(Cf. S. 781; Ṛv IX.64.1)

505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.[9]
(Cf. S. 841; Ṛv IX.64.13)

506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.[10]
(Cf. Ṛv IX.6.1)

507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.[11]
(Cf. Ṛv IX.47.1)

अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्वान आप्यं बृहत् ॥१२॥
प्र न इन्दो महे तु न ऊर्मिं न बिभ्रदर्षसि । अभि देवाँ अयास्यः ॥१३॥
अपघ्नन्पवते मृधोप सोमो अराव्णः । गच्छन्निन्द्रस्य निष्कृतम् ॥१४॥

508. Ayam vicarṣaṇir hitaḥ pavamānaḥ sa cetati.
Hinvāna āpyam bṛhat.12
(Cf. Ṛv IX.62.10)

509. Pra na indo mahe tu na ūrmim na bibhrad arṣasi.
Abhi devām̐ ayāsyaḥ.13
(Cf. Ṛv IX.44.1)

510. Apāghnan pavate mṛdhopa somo arāvṇaḥ.
Gacchann indrasya niṣkṛtam.14
(Cf. S. 1213; Ṛv IX.61.25)

(३) तृतीया दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः सप्तर्षयः—बार्हस्पत्यो भरद्वाजः, मारीचः कश्यपः, राहूगणो गोतमः, भौमोऽत्रिः, गाथिनो विश्वामित्रः, भार्गवो जमदग्निः, मैत्रावरुणो वसिष्ठश्च ऋषयः । (१-४, ६-९) प्रथमादिचतसृणां षष्ठ्यादिचतसृणाञ्च सोमः, (५) पञ्चम्याः सोमोऽश्वः, (१०) दशम्याः सोम इन्द्रो मरुत्वाँश्च, (११) एकादश्याः सोमो देवाः, (१२) द्वादश्याश्च मरुत्वान् सोमो देवताः । बृहती छन्दः ॥

पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥१॥

Khaṇḍa V

Daśati 3

511. Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.1
(Cf. S. 675; Ṛv IX.107.4)

508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.[12]
(Cf. Ṛv IX.62.10)

509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).[13]
(Cf. Ṛv IX.44.1)

510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.[14]
(Cf. S. 1213; Ṛv IX.61.25)

Khaṇḍa V

Daśati 3

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.[1]
(Cf. S. 675; Ṛv IX.107.4)

परीतो षिञ्चता सुतꣳ सोमो य उत्तमꣳ हविः ।
दधन्वाꣳ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः ॥२॥
आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया ।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे ॥३॥
प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।
अꣳशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥४॥
सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम् ।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥५॥
तवाहꣳ सोम रारण सख्य इन्दो दिवेदिवे ।
पुरूणि बभ्रो नि चरन्ति मामव परिधीꣳरति ताꣳ इहि ॥६॥

512. Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvāṁ yo naryo apsvā3ntarā suṣāva somamadribhiḥ.2
(Cf. S. 1313; Ṛv IX.107.1; Yv. XIX.2)

513. Ā soma svāno adribhistiro vārāṇyavyayā.
Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.3
(Cf. S. 1689; Ṛv IX.107.10)

514. Pra soma devavītaye sindhur na pipye arnasā.
Aṁśoḥ payasā madiro na jāgṛvir acchā kośam madhuścutam.4
(Cf. S. 767; Ṛv IX.107.12)

515. Soma u ṣvāṇaḥ sotṛbhir adhi ṣṇubhir avīnām.
Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.5
(Cf. S. 997; Ṛv IX.107.8)

516. Tavāham soma rārana sakhya indo divedive.
Purūṇi babhro ni caranti mām ava paridhīṁrati tāṁ ihi.6
(Cf. S. 922; Ṛv IX.107.19)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.₂
(Cf. S. 1313; Ṛv IX.107.1)

513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.₃
(Cf. S. 1689; Ṛv IX.107.10)

514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.₄
(Cf. S. 767; Ṛv IX.107.12)

515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmicc fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.₅
(Cf. S. 997; Ṛv IX.107.8)

516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.₆
(Cf. S. 922; Ṛv IX.107.19)

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥७॥
अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥८॥
पुनानः सोम जागृविरव्या वारैः परि प्रियः ।
त्वं विप्रो अभवोङ्गिरस्तम मध्वा यज्ञं मिमिक्ष णः ॥९॥
इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१०॥
पवस्व वाजसातमोभि विश्वानि वार्या ।
त्वꣳ समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः ॥११॥

517. Mṛjyamānaḥ suhastyā samudre vācaminvasi.
Rayim piśaṁgam bahulam puruspṛham pavamānābhyarṣasi.[7]
(Cf. S. 1079; Ṛv IX.107.21)

518. Abhi somāsa āyavaḥ pavante madyam madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.[8]
(Cf. S. 856; Ṛv IX.107.14)

519. Punānaḥ soma jāgṛvir avyā vāraiḥ pari priyaḥ.
Tvam vipro abhavoṁgirastama madhvā yajñam mimikṣa naḥ.[9]
(Cf. Ṛv IX.107.6)

520. Indrāya pavate madaḥ somomarutvate sutaḥ.
Sahasradhāro atyavyam arṣati tamī mṛjantyāyavaḥ.[10]
(Cf. Ṛv IX.107.17)

521. Pavasva vājasātamobhi viśvāni vāryā.
Tvaṁ samudraḥ prathame vidharman devebhyaḥ soma matsaraḥ.[11]
(Cf. Ṛv IX.107.23)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.[7]
(Cf. S. 1079; Ṛv IX.107.21)

518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.[8]
(Cf. S. 856; Ṛv IX.107.14)

519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you spinkle your oblations with this exhilarating juice.[9]
(Cf. Ṛv IX.107.6)

520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filteration. It is cleansed by men.[10]
(Cf. Ṛv IX. 107.17)

521. Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.[11]
(Cf. Ṛv IX.107.23)

पवमाना असृक्षत पवित्रमति धारया
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांऽसि च ॥१२॥

522. Pavamānā asṛkṣata pavitramati dhārayā.
Marutvanto matsarā indriyā hayā medhām abhi prayāṁsi ca.12
(Cf. Ṛv IX.107.25)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ९) प्रथमानवम्योर्ऋचोः काव्य उशनाः, (२) द्वितीयाया वासिष्ठो वृषगणः, (३, ७) तृतीयासप्तम्योः शाक्त्यः पराशरः, (४, ६) चतुर्थीषष्ठयोर्मैत्रावरुणो वसिष्ठः, (५, १०) पञ्चमी-दशम्योर्दैवोदासिः प्रतर्दनः, (८) अष्टम्याश्च काण्वः प्रस्कण्व ऋषयः। (१) प्रथमाया अश्वः, (२) द्वितीयाया देवा वराहश्च (३, ७) तृतीयासप्तम्योः सूर्यः, (४) चतुर्थ्या देवाः, (५) पञ्चम्याः सूर्यो विश्वे देवा वा, (६) षष्ठ्या वरुणः, (८, १०) अष्टमी-दशम्योः सोमः, (९) नवम्याश्चेन्द्रसोमौ देवताः। त्रिष्टुप् छन्दः ॥

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष।
अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशनाभिर्नयन्ति ॥१॥
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥२॥

Khaṇḍa VI

Daśati 4

523. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi vājam arṣa.
Asvam na tvā vājinam marjayantocchā barhī raśanābhir nayanti.1
(Cf. S. 677; Ṛv IX.87.1)

524. Pra kāvyam uśaneva bruvāṇo devo devānām janimā vivakti.
Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho abhyeti rebhan.2
(Cf. S. 1116; Ṛv IX.97.7)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.$_{12}$
(Cf. Ṛv IX.107.25

Khaṇḍa VI

Daśati 4

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.$_1$
(Cf. S. 677; Ṛv IX.87.1)

524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.$_2$
(Cf. S. 1116; Ṛv IX.97.7)

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥३॥
अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।
सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमन्ति होता ॥४॥
सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥५॥
अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशन्त वाणीः ।
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥६॥

525. Tisro vāca īrayati pra vahnir ṛtasya dhītim brahmaṇo manīṣām.
Gāvo yanti gopatim pṛcchamānāḥ somam yanti matayo vāvaśānāḥ.$_3$
(Cf. S. 859; Ṛv IX.97.34)

526. Asya preṣā hemanā pūyamāno devo devebhih samapṛkta rasam.
Sutaḥ pavitram paryeti rebhan miteva sadma paśumanti hotā.$_4$
(Cf. S. 1399; Ṛv IX.97.1)

527. Somaḥ pavate janitā matīnām janitā divo janitā pṛthivyāḥ.
Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.$_5$
(Cf. S. 943; Ṛv IX.96.5)

528. Abhi tripṛṣṭham vṛṣaṇam vayodhām aṅgoṣinam avāvaśanta vāṇīḥ.
Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāṇi.$_6$
(Cf. S. 1408; Ṛv IX.90.2)

525. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuḥ, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.[3]
(Cf. S. 859; Ṛv IX.97.34)

526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.[4]
(Cf. S. 1399; Ṛv IX.97.1)

527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.[5]
(Cf. S. 943; Ṛv IX.96.5)

528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.[6]
(Cf. S. 1408; Ṛv IX.90.2)

अक्रान्त्समुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥७॥
कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥८॥
एष स्य ते मधुमा९ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः ।
सहस्रदाः शतदा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात् ॥९॥
पवस्व सोम मधुमा९ ऋतावापो वसानो अधि सानो अव्ये ।
अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः ॥१०॥

529. Akrānt samudraḥ prathame vidharmam janayan prajā bhuvanasya gopāḥ.
Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.$_{7}$
(Cf. S. 1253; Ṛv IX.97.40)

530. Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ.
Nṛbhir yataḥ kṛṇute nirṇijam gāmato matim janayata svadhābhiḥ.$_{8}$
(Cf. Ṛv IX.95.1)

531. Eṣa sya te madhumām̐ indra somo vṛṣā vṛṣṇaḥ pari pavitre akṣāḥ.
Sahasradāḥ śtadā bhūridāvā śaśvattamam barhirā vājyasthāt.$_{9}$
(Cf. Ṛv IX.87.4)

532. Pavasva soma madhumām̐ ṛtāvāpo vasāno adhi sāno avye.
Ava droṇāni ghṛtavanti roha madintamo matsara indrapānaḥ.$_{10}$
(Cf. Ṛv IX.96.13)

529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it efferveces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.[7]
(Cf. S. 1253; Ṛv IX.97.40)

530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elíxir.[8]
(Cf. Ṛv IX.95.1)

531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hendred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.[9]
(Cf. Ṛv IX.87.4)

532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.[10]
(Cf. Ṛv IX.96.13)

(५) पञ्चमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो दैवोदासिः प्रतर्दनः, (२, १०) द्वितीयादशम्योः शाक्त्यः पराशरः. (३) तृतीयाया वासिष्ठ इन्द्रप्रमतिः. (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (५) पञ्चम्या वासिष्ठः कर्णश्रुत, (६) षष्ठ्या गौतमो नोधाः, (७) सप्तम्या घौरः कण्वः, (८) अष्टम्या वासिष्ठो मन्युः, (९) नवम्या आङ्गिरसः कुत्सः. (११) एकादश्या मारीचः कश्यपः, (१२) द्वादश्याश्च काण्वः प्रस्कण्व ऋषयः। (१, ९, ११-१२) प्रथमानवम्येकादशीद्वादशीनां सोमः, (२, ६-७) द्वितीयाषष्ठीसप्तमीनां सूर्यः, (३) तृतीयाया देवा सोमश्च, (४, ८) चतुर्थ्यष्टम्योरिन्द्रसोमौ, (५) पञ्चम्या वाक्सोमश्च, (१०) दशम्याश्च सोमसूर्यौ देवताः। त्रिष्टुप् छन्दः ॥

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥

प्र ते धारा मधुमतीरसृग्रन्वारं यत्पूतो अत्येष्यव्यम्
पवमान पवसे धाम गोनां जनयन्त्सूर्यमपिन्वो अर्कैः ॥२॥

प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय।
स्वादुः पवतामति वारमव्यमा सीदतु कलशं देव इन्दुः ॥३॥

Khaṇḍa VII

Daśati 5

533. Pra senānīḥ śūro agre rathānām gavyanneti harṣate asya senā.
Bhadrān kṛṇvann indrahavānt sakhibhya ā somo vastrā rabhasāni datte.$_1$
(Cf. Ṛv IX.96.1)

534. Pra te dhārā madhumatīr asṛgran vāram yat pūto atyeṣyavyam.
Pavamāna pavase dhāma gonām janayant sūryam apinvo arkaiḥ.$_2$
(Cf. Ṛv IX.97.31)

535. Pra gāyatābhyarcāma devānt somaṁ hinota mahate dhanāya.
Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśam deva induḥ.$_3$
(Cf. Ṛv IX.97.4)

Khaṇḍa VII

Daśati V

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.[1]
(Cf. Ṛv IX.96.1)

534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.[2]
(Cf Ṛv IX.97.31)

535. We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.[3]
(Cf. Ṛv IX.97.4)

प्र हिन्वानो जनिता रोदस्यो रथो न वाजꣳ सनिषन्नयासीत् ।
इन्द्रं गच्छन्नायुधा सꣳशिशानो विश्वा वसु हस्तयोरादधानः ॥४॥
तक्षद्यदी मनसो वेनतो वाग्ज्येष्ठस्य धर्मं द्युक्षोरनीके ।
आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम् ॥५॥
साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥६॥
अधि यदस्मिन्वाजिनीव शुभः स्पर्द्धन्ते धियः सूरे न विशः ।
अपो वृणानः पवते कवीयान्व्रजं न पशुवर्द्धनाय मन्म ॥७॥

536. Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣann ayāsīt.
Indram gacchann āyudhā saṁśiśāno viśvā vasu hastayor ādadhānaḥ.4
(Cf. Ṛv IX.90.1)

537. Takṣad yadī manaso venato vāgjyeṣṭhasya dharmam dyukṣor anīke.
Ād īm āyan varam ā vāvaśānā juṣṭam patim kalaśe gāva indum.5
(Cf. Ṛv IX.97.22)

538. Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo dhanutrīḥ.
Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na vājī.6
(Cf. S. 1418; Ṛv IX.93.1)

539. Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ sūre na viśaḥ.
Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.7
(Cf. Ṛv IX.94.1)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.$_4$
(Cf. Ṛv IX.90.1)

537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.$_5$
(Cf. Ṛv IX.97.22)

538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.$_6$
(Cf. S. 1418; Ṛv IX.93.1)

539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.$_7$
(Cf. Ṛv IX.94.1)

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सहं इन्वन्मदाय ।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा ॥८॥
अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात् ॥९॥
महत्तत्सोमो महिषश्चकारापां यद्गर्भोवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥१०॥
असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा ।
दश स्वसारो अधि सानो अव्ये मृजन्ति वह्निं सदनेष्वच्छ ॥११॥

540. Indurvājī pavate gonyoghā indre somaḥ saha invan madāya.
Hanti rakṣo bādhate paryarātim varivas kṛṇvan vṛjanasya rājā.8
(Cf. S. 1019; Ṛv IX.97.10)

541. Ayā pavā pavasvainā vasūni māṁścatva indo sarasi pra dhanva.
Bradhnaś cid yasya vāto na jūtim purumedhāścit takave naram dhāt.9
(Cf. S. 1104; Ṛv IX.97.52)

542. Mahat tat somo mahiṣaś cakārāpām yad garbho vṛṇīta devān.
Adadhād indre pavamāna ojo janayat sūrye jyotir induḥ.10
(Cf. S. 1255; Ṛv IX.97.41)

543. Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā.
Daśa svasāro adhi sāno avye mṛjanti vahnim sadaneṣvccha.11
(Cf. Ṛv IX.91.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies.[8]
(Cf. S. 1019; Ṛv IX.97.10)

541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.[9]
(Cf. S. 1104; Ṛv IX.97.52)

542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.[10]
(Cf. S. 1255; Ṛv IX.97.41)

543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.[11]
(Cf. Ṛv IX.91.1)

अपामिवेदूर्मयस्तर्त्तुराणाः प्र मनीषा ईरते सोममच्छ ।
नमस्यन्तीरुप च यन्ति सं चाच विशन्त्युशतीरुशन्तम् ॥१२॥

॥ इति षष्ठस्यार्द्धः प्रपाठकः ॥

544. Apām ived ūrmayaṣ tartturāṇāḥ pra manīṣā īrate somam accha.
Namasyantīr upa ca yanti sam cāca viśanty uśatīr uśantam.12
(Cf. Ṛv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V. Also ends Daśati-5 and Ardha I of Prapāṭhaka VI.

(६) षष्ठी दशतिः

(१-९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋचः श्यावाश्विरन्धीगुः. (२) द्वितीयाया मानवो नहुषः. (३) तृतीयाया नाहुषो ययातिः, (४) चतुर्थ्याः सांवरणो मनुः, (५, ८) पञ्चम्यष्टम्योराङ्गिरसावम्बरीषऋजिश्वानौ. (६-७) षष्ठीसप्तम्योः काश्यपौ रेभसूनू. (९) नवम्याः परमेष्ठी प्रजापतिर्ऋषयः । (१. ४-५, ७, ९) प्रथमाचतुर्थीपञ्चमीसप्तमीनवमीनां सोमः, (२) द्वितीयायाः पूषा भगो द्यावा-पृथिवी, (३) तृतीयाया इन्द्रो देवाश्च, (६) षष्ठ्या इन्द्रः, (८) अष्टम्याश्च देवाः सोमश्च देवताः । (१-६, ८-९) प्रथमादितृचद्वयस्याष्टमीनवम्योश्चानुष्टुप्, (७) सप्तम्याश्च बृहती छन्दसी ॥

पुरोजिती वो अन्धसः सुताय मादयित्नवे ।
अप श्वान९ श्नथिष्टन सखायो दीर्घजिह्व्यम् ॥१॥
अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥२॥

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. Purojitī vo andhasaḥ sutāya mādayitnave.
Apa śvānaṁ śnathiṣtana sakhāyo dīrgha-jihvyam.1
(Cf. S. 697; Ṛv IX.101.1)

546. Ayam pūṣā rayir bhagaḥ somaḥ punāno arṣati.
Patir viśvasya bhūmano vyakhyad rodasī ubhe.2
(Cf. S. 818; Ṛv IX.101.7)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.[12]
(Cf. Ṛv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.[1]
(Cf. S. 697; Ṛv IX.101.1)

546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.[2]
(Cf. S. 818; Ṛv IX.101.7)

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥३॥

सोमाः पवन्त इन्दवोस्मभ्यं गातुवित्तमाः ।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः ॥४॥

अभी नो वाजसातम॰ रयिमर्ष शतस्पृहम् ।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभासहम् ॥५॥

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम् ।
वत्सं न पूर्व आयुनि जात॰ रिहन्ति मातरः ॥६॥

आ हर्यताय धृष्णवे धनुष्टन्वन्ति पौ॰स्यम् ।
शुक्रा वि यन्त्यसुराय निर्णिजे विपामग्रे महीयुवः ॥७॥

547. Sutāso madhumattamaḥ somā indrāya mandinaḥ.
Pavintravanto akṣaran devān gacchantu vo madāḥ.3
(Cf. S. 872; Ṛv IX.101.4; Av. XX.137.4)

548. Somāh. pavanta indavosmabhyam gātuvittamāḥ.
Mitrāḥ svānā arepasaḥ svādhyaḥ svarvidaḥ.4
(Cf. S. 1101; Ṛv IX.101.10)

549. Abhī no vājasātamam rayim arṣa śataspṛham.
Indro sahasra-bharṇasam tuvi-dyumnam vibhāsaham.5
(Cf. S. 1238; Ṛv IX.98.1)

550. Abhī navante adruhaḥ priyam indrasya kāmyam.
Vatsaṁ na pūrva āyuni jātam rihanti mātarḥ.6
(Cf. Ṛv IX.100.1)

551. Ā haryatāya dhṛṣṇave dhanuṣṭanvanti ṗauṁsyam.
Śukrā vi yanty asurāya nirṇije vipāṃ agre mahīyuvaḥ.7
(Cf. Rv IX.99.1)

547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.[3]
(Cf. S. 872; Ṛv IX.101.4)

548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.[4]
(Cf. S. 1101; Ṛv IX.101.10)

549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.[5]
(Cf. S. 1238; Ṛv IX.98.1)

550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.[6]
(Cf. Ṛv IX.100.1)

551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.[7]
(Cf. Ṛv IX.99.1)

परि त्यं९ हर्यतं९ हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वां९ इत्परि मदेन सह गच्छति ॥८॥
प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः ।
अप श्वानमराधसं९ हता मखं न भृगवः ॥९॥

552. Pari tyaṁ haryataṁ harim babhrum punanti vāreṇa.
Yo devān viśvāmī it pari madena saha gacchati.₈
(Cf. S. 1329; 1681; Ṛv IX.98.7)

553. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
Apa śvanam arādhasam hatā makham na bhṛgavaḥ.₉
(Cf. S. 774; 1386; Ṛv IX.101.13)

(७) सप्तमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१-३, ५) प्रथमादितृचस्य पञ्चम्याश्च कवो भार्गवः कविः, (४, ६) चतुर्थीषष्ठयोराङ्गिरसः सिकतानिवावरीऋषिगणः, (७) सप्तम्या वैश्वामित्रो रेणुः, (८) अष्टम्या भार्गवो वेनः, (९) नवम्या भारद्वाजो वसुः, (१०) दशम्या भालन्दनो वत्सप्रीः, (११) एकादश्या भौमोऽत्रिः, (१२) द्वादश्याश्चाङ्गिरसः पवित्र ऋषयः । (१) प्रथमायाः सूर्यसोमौ, (२) द्वितीयाया देवाः सोमश्च, (३-४, ६, ८) तृतीयाचतुर्थीषष्ठयष्टमीनामिन्द्रसोमौ, (५, ७, १०-११) पञ्चमीसप्तमीदशम्येकादशीनां सोमः, (९) नवम्याः सोमश्येनौ, (१२) द्वादश्याश्च ब्रह्मणस्पतिः सोमश्च देवताः । जगती छन्दः ॥

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्द्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

Khaṇḍa IX

Daśati 7

554. Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate.
Ā sūryasya bṛhato bṛhann adhi ratham viṣvañcam aruhad vicakṣaṇaḥ.₁
(Cf. S. 700; Ṛv IX.75.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.$_8$
(Cf. S. 1329; 1681; Ṛv IX.98.7)

553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.$_9$
(Cf. S .774; 1386; Ṛv IX.101.13)

Khaṇḍa IX

Daśati 7

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.$_1$
(Cf. S. 700; Ṛv IX.75.1)

अचोदसो नो धन्वन्त्विन्दवः प्र स्वानासो बृहद्देवेषु हरयः ।
वि चिदश्नाना इषयो अरातयोर्यो नः सन्तु सनिषन्तु नो धियः ॥२॥
एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टमः ।
अभ्यृ३तस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसा च धेनवः ॥३॥
प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतँ सखा सख्युर्न प्र मिनाति सङ्गिरम् ।
मर्य इव युवतिभिः समर्षति सोमः कलशे शतयामना पथा ॥४॥
धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः ।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजाँसि कृणुषे नदीष्वा ॥५॥

555. Acodaso no dhanvantvindavaḥ pra svānāso bṛhad deveṣu harayaḥ.
Vi cid asnānā iṣayo arātayor yo naḥ santu saniṣantu no ddhiyaḥ.$_2$
(Cf. Ṛv IX.79.1)

556. Eṣa pra kośe madhumām̐ acikradad indrasya vajro vapuṣo vapuṣṭamaḥ.
Abhyṛ3tasya sudughā ghṛtaścuto vāśrā arṣanti payasā ca dhenavaḥ.$_3$
(Cf. Ṛv IX.77.1)

557. Pro ayasīd indur indrasya niṣkṛtam̐ sakhā sakhyur na pra mināti saṅgiram.
Marya iva yuvatibhih samarṣati somah kalaśe śatyāmanā pathā.$_4$
(Cf. S. 1152; Ṛv IX.86.16; Av. XVIII.4.60)

558. Dhartā divaḥ pavate kṛtvyo raso dakṣo devānām anumādyo nṛbhiḥ.
Hariḥ sṛjāno atyo na satvabhir vṛthā pājām̐si kṛṇuṣe nadīṣvā.$_5$
(Cf. S. 1228; Ṛv IX.76.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.[2]
(Cf. Ṛv IX.79.1)

556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this veracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.[3]
(Cf. Ṛv IX.77.1)

557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.[4]
(Cf. S. 1152; Ṛv IX.86.16)

558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).[5]
(Cf. S. 1228; Ṛv IX.76.1)

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।
प्राणा सिन्धूनां कलशा९ अचिक्रददिन्द्रस्य हार्द्याविशन्मनीषिभिः ॥६॥
त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्द्धत ॥७॥
इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥८॥
असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
पुनानो वारमत्येष्यव्ययं९ श्येनो न योनिं घृतवन्तमासदत् ॥९॥

559. Vṛṣā matīnām pavate vicakṣaṇaḥ somo ahnām pratarītoṣasām divaḥ.
Prāṇā sindhūnām kalaśām acikradad indrasya hārdy āviśan manīṣibhiḥ.6
(Cf. S. 821; Ṛv IX.86.19)

560. Trir asmai sapta dhenavo duduhrire satyām āśiram parame vyomani.
Catvāry anyā bhuvanāni nirnije cārūṇi cakre yad ṛtair avardhata.7
(Cf. S. 1423; Ṛv IX.70.1)

561. Indraya soma suṣutaḥ pari sravāpāmīvā bhavatu rakṣasā saha.
Mā te rasasya matsata dvayāvino draviṇasvanta iha santv indavaḥ.8
(Cf. Ṛv IX.85.1)

562. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.
Punāno vāram atyeṣy avyayam śyeno na yonim ghṛtavantam āsadat.9
(Cf. S. 1316; Ṛv IX.82.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it entres the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.6
(Cf. S. 821; Ṛv IX.86.19)

560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.7
(Cf. S. 1423; Ṛv IX.70.1)

561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).8
(Cf. Ṛv IX.85.1)

562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.9
(Cf. S. 1316; Ṛv IX.82.1)

प्र देवमच्छा मधुमन्त इन्दवोसिष्यदन्त गाव आ न धेनवः ।
बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्त्रिया निर्णिजं धिरे ॥१०॥
अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते ॥११॥
पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत ॥१२॥

563. Pra devam acchā madhumanta indavo sisyadanta gāva ā na dhenavah.
Barhiṣado vacanāvanta ūdhabhiḥ parisrutam ustriya nirṇinj dhire.$_{10}$
(Cf. Ṛv IX.68.1)

564. Anjate vyanjate samanjate krtuṁ rihanti madhvābhyanjate.
Sindhoruçhhvāse patyant mukṣaṇaṁ hiraṇyapāvāḥ paśum apsu gṛbhṇate.$_{21}$
(Cf. S. 1614; Ṛv IX.86.43; Av. XVIII.3.18)

565. Pavitram te vitatam brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ.
Atapta-tanūr na tad āmo aśnute śṛtāsa id vahantaḥ sam tad āśata.$_{12}$
(Cf. S. 875; Ṛv IX.83.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves, or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.[10]
(Cf. Ṛv IX.68.1)

564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.[11]
(Cf. S. 1614; Ṛv IX.86.43)

565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.[12]
(Cf. S. 875; Ṛv IX.83.1)

(८) अष्टमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१, ७, ११) प्रथमासप्तम्येकादशीनामृचां चाक्षुषोऽग्निः, (२) द्वितीयाया मानवश्चक्षुः, (३-४, ९-१०) तृतीयाचतुर्थीनवमीदशमीनां काश्यपौ पर्वतनारदौ काश्यपे शिखण्डिन्यावप्सरसौ वा, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्या आप्सवो मनुः, (८, १२) अष्टमीद्वादश्योश्चाप्त्यो द्वित ऋषयः। (१) प्रथमाया इन्द्रसोमौ, (२) द्वितीयायाः सोमेन्द्रौ, (३-१२) तृतीयादिदशानाञ्च सोमो देवताः। उष्णिक् छन्दः॥

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः। श्रुष्टे जातास इन्दवः स्वर्विदः ॥१॥

प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव। द्युमन्तꣳ शुष्ममा भर स्वर्विदम् ॥२॥

सखाय आ नि षीदत पुनानाय प्र गायत। शिशुं न यज्ञैः परि भूषत श्रिये ॥३॥

तं वः सखायो मदाय पुनानमभि गायत। शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥४॥

प्राणा शिशुर्महीनाꣳ हिन्वन्नृतस्य दीधितिम्। विश्वा परि प्रिया भुवदध द्विता ॥५॥

Khaṇḍa X

Daśati 8

566. Indram accha sutā ime vṛṣaṇam yantu harayaḥ.
Śruṣṭe jātāsa indavaḥ svarvidaḥ.$_1$
(Cf. S. 694; Ṛv IX.106.4)

567. Pra dhanva soma jagṛvir indrāyendo parisṛva.
dyumantam̐ susmamā bhar svavirdam.$_2$
(Cf. Ṛv IX.106.4)

568. Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśum na yajñaiḥ pari bhūṣata śriye.$_3$
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)

569. Tam vaḥ sakhāyo madāya punānam abhi gāyata.
Śiśum na havyaiḥ svadayanta gūrtibhiḥ.$_4$
(Cf. S. 1098; Ṛv IX.105.1)

570. Prāṇā śiśur mahīnām̐ hinvann ṛtasya dīdhitim.
Viśvā pari priyā bhuvad adha dvitā.$_5$
(Cf. S. 1013; Ṛv IX.102.1)

Khaṇḍa X

Daśati 8

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.[1]
(Cf. S. 694; Ṛv IX.106.1)

567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.[2]
(Cf. Ṛv IX.106.4)

568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.[3]
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)

569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful docorations.[4]
(Cf. S. 1098; Ṛv IX.105.1)

570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.[5]
(Cf. S. 1013; Ṛv IX.102.1)

पवस्व देववीतय इन्दो धाराभिरोजसा। आ कलशं मधुमान्त्सोम नः सदः ॥६॥

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति । अग्रे वाचः पवमानः कनिक्रदत् ॥७॥

प्र पुनानाय वेधसे सोमाय वच उच्यते । भृतिं न भरा मतिभिर्जुजोषते ॥८॥

गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥९॥

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत। गोभिष्टे वर्णमभि वासयामसि ॥१०॥

पवते हर्यतो हरिरति ह्वराꣳसि रꣳह्या । अभ्यर्ष स्तोतृभ्यो वीरवद्यशः ॥११॥

परि कोशं मधुश्चुतꣳ सोमः पुनानो अर्षति ।
अभि वाणीर्ऋषीणाꣳ सप्ता नूषत ॥१२॥

571. Pavasva deva-vītaya indo dhārābhir ojasā.
Ā kalaśam madhumānt soma naḥ sadaḥ.6
(Cf. S. 1326; Ṛv IX.106.7)

572. Somaḥ punāna ūrmiṇāvyam vāram vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.7
(Cf. S. 940; Ṛv IX.106.10)

573. Pra punānāya vedhase somāya vaca ucyate.
Bhṛtim na bharā matibhir jujoṣate.8
(Cf. Ṛv IX.103.1)

574. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.9
(Cf. S. 1611) Ṛv IX.105.4)

575. Asmabhyam tvā vasuvidam abhi vāṇīr anūṣata.
Gobhiṣṭe varṇam abhi vāsayāmasi.10
(Cf. Ṛv IX.104.4)

576. Pavate haryato harirati hvarāṁsi raṁhyā.
Abharṣa stotṛbhyo vīravad yaśaḥ.11
(Cf. S. 773; Ṛv IX.106.13)

577. Pari kośam madhuścutam somaḥ punāno arṣati.
Abhi vāṇīr ṛṣīṇām saptā nūṣata.12
(Cf. Ṛv IX.103.3)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).[6]
(Cf. S. 1326; Ṛv IX.106.7)

572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.[7]
(Cf. S. 940; Ṛv IX.106.10)

573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.[8]
(Cf. Ṛv X.103.1)

574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.[9]
(Cf. S. 1611; Ṛv IX.105.4)

575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).[10]
(Cf. Ṛv IX. 104.4)

576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.[11]
(Cf. S. 773; Ṛv IX.106.13)

577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.[12]
(Cf. Ṛv IX.103.3)

(९) नवमी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचः शाक्त्यो गौरिवीतिः, (२) द्वितीयाया आङ्गिरसा ऊर्ध्व-सद्मप्रभृतयः, (३) तृतीयाया भारद्वाज ऋजिश्वा, (४) चतुर्थ्या आङ्गिरसः कृतयशाः, (५) पञ्चम्या राजर्षिर्ऋणञ्चयः, (६) षष्ठ्या वासिष्ठः शक्तिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरस ऊरुर्ऋषयः। (१) प्रथमाया इन्द्रसोमौ, (२, ५-८) द्वितीयायाः पञ्चम्यादिचतसृणाञ्च सोमः, (३) तृतीयाया अश्वसोमौ, (४) चतुर्थ्याश्च वृषभसोमौ देवताः। (१-४, ६-७) प्रथमादिचतसृणां षष्ठीसप्तम्योश्च ककुब्णिक्, (५) पञ्चम्या यवमध्या गायत्री, (८) अष्टम्याश्च विष्टारपङ्क्तिश्छन्दांसि ॥

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः। महि द्युक्षतमो मदः ॥१॥

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्। वि कोशं मध्यमं युव ॥२॥

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरꣳ रजस्तुरम्। वनप्रक्षमुदप्रुतम् ॥३॥

एतमु त्यं मदच्युतꣳ सहस्रधारं वृषभं दिवोदुहम्। विश्वा वसूनि बिभ्रतम् ॥४॥

Khaṇḍa XI

Daśati 9

578. Pavasva madhmattama indrāya soma kratuvittamo madaḥ.
Mahi dyukṣatamo madaḥ.$_1$
(Cf. S. 692; Ṛv IX.108.1)

579. Abhi dyumnam bṛhad yasa iṣaspate didīhi deva devayum.
Vi kośam madhyamam yuva.$_2$
(Cf. S. 1011; Ṛv IX.108.9)

580. Ā sotā pari ṣiñcatāsvam na stomam apturam rajasturam.
Vanaprakṣam udaprutam.$_3$
(Cf. S. 1394; Ṛv IX.108.7)

581. Etam u tyam madacyutam sahasra-dhāram vṛṣabham divo-duham.
Viśvā vasūni bibhratam.$_4$
(Cf. Ṛv IX.108.11)

Khaṇḍa XI

Daśati 9

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.[1]
(Cf. S. 692; Ṛv IX.108.1)

579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).[2]
(Cf. S. 1011; Ṛv IX.108.9)

580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).[3]
(Cf. S. 1394; Ṛv IX.108.7)

581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.[4]
(Cf. Ṛv IX.108.11)

स सुन्वे यो वसूनां यो रायामानेता य इडानाम् । सोमो यः सुक्षितीनाम् ॥५॥

त्वꣳ ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः । अमृतत्वाय घोषयन् ॥६॥

एष स्य धारया सुतोव्या वारेभिः पवते मदिन्तमः । क्रीडन्नूर्मिरपामिव ॥७॥

य उस्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा ।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज । ओ३म् वर्मीव धृष्णवा रुज ॥८॥

॥ इति षष्ठः प्रपाठकः ॥

॥ इति छन्द आर्चिकः ॥

582. Sa sunve yo vasūnām yo rāyām ānetā yaḥ iḍānām.
Somo yaḥ sukšitīnām.5
(Cf. S. 1096; Ṛv IX.108.13)

583. Tvaṁ hyā3nga devya pavamān ajnimāni dhyumttmaḥ.
Amṙtatvāya ghoṣyan.6
(Cf. S, 938; Ṛv IX.108.3)

584. Eṣa sya dhārayā sutovyā vārebhiḥ pavate madintamaḥ.
Krīdann ūrmir apām iva.7
(Cf. Ṛv IX.108.5)

585. Ya usriyā api yā antaraśmani nir gā akṙntad ojasā.
Abhi vrjam tatniṣe gavyam aśvyam varmīva dhṛṣṇavā ruja.
OM varmīva dhṛṣṇavā ruja.8
(Cf. Ṛv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; and also ends Adhyāya V.

Here ends Daśati 9 and Ardha II of Prapāṭhaka VI and also ends Prapāṭhaka VI.

Here ends Pavamāna Kāṇḍa (Parva)

Here ends PURVĀRCIKĀ (Chanda Arcika)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.$_5$
(Cf. S. 1096; Ṛv IX.108.13)

583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.$_6$
(Cf. S. 938; Ṛv IX.108.3)

584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.$_7$
(Cf. Ṛv IX.108.5)

585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.$_8$
(Cf. Ṛv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāṭhaka VI.

Here also ends Prapāṭhaka VI.

HERE ENDS PAVAMĀNA KAṆḌA (PARVA)

Here also ends PŪRVĀRCIKA (Chanda Ārcika)

अथारण्यार्चिकः

(१) प्रथमा दशतिः

(१-९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋषो बार्हस्पत्यः शंयुः, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः, (३-४) तृतीयाचतुर्थ्योराजीगर्तिः शुनःशेपः, (५) पञ्चम्या आङ्गिरसः कुत्सः, (६) षष्ठ्या आङ्गिरसो वृषः, (७-८) सप्तम्यष्टम्योराङ्गिरसोऽमहीयुः, (९) नवम्याश्चात्मा ऋषयः। (१-३, ६) प्रथमादितृचस्य षष्ठ्याश्चेन्द्रः, (४) चतुर्थ्या वरुणादित्यौ, (५) पञ्चम्याः सोममित्रवरुणादितिसिन्धुपृथिवीद्यावः, (७) सप्तम्या इन्द्रवरुणमरुतः, (८) अष्टम्याः सोमः, (९) नवम्याश्चात्मा देवताः।(१) प्रथमाया विराड्बृहती, (२, ४-५, ९) द्वितीयाचतुर्थीपञ्चमीनवमीनां त्रिष्टुप्, (३, ७-८) तृतीयासप्तम्यष्टमीनां गायत्री, (६) षष्ठ्याश्चैकपदा त्रिष्टुप् छन्दांसि॥

इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुरि श्रवः।
यद्दिधृक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पप्राः॥१॥
इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदर्वाक्॥२॥
यस्येदमा रजोयुजस्तुजे जने वन९स्वः। इन्द्रस्य रन्त्यं बृहत्॥३॥

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA)

Adhyāya I

Khaṇḍa I

Daśati 1

586. Indra jyeṣṭham na ā bhara ojiṣṭham pururi śravaḥ.
Yad didhṛkṣema vajrahasta rodasī obhe suśipra paprāḥ.1
(Cf. Ṛv VI.46.5; Av. XX.80.1)

587. Indro rājā jagataś carṣaṇinām adhikṣamā viśvarūpam yadasya.
Tato dadāti dāśuṣe vasūni codad rādha upastutam cid arvāk.2
(Cf. Ṛv VIII.27.3; Av. XIX.5.7)

588. Yasyedamā rajo yujas tuje jane vanaṁ svaḥ.
Indrasya rantyam bṛhat.3
(Cf. Av. VI.33.1)

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA)
Adhyāya VI

Khaṇḍa I

Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.$_1$
(Cf. Ṛv VI.46.5)

587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us.$_2$
(Cf. Ṛv VII.27.3)

588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.$_3$
(Cf. Av. VI.33.1)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमꣳ श्रथाय ।
अथादित्य व्रते वयं तवानागसो अदितये स्याम ॥४॥
त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥
इमं वृषणं कृणुतैकमिन्माम् ॥६॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परिस्रव ॥७॥
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥८॥

589. Ud uttamam varuṇa pāśam asmad av adhamam vi madhyamaṁ śrathāya.
Athā aditya vrate vayam tavānāgaso aditaye syāma.4
(Cf. Ṛv I.24.15; Yv. XII.12; Av. VII.83.3; XVIII.4.69)

590. Tvayā vayaṁ pavamānena soma bhare kṛtam vi cinuyāma śaśvat.
Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.5
(Cf. Ṛv IX.97.58)

591. Imam vṛṣaṇam kṛṇutaikam in mām.6

592. Sa na indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit parisrava.7
(Cf. S. 673; Ṛv IX.61.12; Yv. XXVI.17)

593. Enā viśvānyarya ā dyumnāni mānuṣāṇām.
Sisāsanto vanāmahe.8
(Cf. S. 674; Ṛv IX.61.11; Yv. XXVI.18)

589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.[4]
(Cf. Ṛv I.24.15)

590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.[5]
(Cf. Ṛv IX.97.58)

591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.[6]

592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.[7]
(Cf. S. 673; Ṛv IX.61.12)

593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.[8]
(Cf. S. 674; Ṛv IX.61.11)

अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम ।
यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमद्मि ॥९॥

594. Aham asmi prathamajā ṛtasya pūrvam devebhyo amṛtasya nāma.
Yo mā dadāti sa idevamāvad aham annam adantam admi.$_9$

(२) द्वितीया दशतिः

(१–७) सप्तर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः सुकक्षः, (२) द्वितीयाया आङ्गिरसः पवित्रः, (३–४) तृतीयाचतुर्थ्योर्वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या वासिष्ठः प्रथः, (६) षष्ठ्याः शौनको गृत्समदः, (७) सप्तम्याश्चाङ्गिरसौ नृमेधपुरुमेधावृषयः । (१, ३–४, ७) प्रथमातृतीयाचतुर्थीसप्तमीनामिन्द्रः, (२) द्वितीयायाः सोमपितरः, (५) पञ्चम्या धातृसवितृविष्णवः, (६) षष्ठ्याश्च वायुर्देवताः । (१, ३–४, ६) प्रथमातृतीयाचतुर्थीषष्ठीनां गायत्री, (२) द्वितीयाया जगती, (५) पञ्चम्यास्त्रिष्टुप्, (७) सप्तम्याश्चानुष्टुप् छन्दांसि ॥

त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुशत्पयः ॥१॥
अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः ॥२॥
इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥३॥

Khaṇḍa II

Daśati 2

595. Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.
Paruṣṇīṣu ruśat payaḥ.$_1$
(Cf. Ṛv VIII.93.13)

596. Arūrucad uṣasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuḥ.
Māyāvino mamire asya māyayā nṛcakśasaḥ pitaro garbham ādadhuḥ.$_2$
(Cf. S. 877; Ṛv IX.83.3)

597. Indra iddharyoḥ sacā sammiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.$_3$
(Cf. S. 797; Ṛv I.7.2; Av. XX.38.5; 47.4; 70.8)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.[9]

Khaṇḍa II

Daśati 2

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.[1]
(Cf. Ṛv VIII.93.13)

596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.[2]
(Cf. S .877; Ṛv IX.83.3)

597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.[3]
(Cf. S. 797; Ṛv I.7.2)

इन्द्र वाजेषु नोव सहस्त्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥४॥
प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥५॥
नियुत्वान्वायवा गह्ययꣳ शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥६॥

यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय ।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम् ॥७॥

598. Indra vājeṣu nova sahasrapradhaneṣu ca.
Ugra ugrābhir ūtibhiḥ.₄
(Cf. S. 798; Ṛv I.7.4; Av. XX.70.10)

599. Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo havir yat.
Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā vasiṣṭhaḥ.₅
(Cf. Ṛv X.181.1)

600. Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
Gantāsi sunvato gṛham.₆
(Cf. Ṛv II.41.2; Yv. XXVII.29)

601. Yaj jāyathā apūrvya maghavan vṛtra-hatyāya.
Tat pṛthivīm aprathayaṣ tad astabhnā uto divam.₇
(Cf. S. 1429; Ṛv VIII.89.5)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.[4]
(Cf. S. 798; Ṛv I.7.4)

599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anuṣṭup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).[5]
(Cf. Ṛv X.181.1)

600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.[6]
(Cf. Ṛv II.41.2)

601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.[7]
(Cf. S. 1429; Ṛv VIII.89.5)

(३) तृतीया दशतिः

(१-१३) त्रयोदशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः परमेष्ठी प्रजापतिः, (२-३) द्वितीयातृतीययो राहूगणो गोतमः, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या गौतमो वामदेवः, (६) षष्ठ्याः शौनको गृत्समदः, (७) सप्तम्या भारद्वाजी रात्रिः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या भारद्वाज ऋजिश्वा दौष्यन्तिर्भरतो वा, (१०) दशम्या मैत्रावरुणोऽगस्त्यः, (११) एकादश्या आङ्गिरसो हिरण्यस्तूपः, (१२-१३) द्वादशीत्रयोदश्योश्च गाथिनो विश्वामित्र ऋषयः । (१) प्रथमायाः प्रजापतिः, (२-३) द्वितीयातृतीययोः सोमः, (४, १२-१३) चतुर्थीद्वादशीत्रयोदशीनामग्निः, (५) पञ्चम्या गौः, (६) षष्ठ्या आपः, (७) सप्तम्या रात्रिरादित्यश्च, (८) अष्टम्या वैश्वानरः, (९-१०) नवमीदशम्योर्विश्वे देवाः, (११) एकादश्याश्चेन्द्रो देवताः । (१, ७) प्रथमासप्तम्योरनुष्टुप्, (२, ५-६, ९, ११-१३) द्वितीयापञ्चमीषष्ठीनवमीनामेकादश्यादितृचस्य च त्रिष्टुप्, (३) तृतीयाया विराट्, (४) चतुर्थ्या गायत्री, (८) अष्टम्या जगती, (१०) दशम्याश्च ज्योतिष्मती जगती छन्दांसि ॥

मयि वर्चो अथो यशोथो यज्ञस्य यत्पयः ।
परमेष्ठी प्रजापतिर्दिवि द्यामिव दृꣳहतु ॥१॥

सं ते पयाꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व ॥२॥

Khaṇḍa III

Daśati 3

602. Mayi varco atho yaśotho yajñasya yat payaḥ.
Parameṣṭhī prajāpatir divi dyām iva dṛṁhatu.₁
(Cf. Av. VI.69.3)

603. Sam te payāṁsi samu yantu vājāḥ sam vṛṣṇyānyabhimātiṣāhaḥ.
Āpyāyamāno amṛtāya soma divi śṛvāṁsyuttamāni dhiṣva.₂
(Cf. Ṛv I.91.18, Yv. X.12.113)

Khaṇḍa III

Daśati 3

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).[1]
(Cf. Av. VI.69.3)

603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.[2]
(Cf. Ṛv I.91.18)

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥३॥
अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारꣳ रत्नधातमम् ॥४॥
ते मन्वत प्रथमं नाम गोनां त्रिः सप्त परमं नाम जानन् ।
ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणीर्यशसा गावः ॥५॥
समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति ।
तमू शुचिꣳ शुचयो दीदिवाꣳसमपान्नपातमुप यन्त्यापः ॥६॥
आ प्रागाद्भद्रा युवतिरह्नः केतून्त्समीर्त्सति ।
अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्री ॥७॥

604. Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ.
Tvam ātanor urva3ntarikṣam tvam jyotiṣā vi tamo vavartha.3
(Cf. Ṛv I.91.22; Yv. XXXIV.12)

605. Agnimīḍe purohitam yajñasya devam ṛtvijam.
Hotāram ratnadhātamam.4
(Cf. Ṛv I.1.1.)

606. Te manvata prathamam nạma gonām triḥ sapta paramam nāma jāṇan.
Tā jānatīr abhyanūṣata kṣa āvirbhuvann aruṇīr yaśasā gāvaḥ.5
(Cf. Ṛv IV.1.16)

607. Samanyā yantupayantyanyāḥ samānam ūrvam nadyas pṛṇanti.
Tamū śuciṁ śucayo dīdivāṁ sam apān-napātam upa yantyāpaḥ.6
(Cf. Ṛv II.35.3)

608. Ā prāgād bhadrā yuvatir ahnaḥ ketūnt samīrtsati.
Abhūd bhadrā niveśanī viśvasya jagato rātrī.7

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.$_3$
(Cf. Ṛv I.91.22)

605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.$_4$
(Cf. Ṛv I.1.1)

606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.$_5$
(Cf. Ṛv IV.1.16)

607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.$_6$
(Cf. Ṛv II.35.3)

608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.$_7$

प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जातवेदसे ।
वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चारुरग्नये ॥८॥

विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म ।
मा वो वचा९सि परिचक्ष्याणि वोच९ सुम्नेष्विद्वो अन्तमा मदेम ॥९॥

यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती ।
यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम् ।
यशस्व्या३स्याः स९ सदोहं प्रवदिता स्याम् ॥१०॥

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥११॥

609. Prakṣasya vṛṣṇo aruṣasya nū mahaḥ pra no vaco vidathā jātavedase.
Vaiśvānarāya matir navyase śuciḥ soma iva pavate cārur agnaye.8
(Cf. Ṛv VI.8.1)

610. Viśve devā mama sṛṇvantu yajyīam ubhe rodasī apām napāc ca manma.
Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.9
(Cf. Ṛv VI.52.14)

611. Yaśo mā dyāya -pṛthivī yaśo mendra-bṛhaspatī.
Yaśo bhagasya vindatu yaśo mā pratimucyatām.
Yaśasvyā3syḥ saṁ sadoham pravaditā syām.10

612. Indrasya nu vīryāṇi pravocam yāni cakāra prathamāni vajrī.
Ahann ahim anvapas tatarda pra vakṣaṇā abhinat parvatānām.11
(Cf. Ṛv I.32.1; Av. II.5.5)

609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.8
(Cf. Ṛv VI.8.1)

610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.9
(Cf. Ṛv VI.52.14)

611. May my fame spread in regions from earth to heaven. May I be a recepient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.10

612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for hte torrents of wisdom through obstacles.11
(Cf. Ṛv I.32.1)

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
त्रिधातुरर्को रजसो विमानोजस्रं ज्योतिर्हविरस्मि सर्वम् ॥१२॥
पात्यग्निर्विपो अग्रं पदं वेः पाति यह्वश्चरण९ सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥१३॥

613. Agnir asmi janmanā jātavedā ghṛtam me cakṣur amṛtam ma āsan.
Tridhātur arko rajaso vimānojasram jyotir havir asmi sarvam.12
(Cf. Ṛv III.26.7; Yv. XVIII.66)

614. Pātyagnir vipo agram padam veḥ pāti yahvaś caraṇaṁ sūryasya.
Pāti nābhā sapta-śīrṣaṇam agniḥ pāti devānām upamādam ṛṣvaḥ.13
(Cf. Ṛv III.5.5)

(४) चतुर्थी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचोऽग्निः, (२) द्वितीयाया ऋतवः, (३-७) तृतीयादिपञ्चानामाङ्गिरसः काश्यपो वा नारायणः, (८) अष्टम्याः पृथिव्यन्तरिक्षद्यावो लोकाः, (९) नवम्या आङ्गिरस ऋष्यः, (१०) दशम्याः सर्वा दिशः, (११-१२) एकादशीद्वादश्योश्च मारीचः कश्यप ऋषयः । (१) प्रथमाया अग्निः, (२) द्वितीयाया ऋतवः, (३-७) तृतीयादिपञ्चानां पुरुषः, (८) अष्टम्या द्यावापृथिवी, (९, ११) नवम्येकादश्योरिन्द्रः, (१०) दशम्या विश्वे देवाः, (१२) द्वादश्याश्च गौर्देवताः । (१) प्रथमायाः पङ्क्तिः, (२) द्वितीयाया विराड्बृहती, (३-७, ९-१०) तृतीयादिपञ्चानां नवमीदशम्योश्चानुष्टुप्, (८) अष्टम्या ज्योतिष्मती जगती, (११-१२) एकादशीद्वादश्योश्च त्रिष्टुप् छन्दांसि ॥

भ्राजन्त्यग्ने समिधान दीदिवो जिह्वा चरत्यन्तरासनि ।
स त्वं नो अग्ने पयसा वसुविद्रयिं वर्चो दृशेदाः ॥१॥

Khaṇḍa IV

Daśati 4

615. Bhrājantyagne samidhāna dīdivo jihvā caraty antar āsani.
Sa tvam no agne payasā vasuvid rayim varco dṛśedāḥ.1

613. I, the fire-divine, have since my first manifestaиon, been endowed with the knowledge of all that exists. The butter is my eye and the embrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.[12]
(Cf. Ṛv III.26.7)

614. The graceful fire divine guards the lovely extensive summit of the moving earth; mighty, he guards the daily course of the sun. At the navel of the earth (i.e. between heaven and earth), he guards the seven-fold vital principles and sublime deeds of pious devotees.[13]
(Cf. Ṛv III.5.5)

Khaṇḍa IV

Daśati 4

615. O kindled fire-divine, your tongue — the flames — blazing within your mouth consumes the oblation. O fire divine, rich in wealth, may you enrich us with the milk of affluence, and provide us with your well known glory.[1]

वसन्त इन्नु रन्त्यो ग्रीष्म इन्नु रन्त्यः ।
वर्षाण्यनु शरदो हेमन्तः शिशिर इन्नु रन्त्यः ॥२॥
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिꣳ सर्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥३॥
त्रिपादूर्ध्व उदैत्पुरुषः पादोस्येहाभवत्पुनः ।
तथा विष्वङ् व्यक्रामदशनानशने अभि ॥४॥
पुरुष एवेदꣳ सर्वं यद्भूतं यच्च भाव्यम् ।
पादोस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ॥५॥

616. Vasanta innu rantyo grīṣma innu rantyaḥ.
Varṣāṇyanu śarado hemantaḥ śiśira innu rantyaḥ.[2]

617. Sahasra -śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmiṁ sarvato vṛtvāatyatiṣṭhad daśāṅgulam.[3]
(Cf. Ṛv X.90.1; Yv. XXXI.1; Av. XIX.6.1)

618. Tripād-ūrdhavam udait puruṣaḥ pādosyehābhavat punaḥ.
Tathā viṣvaṅ vyakrāmad aśanānaśane abhi.[4]
(Cf. Ṛv X.90.4; Yv. XXXI.4; Av. XIX.6.2)

619. Puruṣa evedaṁ sarvam yad bhūtam yacca bhāvyam.
Pādosya sarva bhutāni tripād asyāmṛtam divi.[5]
(Cf. Ṛv X.90.2; Yv. XXXI.2. Av. XIX.6.4)

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.[2]

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyeṣṭha-Āṣāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Iṣa-Ūrja	Aśvina-Kārttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.[3]
(Cf. Ṛv X.90.1)

618. Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.[4]
(Cf. Ṛv X.90.4)

619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the unoccupied space, eternal and celestial.[5]
(Cf. Ṛv X.90.2)

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥६॥
ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥७॥
मन्ये वां द्यावापृथिवी सुभोजसौ ये अप्रथेथाममितमभि योजनम् ।
द्यावापृथिवी भवतꣳ स्योने ते नो मुञ्चतमꣳहसः ॥८॥
हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी ।
तं त्वा स्तुवन्ति कवयः परुषासो वनर्गवः ॥९॥
यद्वर्चो हिरण्यस्य यद्वा वर्चो गवामुत ।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सꣳ सृजामसि ॥१०॥

620. Tāvān asya mahimā tato jyāyāṁśca pūruṣaḥ.
Utāmṛttvasyeśāno yad annenātirohati.[6]
(Cf. Ṛv X.90.3-2; Yv. XXXI.3-2)

621. Tato virād ajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścād bhūmim atho puraḥ.[7]
(Cf. Ṛv X.90.5; Yv. XXXI.5; Av. XIX.6.9)

622. Manye vām dyāvā-pṛthivī subhojasau ye aprathethām amitam abhi yojanam.
Dyāvā-pṛthivī bhavataṁ syone te no muñcatam aṁhasaḥ.[8]
(Cf. Av. IV.26.1)

623. Harī ta indra śmaśrū nyuto te haritau harī.
Tam tvā stuvanti kavayaḥ paruṣāso vanar gavaḥ.[9]

624. Yad varco hiraṇyasya yad vā varco gavāmuta.
Satyasya brahmaṇo varcas tena mā saṁsṛjām asi.[10]

620. That much (as is the basis of the past and of the future) is his particular glory. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.[6]
(Cf. Ṛv X.9.3-2)

621. From that Cosmic Man, super-luminiscence is born and from super-luminscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.[7]
(Cf. Ṛv X.90.5)

622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.[8]
(Cf. Av. IV.26.1)

623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.[9]

624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.[10]

सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्शिन् ।
क्रतुं न नृम्णꣳ स्थविरं च वाजं वृत्रेषु शत्रून्त्सुहना कृधी नः ॥११॥
सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि बिभ्रतीर्द्व्यूध्नीः ।
उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त ॥१२॥

625. Sahas tan na indra daddhy oja īśe hy asya mahato virapśin.
Kratum na nṛmṇaṁ sthaviram ca vājam vṛtreṣu śatrūnt suhanạ kṛdhī nah.₁₁

626. Saharṣabhāḥ sahavatsā udeta viśvā rūpāṇi bibhratīr dvyūdhnīḥ.
Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta.₁₂

(५) पञ्चमी दशतिः

(१-१४) चतुर्दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः आङ्गिरसः शतं वैखानसाः, (२) द्वितीयायाः सौर्यो विभ्राट्, (३) तृतीयाया आङ्गिरसः कुत्सः, (४-६) चतुर्थ्यादितृचस्य सार्पराज्ञ्यो वा काद्रवेयः सर्पोऽर्बुदो वा, (७-१४) सप्तम्याद्यष्टानाञ्च काण्वः प्रस्कण्व ऋषयः । (१) प्रथमाया अग्निः, (२-३, ७-१४ द्वितीया-तृतीययोः सप्तम्याद्यष्टानाञ्च सूर्यः, (४-६) चतुर्थ्यादितृचस्य आत्मा देवताः । (१, ४-१४) प्रथमाया-श्चतुर्थ्याद्येकादशानाञ्च गायत्री, (२) द्वितीयाया जगती, (३) तृतीयाश्च त्रिष्टुप् छन्दांसि ॥

अग्न आयूꣳषि पवस आसुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥१॥

Khaṇḍa V

Daśati 5

627. Agna āyuūṁṣi pavasa āsuvorjam iṣam ca naḥ.
Āre bādhasva ducchunạ pavasa āsuvorjam iṣam ca naḥ.
Āre bādhasva ducchunām.₁
(Cf. S. 1464; 1518; Ṛv IX.66.19; Yv. XIX.38; XXXV.16)

625. O resplendent Lord, the possesser of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.[11]

626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.[12]

Khaṇḍa V

Daśati 5

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.[1]
(Cf. S. 1464; 1518; Ṛv IX.66.19)

विभ्राड्बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति ॥२॥
चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च ॥३॥
आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥४॥
अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥५॥
त्रिꣳशद्धाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥६॥

628. Vibhrāḍ bṛhat pibatu somyam madhv āyur dadhad yajñapatāv-avihrutam.
Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.$_2$
(Cf. S. 1453; Ṛv X.170.1; Yv. XXXIII.30)

629. Citram devānām udagād anīkam cakṣur mitrasya varuṇasyāgneḥ.
Āprā dyāvā-pṛthivī antarikṣam sūrya ātmā jagata stasthuṣaś ca.$_3$
(Cf. Ṛv I.115.1; Yv. VII.42; XIII.46; Av. XIII.2.35; XX.107.14)

630. Āyam gauḥ pṛśnir akramīd asadan mātaram puraḥ.
Pitaram ca prayant svaḥ.$_4$
(Cf. S. 1376; Ṛv X.189.1; Yv. III.6; Av. VI.31.1; XX.48.4)

631. Antaś carati rocanāsya prāṇād apānatī.
Vyakhyan mahiṣo divam.$_5$
(Cf. S. 1377; Ṛv X.189.2; Yv. III.7; Av. VI.31.2; XX.48.5)

632. Triṁśad dhāma vi rājati vāk patangāya dhīyate.
Prati vastora-ha dyubhiḥ.$_6$
(Cf. S. 1378; Ṛv X.189.3; Yv. III.8; Av. VI.31.3; XX.48.6)

628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land. (Cf. S. 1453; Ṛv X.170.1)

629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.[3] (Cf. Ṛv I.115.1)

630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.[4] (Cf. S. 1376; Ṛv X.189.1)

631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.[5] (Cf. S. 1377; Ṛv X.189.2)

632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghaṭikās) of the day and night.[6] (Cf. S. 1378; Ṛv X.189.3)

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥७॥
अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥८॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनम् ॥९॥
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ् विश्वँ स्वर्दृशे ॥१०॥
येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥११॥
उद्द्यामेषि रजः पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥१२॥

633. Apa tye tāyavo yathā naksatrā yanty aktubhiḥ.
Sūrāya viśvacaksase.7
(Cf. Ṛv I.50.2; Av. XIII.2.17; XX.47.14)

634. Adṛsrann asya ketavo vi raśmayo janām̐ anu.
Bhrājanto agnayo yathā.8
(Cf. Ṛv I.50.3; Yv. VIII.40; Av. XIII.2.18; XX.47.15)

635. Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.
Viśvam ābhāsi rocanam.9
(Cf. Ṛv I.50.4; Yv. XXXIII.36; Av. XIII.2.19; XX.47.16)

636. Pratyaṅ devānām viśaḥ pratyaṅṅ udeṣi mānuśān.
Pratyaṅ viśvam svar dṛśe.10
(Cf. Ṛv I.50.5; Av. XIII.2.20; XX.47.17)

637. Yenā pāvaka caksasā bhuraṇyantam janām̐ anu.
Tvam varuṇa paśyasi.11
(Cf. Ṛv I.50.6; Yv. XXXIII.32; Av. XIII.2.21; XX.47.18)

638. Ud dyāmeṣi rajaḥ pṛthvahā mimāno aktubhiḥ.
Pasyañ janmāni sūrya.12
(Cf. Ṛv I.50.7; Av. XIII.2.22; XX.47.19)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.[7]
(Cf. Ṛv I.50.2)

634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.[8]
(Cf. Ṛv I.50.3)

635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.[9]
(Cf. Ṛv I.50.4)

636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.[10]
(Cf. Ṛv I.50.5)

637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.[11]
(Cf. Ṛv I.50.6)

638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.[12]
(Cf. Ṛv I.50.7)

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्र्यः । ताभिर्याति स्वयुक्तिभिः ॥१३॥
सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥१४॥

॥ इत्यारण्यार्चिकः ॥

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639. Ayukta sapta śundhyuvaḥ sūro rathasya naptryaḥ.
Tābhir yāti svayuktibhiḥ.$_{13}$
(Cf. Ṛv I.50.9; Av. XIII.2.24; XX.47.21)

640. Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśam vicakṣaṇa.$_{14}$
(Cf. Ṛv I.50.8; Av. XIII.2.23; XX.47.20)

Here ends Khaṇḍa V of Adhyāya VI.
Here also ends Āraṇya Kāṇḍa (Parva),
also known as *Āraṇyārcika*

अथ महानाम्न्यार्चिकः

(१-१०) दशर्चाया अस्या दशतेरिन्द्रो वा प्रजापतिर्वा विष्णुर्वा विश्वामित्रो वा ऋषिः । (१-९) प्रथमादिनवानामिन्द्रः, (१०) दशम्याश्च लिङ्गोक्ता देवताः । (१-९) प्रथमादिनवानां विराट्, (१०) दशम्याश्च गायत्री पदपङ्क्तिर्वा छन्दसी ॥

विदा मघवन् विदा गातुमनुशंसिषो दिशः ।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो ॥१॥

आभिष्ट्वमभिष्टिभिः स्वा३र्न्नांशुः ।
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे ॥२॥

MAHĀNĀMNYĀRCIKA

641. Vidā maghavan vidā gatum anusaṁsiṣo diśaḥ.
Śikṣā śacīnām pate pūrvīṇām purūvaso.$_{1}$

642. Ābhiṣ ṭvam abhiṣṭibhiḥ svā3rnn āṁśuḥ.
Pracetana pracetayendra dyumnāya na iṣe.$_{2}$

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.$_{13}$ (Cf. Ṛv I.50.9)

640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.$_{14}$ (Cf. Ṛv I.50.8)

Here ends Khaṇḍa V of Adhyāya VI
HERE ENDS ĀRAṆYA KĀṆḌA (PARVA)
OR
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth!$_1$

642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.$_2$

एवा हि शक्रो राये वाजाय वज्रिवः ।
शविष्ठ वज्रिन्नृञ्जसे मꣳहिष्ठ वज्रिन्नृञ्जस
आ याहि पिब मत्स्व ॥३॥

विदा राये सुवीर्यं भुवो वाजानां पतिर्वशाꣳ अनु ।
मꣳहिष्ठ वज्रिन्नृञ्जसे यः शविष्ठः शूराणाम् ॥४॥

यो मꣳहिष्ठो मघोनामꣳशुर्न्न शोचिः ।
चिकित्वो अभि नो नयेन्द्रो विदे तमु स्तुहि ॥५॥

ईशे हि शक्रस्तमूतये हवामहे जेतारमपराजितम् ।
स नः स्वर्षदति द्विषः क्रतुश्छन्द ऋतं बृहत् ॥६॥

इन्द्रं धनस्य सातये हवामहे जेतारमपराजितम् ।
स नः स्वर्षदति द्विषः स नः स्वर्षदति द्विषः ॥७॥

643. Evā hi śakro rāye vājāya vajrivaḥ.
Śaviṣṭha vajrinn ṛñjase maṁhiṣṭha vajrinn ṛñjasa ā yāhi piba matsva.3

644. Vidā rāye suvīryam bhuvo vājānām patir vaśaṁ anu.
Maṁhiṣṭha vajrinn ṛñjase yaḥ śaviṣṭhaḥ śūrāṇām.4

645. Yo maṁhiṣṭho maghonām aṁśurnna śociḥ.
Cikitvo abhi no nayendro vide tamu stuhi.5

646. Iśe hi śakras tam ūtaye havāmahe jetāram aparājitam.
Sa naḥ svarṣad ati dviṣaḥ kratus chanda ṛtam bṛhat.6

647. Indram dhanasya sātaye havāmahe jetāram aparājitam.
Sa naḥ svar ṣadati dviṣaḥ sa naḥ svar ṣadati dviṣaḥ.7

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.$_3$

644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.$_4$

645. You, O Lord, are well known for your affluent awards. You illume like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.$_5$

646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.$_6$

647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.$_7$

पूर्वस्य यत्ते अद्रिवोऽंशुर्मदाय ।
सुम्न आ धेहि नो वसो पूर्तिः शविष्ठ शस्यते ।
वशी हि शक्रो नूनं तन्नव्यं संन्यसे ॥८॥

प्रभो जनस्य वृत्रहन्त्समर्येषु ब्रवावहै ।
शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥९॥

एवा ह्येऽ३व । एवा ह्यग्ने । एवा हीन्द्र ।
एवा हि पूषन् । एवा हि देवाः । ॐ एवाहि देवाः ॥१०॥

॥ इति महानाम्न्यार्चिकः ॥

648. Pūrvasya yat te adrivo aṁśur madāya.
Sumna ā dhehi no vaso purtiḥ šaviṣṭha śasyate.
Vasī hi śakro nūnam tan navyam samnyase.8

649. Probho janasya vṛtrahant samaryeṣu bravāvahai.
Śūro yo goṣu gacchati sakhā suśevo advayuḥ.9

Pañcapurīṣapadāni

650. Evā hye3va. Evā hyagne. Evā hīndra.
Evā hi pūṣan. Evā hi devāḥ. OM EVĀ HI DEVĀḤ.10

Kāṇḍa	No. of Ṛks
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānāmnyārcika	10
Total	650

HERE ENDS MAHĀNĀMNYARCIKA

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.[8]

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).[9]

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.
(i) This and thus for you alone,
(ii) O Agni, the adorable Lord, thus for you also,
(iii) O Indra, the resplendent Lord, thus for you too,
(iv) O Pūṣan, Lord of sustenance, thus for you too,
(v) O devāḥ, O all Bounties, thus for you also.[10]

HERE ENDS MAHĀNĀMNYĀRCIKA.

Summry
Pūrvārcika: Chanda Ārcika

Classification I in Adhyāyas and Khanḍas		Classification II in Prapāṭhakas, Ardhas and Daśatis	
Adhyāya I		**Prapāṭhaka I: Ardha I**	
Khaṇḍa I	1-10	Daśati 1	1-10
Khaṇḍa II	11-20	Daśati 2	11-20
Khaṇḍa III	21-34	Daśati 3	21-34
Khaṇḍa IV	35-44	Daśati 4	35-44
Khaṇḍa V	45-54	Daśati 5	45-54
Khaṇḍa VI	55-62		
Khaṇḍa VII	63-72	**Prapāṭhaka I: Ardha II**	
Khaṇḍa VIII	73-80	Daśati 6	55-62
Khaṇḍa IX	81-90	Daśati 7	63-72
Khaṇḍa X	91-96	Daśati 8	73-80
Khaṇḍa XI	97-106	Daśati 9	81-90
Khaṇḍa XII	107-114	Daśati 10	91-96
Adhyāya II		**Prapāṭhaka II: Ardha I**	
Khaṇḍa I	115-124	Daśati 1	97-106
Khaṇḍa II	125-134	Daśati 2	107-114
Khaṇḍa III	135-144	Daśati 3	115-124
Khaṇḍa IV	145-154	Daśati 4	125-134
Khaṇḍa V	155-164	Daśati 5	135-144
Khaṇḍa VI	165-174		
Khaṇḍa VII	175-184	**Prapāṭhaka II: Ardha II**	
Khaṇḍa VIII	185-193	Daśati 6	145-154
Khaṇḍa IX	194-203	Daśati 7	155-164
Khaṇḍa X	204-213	Daśati 8	165-174
Khaṇḍa XI	214-222	Daśati 9	175-184
Khaṇḍa XII	223-232	Daśati 10	185-193

Classification I in Adhyāyas and Khaṇḍas		Classification II in Prapāṭhakas, Ardhas and Daśatis	
Adhyāya III		**Prapāṭhaka III: Ardha I**	
Khaṇḍa I	233-242	Daśati 1	194-203
Khaṇḍa II	243-252	Daśati 2	204-213
Khaṇḍa III	253-262	Daśati 3	214-222
Khaṇḍa IV	263-272	Daśati 4	223-232
Khaṇḍa V	273-282	Daśati 5	233-242
Khaṇḍa VI	283-292		
Khaṇḍa VII	293-302	**Prapāṭhaka III: Ardha II**	
Khaṇḍa VIII	303-312	Daśati 6	243-252
Khaṇḍa IX	313-322	Daśati 7	253-262
Khaṇḍa X	323-331	Daśati 8	263-272
Khaṇḍa XI	332-341	Daśati 9	273-282
Khaṇḍa XII	342-351	Daśati 10	283-292
Adhyāya IV		**Prapāṭhaka IV: Ardha I**	
Khaṇḍa I	352-359	Daśati 1	293-302
Khaṇḍa II	360-369	Daśati 2	303-312
Khaṇḍa III	370-380	Daśati 3	313-322
Khaṇḍa IV	381-390	Daśati 4	323-331
Khaṇḍa V	391-398	Daśati 5	332-341
Khaṇḍa VI	399-408		
Khaṇḍa VII	409-418	**Prapāṭhaka IV: Ardha II**	
Khaṇḍa VIII	419-426	Daśati 6	342-351
Khaṇḍa IX	427-436	Daśati 7	352-359
Khaṇḍa X	437-446	Daśati 8	360-369
Khaṇḍa XI	447-456	Daśati 9	370-380
Khaṇḍa XII	457-466	Daśati 10	381-390

Classification I in Adhyāyas and Khaṇḍas		Classification II in Prapāṭhakas, Ardhas and Daśatis	
Adhyāya V		**Prapāṭhaka V: Ardha I**	
Khaṇḍa I	467-476	Daśati 1	391-398
Khaṇḍa II	477-486	Daśati 2	399-408
Khaṇḍa III	487-496	Daśati 3	409-418
Khaṇḍa IV	497-510	Daśati 4	419-426
Khaṇḍa V	511-522	Daśati 5	427-436
Khaṇḍa VI	523-532		
Khaṇḍa VII	533-544	**Prapāṭhaka V: Ardha II**	
Khaṇḍa VIII	544-553	Daśati 6	437-446
Khaṇḍa IX	554-565	Daśati 7	447-456
Khaṇḍa X	566-577	Daśati 8	457-466
Khaṇḍa XI	578-585	Daśati 9	467-476
		Daśati 10	477-486
Adhyāya VI			
Khaṇḍa I	586-594	**Prapāṭhaka VI: Ardha I**	
Khaṇḍa II	595-601	Daśati 1	487-496
Khaṇḍa III	602-614	Daśati 2	497-510
Khaṇḍa IV	615-626	Daśati 3	511-522
Khaṇḍa V	627-640	Daśati 4	523-532
		Daśati 5	533-544
Mahānāmnyarcika	641-650		
		Prapāṭhaka VI: Ardha II	
		Daśati 6	545-553
		Daśati 7	554-565
		Daśati 8	566-577
		Daśati 9	578-585

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SĀMA VEDA
सामवेद

Volume II

English Translation
by
Swami Satya Prakash Saraswati
and
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द्वितीयो भागः
[उत्तरार्चिक और यास्क और सामवेद का निघण्टु 651-1875]

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तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

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We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

Contents

उत्तरार्चिकः

अथ प्रथमः प्रपाठकः

(१)

(१-३) तृचस्यास्य काश्यपोऽसितो देवलो वा ऋषिः। सोमो देवता। गायत्री छन्दः॥

उपास्मै गायता नरः पवमानायेन्दवे। अभि देवाँ इयक्षते ॥१॥
अभि ते मधुना पयोथर्वाणो अशिश्रयुः। देवं देवाय देवयु ॥२॥
स नः पवस्व शं गवे शं जनाय शमर्वते। शं राजन्नोषधीभ्यः ॥३॥

(२)

(१-३) तृचस्यास्य मारीचः कश्यप ऋषिः। सोमो देवता। गायत्री छन्दः॥

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा। सोमाः शुक्रा गवाशिरः ॥१॥

THE UTTARĀRCIKA

Khaṇḍa I

Sūkta 1

651. Upāsmaī gāyatā naraḥ pavamānāyendave.
Abhi devāñ iyakṣate.$_1$
(Cf. S. 763; Ṛv IX. 11.1; Yv. XXXIII. 62)

652. Abhi te madhunā payo 'tharvāṇo aśiśrayauḥ.
Devam devāya devayuḥ.$_2$
(Cf. Ṛv IX. 11.2)

653. Sa naḥ pavasva śam gave śam janāya śam arvate.
Śam rājann oṣdhībhyaḥ.$_3$
(Cf. Ṛv IX. 11.3)

Sūkta 2

654. Davidyutatyā rucā pariṣṭobhantyā kṛpā.
Somāḥ śukrā gavāśiraḥ.$_1$
(Cf. Ṛv IX. 64.28)

THE UTTARARCIKA

Adhyāya I

651. Sing, O leaders of ceremonies, to the glory of this pure flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is being extracted).

652. To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinities.

653. O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants.

654. The bright holy juices with their shining radiance and resounding stream are blended with milk and curds.

हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रमीत् । सीदन्तो वनुषो यथा ॥२॥
ऋधक्सोम स्वस्तये संजग्मानो दिवा कवे । पवस्व सूर्यो दृशे ॥३॥

(३)

(१-३) वृषस्यास्याङ्गिरसः शतं वैखानसा ऋषयः । सोमसूर्यौ देवते । गायत्री छन्दः ॥

पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत । अर्वन्तो न श्रवस्यवः ॥१॥
अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये । अवावशन्त धीतयः ॥२॥
अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः । अग्मन्नृतस्य योनिमा ॥३॥

655. Hinvāno hetṛbhir hita ā vājam vājyakramīt.
Sīdanto vanuṣo yathā.$_2$
(Cf. Ṛv IX. 64.29)

656. Ṛdhak soma svastaye sañjagmāno divā kave.
Pavasva Sūryo dṛśe.$_3$
(Cf. Ṛv IX. 64.30)

Sūkta 3

657. Pavamānasya te kave vajint sargā asṛkṣata.
Arvanto na śravasyavaḥ.$_1$
(Cf. Ṛv IX. 66.10)

658. Acchā kośam mudhuścutam asṛgram vāre avyaye.
Avāvaśanta dhītayaḥ.$_2$
(Cf. Ṛv IX. 66.11)

659. Acchā samudram indavo'stam gāvo na dhenavaḥ.
Agmann ṛtasya yonim ā.$_3$
(Cf. Ṛv IX. 66.12)

655. The powerful elixir, urged by the enthusiast devotees, goes collected to the battle, like warriors as they stand arrayed.

656. O divine elixir of bliss, mighty and prospering, come like sagacious blessing from heaven for our prosperity, like the Sun for our vision.

657. O sage of supra-psychic bliss, possessor of food, when you are filtered, your food-nourishing streams are let loose like horses.

658. They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have been actively busy to cleanse the plant.

659. The streams of supra-psychic bliss go to the ocean, as milch-kine to their stall; they go to the place of worship.

(४)

(१-३) सूक्तस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१॥
तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥२॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥३॥

(५)

(१-२) सूक्तस्यास्य गाथिनो विश्वामित्रो जामदग्निर्वा ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ।

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजांऽसि सुक्रतू ॥१॥
उरुशंऽसा नमोवृधा मह्ना दक्षस्य राजथः । द्राघिष्ठाभिः शुचिव्रता ॥२॥

Khaṇḍa II

Sūkta 4

660. Agna ā yāhi vītaye gṛṇāno havya dātaye.
Ni hotā satsi barhiṣi.₁
(Cf. S. 1; Ṛv VI. 16.10)

661. Tam tvā samidbhir angiro ghṛtena vardhayāmasi.
Bṛhacchocā yaviṣṭhya.₂
(Cf. Ṛv VI. 16.11; Yv. III. 3)

662. Sa naḥ pṛthu śravāyyam acchā deva vivāsasi.
Bṛhad agne su vīryam.₃
(Cf. Ṛv VI. 16.12)

Sūkta 5

663. Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajāñsi sukratū.₁
(Cf. S. 220; Ṛv III. 62.16; Yv. XXI. 8)

664. Uruśañsā namovṛdhā mahnā dakṣasya rājathaḥ.
Drāghiṣṭhābhiḥ śucivratā.₂
(Cf. Ṛv III. 62.17)

660. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.

661. O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord.

662. O adorable Lord, verily, bestow upon us extensive, respectful and great heroic vigour.

663. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle regions with sweetness or honey.

664. The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, May you reign through your majestic might.

गृणाना जमदग्निना योनावृतस्य सीदतम् । पातꣳ सोममृतावृधा ॥३॥

(६)

(१-३) तृचस्यास्य काण्व इरिम्बिठिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥१॥
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२॥
ब्रह्माणस्त्वा युजा वयꣳ सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥

(७)

(१-३) तृचस्यास्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

इन्द्राग्नी आ गतꣳ सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमꣳ सुतम् ॥२॥

665. Gṛṇānā jamdagninā yonāvṛtasya sīdatam.
Pātaṅ somam ṛtāvṛdhā.$_3$
(Cf. Ṛv III. 62.18)

Sūkta 6

666. Ā yāhi suṣumā hi ta indra somam pivā imam.
Edam barhiḥ sado mama.$_1$
(Cf. S. 191; Ṛv VIII. 17.1; Av. XX. 3.1; 38.1; 47.7)

667. Ā tvā brahmayujā harī vahatām indra keśinā.
Upa brahmāṇi naḥ śṛṇu.$_2$
(Cf. Ṛv VIII. 17.3; Av. XX. 3.2; 38.2; 47.8)

668. Brahmāṇas tvā yujā vayaṅ somapām indra sominaḥ.
Sutāvanto havāmahe.$_3$
(Cf. Ṛv VIII. 17.3; Av. XX. 3.3; 38.3; 47.9)

Sūkta 7

669. Indrāgnī ā gatam gīrbhir nabho vareṇyam.
Asya pātam dhiyeṣitā.$_1$
(Cf. Ṛv III. 12.1; VII. 31)

670. Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ.
Ayā pātam imaṁ sutam.$_2$
(Cf. Ṛv III. 12.2)

665. O, the One, exalted by truth, glorified by praises, may you be seated at the alter of truth and enjoy elixir of bliss.

666. O resplendent Lord, come to bless us, we offer you the loving prayers, please accept and enjoy them. May you be enshrined in our worshipful heart.

667. O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns.

668. We, the learned devotees, bearing devotional love and singing melodious songs, call you here, O resplendent Lord, the cherisher of love.

669. O radiation from the cosmic sun and lightning, within our inner conscience, may you come to cherish our acceptable libations (presented in the form of sweet hymns) full of heavenly bliss; may you please enjoy them to your satisfaction.

670. O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked, come to us to enjoy the devotional bliss to your satisfaction.

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥

(८)

(१-३) वृषगणास्त्वाङ्गिरसोऽमहीयुर्ऋषिः । (१, ३) पवमानः सोमः, (२) द्वितीयाया इन्द्रवरुणौ देवता । गायत्री छन्दः ।

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे । उग्रं शर्म महि श्रवः ॥१॥

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्रव ॥२॥

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥३॥

(९)

(१-२) वृषगणास्त्वस्य ऋषयः । सोमो देवता । ककुप्सतो बृहती छन्दः ।

पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥१॥

671. Indram agnim kavicchadā yajňasya jūtyā vṛṇe.
Tā somasyeha tṛmpatām.3
(Cf. Ṛv III. 12.3)

Khaṇḍa III

Sūkta 8

672. Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.1
(Cf. S. 467; Ṛv IX. 61.10; Yv. XXVI. 16)

673. Sa na indrāya yajyave varuṇāya marudbhayaḥ.
Varivovit pari srava.2
(Cf. S. 592; Ṛv IX. 61.12; Yv. XXVI. 17)

674. Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siṣāsanto vanāmahe.3
(Cf. S. 593; Ṛv IX. 61.11; Yu. XXVI. 18)

Sūkta 9

675. Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.1
(Cf. S. 511: Ṛv IX. 107.4)

671. Urged by the force of faith, I implore cosmic rays of the inner Sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented.

672. High is the birth of this sap of life; though set in heaven, it has come down to earth with strong sheltering power, renown and sustenance.

673. O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character.

674. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.

675. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.

दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत् ।
आपृच्छ्यं धरुणं वाज्यर्षसि नृभिर्धौतो विचक्षणः ॥२॥

(१०)

(१-३) उशनास्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशनाभिर्नयन्ति ॥१॥

स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः ।
पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन ।
स चिद्विवेद निहितं यदासामपीच्यां३ गुह्यं नाम गोनाम् ॥३॥

676. Duhāna ūdhar divyam madhu priyam praṭnam sadhastham āsadat.
Āpṛcchyam dharūṇam vājyarṣasi nṛbhir dhauto vicakṣaṇaḥ.₂
(Cf. Ṛv IX. 107.5)

Sūkta 10

677. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi vājam arṣa.
Aśvam na tvā vājinam marjayantocchā barhī raśanābhir nayanti.₁
(Cf. S. 523; Ṛv IX. 87.1)

678. Svāyudhaḥ pavate deva indur aśastihā vṛjanā rakṣmāṇaḥ.
Pitā devānām janitā sudakṣo viṣṭambho divo dharuṇabḥ pṛthivyāḥ.₂
(Cf. Ṛv IX. 87.2)

679. Ṛṣir vipraḥ puraetā janānām ṛbhur dhīra uśanā kāvyena.
Sa cid viveda nihitam yad āsām apīcyām guhyam nāma gonām.₃
(Cf. Ṛv IX. 87.3)

676. Milking the agreeable celestial exhilarating udder; it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises.

677. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by priests, come forward to provide us with food. They cleanse you as if, you are a strong courser, and lead you to the place of worship with fingers, as if, a horse led with reins.

678. The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of divine powers, the progenitor, powerful prop of heaven and earth's support.

679. The seer, the sage, the champion of men, deft and sagacious and brilliantly intelligent, such a poet, by his poetic gifts (or a seer of divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed.

(११)

(१-२) द्वयृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । ककुप् बृहती छन्दः ।

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥१॥
न त्वावाꣳ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२॥

(१२)

(१-२) तृचस्यास्य गौतमो वामदेव ऋषिः । प्रजापतिर्देवता । गायत्री छन्दः ।

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः । दृढा चिदारुजे वसु ॥२॥

Khaṇḍa IV

Sūkta 11

680. Abhi tvā śūra nonumodugdhā iva dhenavaḥ.
Iśānam asya jagataḥ svardṛsam īśānam indra tasṭhuṣaḥ.₁
(Cf. S. 233; Ṛv VII. 32.22; Yv. XXVII. 35; Av. XX. 121.1)

681. Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate.
Aśvāyanto maghavann indra vājino gavyantas tvā havāmahe.₂
(Cf. Ṛv VII. 32.23; Yv. XXVII. 36; Av. XX. 121.2)

Sūkta 12

682. Kayā naś citra ā bhuvad ūtī sadā vṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.₁
(Cf. S. 169; Ṛv IV. 31.1; Yv. XXVII. 39.4; Av. XX. 124.1)

683. Kas tvā satyo madānām mañhiṣṭho matsad andhasaḥ.
Dṛḍhā cid ārūje vasu.₂
(Cf. Ṛv IV. 31.2; Yv. XXVII. 40; XXXVI. 5; Av. XX. 124.2)

680. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call you loudly like an unmilked cow (with udders full).

681. None else, such as you are, on the earth and heaven, has been in the past or shall be in future, O bounteous respledent Lord, we invoke you for possessing vigour, wealth and wisdom.

682. By which means would He, who is ever-augmenting, wonderful and friendly, come to us, and by which most effective contributions?

683. Which genuine and most earnest devotional offerings-like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures?

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतये ॥३॥

(१३)

(१-२) इयृषस्यास्य गौतमो नोधा ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥१॥
द्युक्षꣳ सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजꣳ शतिनꣳ सहस्रिणं मक्षू गोमन्तमीमहे ॥२॥

(१४)

(१-२) इयृषस्यास्य प्रागाथः कलिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

तरोभिर्वो विदद्वसुमिन्द्रꣳ सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥

684. Abhī ṣu naḥ sakhīnām avitā jaritṝṇām.
Śatam bhavāsyūtaye.₃
(Cf. Ṛv IV. 31.3; Yv. XXVII. 41; XXXVI. 6; Av. XX. 124.3)

Sūkta 13

685. Tam vo dasmam ṛtīṣaham vasor mandānam andhasaḥ.
Abhi vatsam na svasareṣu dhenava indram girbhir navāmahe.₁
(Cf. S. 236; Ṛv VIII. 88.1; Yv. XXVI. 11; Av. XX. 9.1; 49.4)

686. Dyukṣaṁ sudānum taviṣībhir āvṛtam girim na purū-bhojasam.
Kṣumantam vājaṁ śatinaṁ sahasrinam makṣū gomantam īmahe.₂
(Cf. Ṛv VIII. 88.2; Av. XX. 9.2; 49.5)

Sūkta 14

687. Tarobhir vo vidad vasuṁ indraṁ sabādhā ūtaye.
Bṛhad gāyantaḥ sutasome adhvare huve bharam na kāriṇam.₁
(Cf. S. 237; Ṛv VIII. 66.1)

684. May you, the protector of us, your friends and admirers, come to us with a hundredfold protections.

685. We offer love and praise with our hymns, as cows low for their calf in stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.

686. We solicit the radiant, bounteous giver, surrounded with powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and capable of feeding in multitudes hundredfold and thousandfold.

687. May you worship the resplendent Lord for your protection against miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the Bṛhat-Sāman in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.

न यं दुध्रा वरन्ते न स्थिरा मुरो मदेषु शिप्रमन्धसः ।
य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥

(१५)

(१-३) हुषत्स्वास्त्व वैश्वामित्रो मधुच्छन्दा ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ॥

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥१॥
रक्षोहा विश्वचर्षणिरभि योनिमयोहते । द्रोणे सधस्थमासदत् ॥२॥
वरिवोधातमो भुवो मंहिष्ठो वृत्रहन्तमः । पर्षि राधो मघोनाम् ॥३॥

688. Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ.
Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.₂
(Cf. Ṛv VIII. 66.2)

Khaṇḍa V

Sūkta 15

689. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.₁
(Cf. S. 468; Ṛv IX. 1.1; Yv. XXVI. 25)

690. Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Drone sadhastham āsadat.₂
(Cf. Ṛv IX. 1.2; Yv. XXVI. 26)

691. Varivo dhātamo bhuvo mañhiṣṭho vṛtrahantramaḥ.
Parṣi rādho maghonām.₃
(Cf. Ṛv IX. 1.3)

688. He is the lord of resolute will power when in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who with all reverence praises Him and offers devotion and songs.

689. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for acceptance of an aspirant, the resplendent Self.

690. It is all-beholding, and destroyer of the wicked. When collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails.

691. May you be the lavish giver of wealth, most bounteous, the subduer of enemies, and may you bestow on us the riches of an affluent.

(१६)

(१-२) ऋषभस्यास्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रसोमौ देवते । ककुबुष्णिक् छन्दः ।

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः ।
महि द्युक्षतमो मदः ॥१॥
यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीत्वा स्वर्विदः ।
स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः ॥२॥

(१७)

(१-२) वृषस्यास्य चाक्षुषोऽग्निर्ऋषिः । इन्द्रसोमौ देवते । उष्णिक् छन्दः ।

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः ।
श्रुष्टे जातास इन्दवः स्वर्विदः ॥१॥
अयं भराय सानसिरिन्द्राय पवते सुतः ।
सोमो जैत्रस्य चेतति यथा विदे ॥२॥

Sūkta 16

692. Pavasva madhumattama indrāya soma kratuvittamo madaḥ.
Mahi dyu kṣatamo madaḥ.₁
(Cf. S. 578; Ṛv IX. 108.1)

693. Yasya te pītva vṛṣabho vṛṣāyate'sya pītvā svarvidaḥ.
Sa supraketo abhyakramīd iṣo'cchā vājam naitaśaḥ.₂
(Cf. Ṛv IX. 108.2)

Sūkta 17

694. Indram accha sutā ime vṛṣaṇam yantu harayah.
Śruṣṭe jātāsa indavaḥ svarvidaḥ.₁
(Cf. S. 566; Ṛv IX.106.1)

695. Ayam bharāya sānasir indrāya pavate sutaḥ.
Somojaitrasya cetati yathā vide.₂
(Cf. Ṛv IX. 106.2)

692. O sweet-flavoured, most intelligent, exhilarating-elixir of divine love, flow for the aspirant self, the great the most brilliant and full of bliss.

693. By drinking this elixir, the mighty aspirant is invigorated and becomes beholder of everything under its charm and intelligent self reaches the viands (of the enemy) as the horse reaches the battle.

694. May these effused, all-knowing, golden-hued streams of exilir be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.

695. This effused elixir is an inspirer in putting a fight (against evils and evil-doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self also, just as it thinks of others.

अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णाति सानसिम् ।
वज्रं च वृषणं भरत्समप्सुजित् ॥३॥

(१८)

(१-३) सूक्तस्यास्य श्यावाश्विरन्धीगुर्ऋषिः । सोमो देवता । अनुष्टुबुत्तरा गायत्री छन्दः ।

पुरोजिती वो अन्धसः सुताय मादयित्नवे ।
अप श्वानꣳ श्नथिष्टन सखायो दीर्घजिह्व्यम् ॥१॥
यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्व्यः ॥२॥
तं दुरोषमभी नरः सोमं विश्वाच्या धिया । यज्ञाय सन्त्वद्रयः ॥३॥

(१९)

(१-३) सूक्तस्यास्य भार्गवः कविर्ऋषिः । सूर्यसोमौ देवते । जगती छन्दः ।

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

696. Asyedindro madeṣvā grābham gṛbhṇāti sānasim.
Vajram ca vṛṣaṇam bharat sam apsujit.$_3$
(Cf. Ṛv IX. 106.3)

Sūkta 18

697. Purojitī vo andhasaḥ sutāya mādayitnave
Apa śvānaṁ śnathiṣṭa na sakhāyo dīrgha jihvyam.$_1$
(Cf. S. 545; Ṛv IX. 101.1)

698. Yo dhārayā pāvakayā pari prasyandate sutaḥ.
Indur aśvo na kṛtvyaḥ.$_2$
(Cf. Ṛv IX. 101.2)

699. Tam duroṣamabhī naraḥ somam viśvācyā dhiyā yajñāya santvadrayaḥ.$_3$
(Cf. Ṛv IX. 101.3)

Sūkta 19

700. Abhi priyāni pavate canohito nāmāni yahvo adhi yeṣu vardhate.
Ā sūryasya bṛhato bṛhann adhi ratham viṣva ñcam aruhad vicakṣaṇaḥ.$_1$
(Cf. S. 554; Ṛv IX. 75.1)

696. In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits.

697. O friends, please drive away far from here the long-tongued dog (the greedy) who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.

698. The elixir, effused and active, flows in a purifying stream, and like a speedy horse, it comes flowing hitherwards.

699. The Priests, with their all-comprehending intelligence, express and squeeze out under (pressing) stones, the elixir, adorable and unassailable.

700. The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty Sun's chariot that takes him everywhere.

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।
दधाति पुत्रः पित्रोरपीच्यां३ नाम तृतीयमधि रोचनं दिवः ॥२॥
अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमाणः कोश आ हिरण्यये ।
अभी ऋतस्य दोहना अनूषताधि त्रिपृष्ठ उषसो वि राजसि ॥३॥

(२०)

(१-२) इमूकस्यास्य बार्हस्पत्यः शंयुस्तनपाभिर्ऋषिः । अग्निर्देवता । बृहती छन्दः ।

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥
ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्वविता भुवद्वृध उत त्राता तनूनाम् ॥२॥

701. Ṛtasya jihvā pavate madhu priyam vaktā patir dhiyo asyā adābhyaḥ.
Dadhāti putraḥ pitror apīcyāṅ nāma tṛtīyam adhi rocanam divaḥ.₂
(Cf. Ṛv IX. 75.2)

702. Ava dyutānaḥ kalaśāṁ acikradan nṛbhir yemāṇaḥ kośa ā hiraṇyaye.
Abhī ṛtasya dohanā anūṣatādhi tripṛṣṭha uṣaso vi rājasi.₃
(Cf. Ṛv IX. 75.3)

Khaṇḍa VI

Sūkta 20

703. Yajñā-yajñā vo agnaye girā-girā ca dakṣase.
Pra-pra vayam amṛtam jātavedasam priyam mitram na śaṅsiṣam.₁
(Cf. S. 35; Ṛv VI. 48.1; Yv. XXVII. 42)

704. Ūrjo napātaṁ sa hiñayam asmayur dāśem a havya-dātaye.
Bhuvad vājeṣvavitā bhuva dvṛdha uta trātā tanūnām.₂
(Cf. Ṛv VI. 48.2; Yv. XXVII. 44)

701. This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distills the delightful exhilarating (juice) within the lustrous region of heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven.

702. Shining, it roars aloud, descending into ultrapsychic vessels, and is pressed by priests into golden receptacles; the milkers of worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns.

703. At every benevolent work, must you glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend.

704. He alone is our source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our posterity.

(२१)

(१-३) इध्मवाहस्य दार्ढच्युतो आगस्त्य ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१॥
यत्र क्व च ते मनो दक्षं दधस उत्तरम् । तत्र योनिं कृणवसे ॥२॥
न हि ते पूर्तमक्षिपद्भुवन्नेमानां पते । अथा दुवो वनवसे ॥३॥

(२२)

(१-२) [illegible] काण्वः सोभरिर्ऋषिः । इन्द्रो देवता । ककुप्[illegible] छन्दः ।

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः । वज्रिञ्चित्रꣳ हवामहे ॥१॥
उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२॥

Sūkta 21

705. Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.
Ebhir vardhasa indubhiḥ.$_{1}$
(Cf. S. 7; Ṛv VI. 16.16; Yv. XXVI. 13)

706. Yatra kva ca te mano dakṣam dadhasa uttaram.
Tatra yonim kṛṇavase.$_{2}$
(Cf. Ṛv VI. 16.17)

707. Na hi te pūrtam akṣipad bhuvan nemānāṃ pate.
Athā duvo vanavase.$_{3}$
(Cf. Ṛv VI. 16.18)

Sūkta 22

708. Vayam u tvām apūrvya sthūram na kac cid bharanto' vasyavaḥ.
Vajriñ citraṁ havāmahe.$_{1}$
(Cf. S. 408; Ṛv VIII. 21.1; Av. XX. 14.1; 62.1)

709. Upa tvā karmann ūtaye sa no yuvograścakrāma yo dhṛṣat.
Tvām idhyavitāram vavṛmahe sakhāya indra sānasim.$_{1}$
(Cf. Ṛv VIII. 21.2; XX. 14.2; 62.2)

705. O adorable Lord, may you be with us. We shall augment you with drops of divine love.

706. Where-so-ever and to whom-so-ever, your kindness is directed, you make him eminent, and give him uncommon vigour, and in his heart, you make your own abode.

707. Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services.

708. O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help.

709. O resplendent Lord, we depend on you for our protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor.

(२३)

(१-३) तृचस्यास्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोः ककुबुष्णिक्, (३) तृतीयायाश्चानुष्टुप् छन्दसी ।

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥१॥
वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवेदिवे ॥२॥
युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे वचोयुजा । इन्द्रवाहा स्वर्विदा ॥३॥

॥ इति प्रथमस्य प्रथमोऽर्धः ॥

Sūkta 23

710. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.
Udeva gmanta udabhih.₁
(Cf. S. 406; Ṛv VIII. 98; Av. XX. 100.1)

711. Vār ṇa tvā yavyābhir vardhanti śūra brahmāṇi.
Vāvṛdhvāṅsam cid adrivo dive-dive.₂
(Cf. Ṛv VIII. 98.8; Av. XX. 100.2)

712. Yuñjanti harī iṣirasya gāthayorau ratha uruyuge vacoyuja.
Indravāhā svarvidā.₃
(Cf. Ṛv VIII. 98.9; Av. 100.3)

Here ends Prapāthaka I — Ardha I
Here also ends Adhyāya I

710. O respledent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handfuls water.

711. As a lake swells with water from rivers, so our praises. O hero, O thunderer, augment as you grow more and more,day by day.

712. While the chant of holy songs continues, the two bay steeds are attached to the broad wide-yoked chariot. The steeds move at the word-signal of the charioteer, and the chariot carries in it the Master, the resplendent Sun.

END

अथ प्रथमस्य द्वितीयोऽर्धः

(१)

(१-३) तृचस्यास्याङ्गिरसौ पुरुमीढाजमीढावृषी। इन्द्रो देवता। (१) प्रथमाया अनुष्टुप्, (२-३) द्वितीयातृतीययोश्च गायत्री छन्दसी॥

पान्तमा वो अन्धस इन्द्रमभि प्र गायत।
विश्वासाहꣳ शतक्रतुं मꣳहिष्ठं चर्षणीनाम् ॥१॥
पुरुहूतं पुरुष्टुतं गाथान्याꣳ सनश्रुतम्। इन्द्र इति ब्रवीतन ॥२॥
इन्द्र इन्नो महोनां दाता वाजानां नृतुः। महाꣳ अभिज्ञ्वा यमत् ॥३॥

(२)

(१-३) तृचस्यास्य मैत्रावरुणिर्वसिष्ठ ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

प्र व इन्द्राय मादनꣳ हर्यश्वाय गायत। सखायः सोमपाव्ने ॥१॥

Adhyāya II

Prapathaka I — Ardha II

Khaṇḍa I

Sūkta 1

713. Pāntamā vo andhasa indramabhi pra gāyata.
Viśvāsāhaṁ śatakratum maṁhiṣṭham carṣaṇīnām.1
(Cf. S. 155; Ṛv VIII. 92.1)

714. Puruhūtam puruṣṭutam gāthānyāṁ sanaśrutam.
Indra iti bravītana.2
(Cf. Ṛv VIII. 92.2)

715. Indra inno mahonām dātā vājānām nṛtuḥ.
Mahāṁ abhijñvā yamat.3
(Cf. Ṛv VIII. 92.3)

Sūkta 2

716. Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.1
(Cf. S. 156; Ṛv VII. 31.1)

Adhyāya II

713. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.

714. Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all, and who is worthy of songs and is renowned as eternal.

715. May the respledent one, who rejoices everyone of us, be the giver of abundant riches; may He, the mighty, bring riches to the devotees who pray with humility.

716. O friends, sing a delighcful hymn to praise the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.

शꣳसेदुक्थꣳ सुदानव उत द्युक्षं यथा नरः । चकृमा सत्यराधसे ॥२॥
त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वꣳ हिरण्ययुर्वसो ॥३॥

(१-३) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥१॥
न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ । तवेदु स्तोमैश्चिकेत ॥२॥
इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतन्द्राः ॥३॥

717. Śaṅseduktham̐ sudānava uta dyukṣam yathā naraḥ.
Cakṛmā satyarādhase.₂
(Cf. Ṛv VII. 31.2)

718. Tvam na indra vājayustvam gavyuḥ śatakrato.
Tvam̐ hiraṇyayurvaso.₃
(Cf. Ṛv VII. 32.3)

Sūkta 3

719. Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ.
Kaṇvā ukthebhirjarante.₁
(Cf. S. 157; Ṛv VIII. 2.16; Av. XX. 18.1)

720. Na ghemanyadā papana vajrinnapaso naviṣṭau.
Tavedu stomaiściketa.₂
(Cf. Ṛv VIII. 2.17; Av. XX. 18.2)

721. Icchanti devāḥ sunvantam na svapnāya spṛhayanti.
Yanti pramādamatandrāḥ.₃
(Cf. Ṛv VIII. 2.18. Av. XX. 18.3)

717. Let us chant in praise of the bounteous Lord such hymns as other men of wisdom have ever been singing; let us offer chants to Him who is truth personified.

718. O resplendent Lord, may you be the winner of nourishment for us; O the performer of hundreds of benevolent works, may you be the winner of cattle for us. O the winner of wealth, be the winner of gold or goat and sheep for us.

719. O resplendent Lord, we implore you as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns.

720. O wielder of the bolt of justice, certainly I never sing songs in the praise of anyone else, other than yourself, while celebrating any occasion, or contemplating any thought.

721. Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy.

(४)

(१-३) [illegible] श्रुतकक्षसुकक्षावृषी । इन्द्रो देवता । गायत्री छन्दः ।

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१॥
यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२॥
त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः ॥३॥

(५)

(१-२) [illegible] काण्व इरिम्बिठिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥१॥
शाचिगो शाचिपूजनायं रणाय ते सुतः । आखण्डल प्र हूयसे ॥२॥

Sūkta 4

722. Indrāya madvane sutam pari ṣṭobhantu no giraḥ.
Arkamarccantu Kāravaḥ.[1]
(Cf. S. 158; Ṛv VIII. 92.19; Av. XX. 110.2)

723. Yasmin viśva adhi sriyo raṇanti sapta sañsadaḥ.
Indraṁ sute havāmahe.[2]
(Cf. Ṛv VIII. 92.20; Av. XX. 110.2)

724. Trikadrukeṣu cetanam devāso yognamatnata.
Tamidvardhantu no giraḥ.[3]
(Cf. Ṛv VIII. 13.18; 92.21. Av. XX. 110.3)

Sūkta 5

Khaṇḍa II

725. Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.[1]
(Cf. S. 159; Ṛv VIII. 17.11; Av. XX. 5.5)

726. Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.[2]
(Cf. Ṛv VIII. 17.12; Av. XX. 5.1)

722. Let the songs of praises expressed to the exhilarated one be effectual on every side, O our resplendent Lord. May the poets sing the songs of praises.

723. The prayers are ever recited in favour of the resplendent Lord whom alone we invoke. All the glories rest in Him and in His domain, all the seven senses rejoice.

724. In the three regions, or during three catastrophic deluges, nature's bounties extend their cosmic sacrifices that inspire sacrificial acts in minds of men. May our laudations strengthen His glory and promote our sacrifices.

725. O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.

726. O glorious Creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked.

यस्ते शृङ्गवृषो णपात्प्रणपात्कुण्डपाय्यः । न्यस्मिं दध्र आ मनः ॥३॥

(६)

(१-३) सूक्तस्यास्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभꣳ सं गृभाय । महाहस्ती दक्षिणेन ॥१॥
विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
न हि त्वा शूर देवा न मर्त्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥

(७)

(१-३) सूक्तस्यास्य काण्वस्त्रिशोक ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

अभि त्वा वृषभा सुते सुतꣳ सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥१॥

727. Yaste śramgavṛṣoṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.$_3$
(Cf. Ṛv VIII. 17.13; Av. XX. 5.7)

Sūkta 6

728. Ā tū na indra kṣumantam citram grābhaṁsam gṛbhāya.
Mahāhastī dakṣiṇena.$_1$
(Cf. S. 167; Ṛv. VIII. 81.1)

729. Vidmā hi tvā tuvikūrmi tuvideṣṇam tuvīmagham.
Tuvimātramavobhiḥ.$_2$
(Cf. Ṛv VIII. 81.2)

730. Na hi tvā śūra devā na marttāso ditsantam.
Bhīmam na gām vārayante.$_3$
(Cf. Rv VIII. 81.3)

Sūkta 7

731. Abhi tvā vṛṣabha sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.$_1$
(Cf. S. 161; Ṛv VIII. 45.22; Av. XX. 22.1)

727. We meditate on this mighty showerer Sun, who neither falls down, nor lets other luminaries fall, — thus it is the preserver of all the realms of our universe.

728. O resplendent Lord, a possessor of the large & mighty hand, may you fetch for us with your right hand manifold, marvellous and nutritious food.

729. We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give.

730. O victorious lord, when you wish to give, neither divine bodies nor men can refrain you, just as it becomes difficult to face a ferocious bull.

731. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । मा कीं ब्रह्मद्विषं वनः ॥२॥
इह त्वा गोपरीणसं महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥३॥

(१-३) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्ररिमा ते ॥१॥
नृभिर्धौतः सुतो अश्नैरव्या वारैः परिपूतः । अश्वो न निक्तो नदीषु ॥२॥
तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः । इन्द्र त्वास्मिन्त्सधमादे ॥३॥

732. Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
Mā kīm brahmadviṣam vanaḥ.₂
(Cf. Ṛv VIII. 45.23; Av. XX. 22.2)

733. Iha tvā goparīṇasam mahe mandantu rādhase.
saro gauro yathā piba.₃
(Cf. Ṛv VIII. 45.24; Av. XX. 22.3)

Sūkta 8

734. Idam vaso sutamandhaḥ pibā supūrṇamudaram.
Anābhayin rarimā te.₁
(Cf. S. 124; Ṛv VIII. 2.1)

735. Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ paripūtaḥ.
Aśvo na nikto nadīṣu.₂
(Cf. Ṛv VIII. 2.2)

736. Tam te yavam yathā gobhiḥ svādumakarma śriṇantaḥ.
Indra tvasmintsadhamāde.₃
(Cf. Ṛv VIII. 2.3)

732. Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and Godless.

733. Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond.

734. Here is the elixir of devotion expressed, O Lord of riches, please drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.

735. It (the devotional elixir) is pure as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river.

736. We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you for an acceptance of the sacred oblation we have offered.

(९)

(१-३) वृषस्यास्य गाथिनो विश्वामित्र ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

इदंँ ह्यन्वोजसा सुतंँ राधानां पते । पिबा त्वा३स्य गिर्वणः ॥१॥
यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्। स त्वा ममत्तु सोम्य ॥२॥
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः। प्र बाहू शूर राधसा ॥३॥

(१०)

(१-२) वृषस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

आ त्वेता नि षीदतेन्द्रमभि प्र गायत। सखाय स्तोमवाहसः ॥१॥
पुरूतमं पुरूणामीशानं वार्याणाम्। इन्द्रंँ सोमे सचा सुते ॥२॥

Khaṇḍa III

Sūkta 9

737 Idaṁ hyanvojasā sutaṁ rādhānām pate.
Pibā tvāsya girvaṇaḥ.₁
(Cf. S. 165; Ṛv III. 51.10)

738. Yaste anu svadhāmasat sute ni yaccha tanvam.
Sa tvā mamattu somya.₂
(Cf. Ṛv III. 51.11)

739. Pra te asnotu kukṣyoh prendra brahmaṇā śiraḥ.
Pra bāhū śūra rādhasā.₃
(Cf. Ṛv III. 51.12)

Sūkta 10

740. Ā tvetā ni ṣīdatendramabhi pra gāyata.
Sakhāya stomavāhasaḥ.₁
(Cf. S. 164; Ṛv I. 5.1; Av. XX. 68.11)

741. Purūtamam purūṇamīśānam vāryāṇām.
Indraṁ some sacā sute.₂
(Cf. Ṛv I. 5.2; Av. XX. 68.12)

737. Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly.

738. May you be exhilarated by this devotional Love, that has been poured out as food for you. May it cheer you who loves it.

739. O resplendent Lord, may our devotional love, supplemented with prayer, work through both your flanks, and through your arms, that they distribute wealth.

740. Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of, the resplendent Lord.

741. Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces.

स घा नो योग आ भुवत्स राये स पुरन्ध्या । गमद्वाजेभिरा स नः ॥३॥

(११)

(१-३) शुनःशेप आजीगर्तिः ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमूतये ॥१॥
अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् । यं ते पूर्वं पिता हुवे ॥२॥
आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः । वाजेभिरुप नो हवम् ॥३॥

(१२)

(१-३) नारदः काण्वो ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महाँ हि षः ॥१॥

742. Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa naḥ.₃
(Cf. Ṛv I. 5.3; Av. XX. 69.1)

Sūkta 11

743. Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indramūtaye.₁
(Cf. S. 163; Ṛv I. 30.7; Yv. XI. 14; Av. XIX. 24.7; 20.26.1)

744. Anu pratnasyaukaso huve tuvipratim naram.
Yam te pūrvam pitā huve.₂
(Cf. Ṛv I. 30.9; Av. XX. 26.3)

745. Ā ghā gamadyadi śravatsahariṇībhirūtibhiḥ.
Vājebhirup no havam.₃
(Cf. Ṛv I. 30.8; Av. XX. 26.2)

Sūkta 12

746. Indra suteṣu someṣu kratum punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahām̐ hi ṣaḥ.₁
(Cf. S. 381; Ṛv VIII. 13.1)

742. May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to me to give effulgence, knowledge and blessings.

743. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.

744. I too invoke in right earnest the Supreme leader who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same.

745. When He listens to my invocations, He assuredly comes to me with thousands of generous bounties and benedictions.

746. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is Great.

स प्रथमे व्योमनि देवानाꣳ सदने वृधः। सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥
तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम्। भवा नः सुम्ने अन्तमः सखा वृधे ॥३॥

(१३)

(१-२) बृहस्पतेस्य मैत्रावरुणो वसिष्ठ ऋषिः। अग्निर्देवता। बृहती छन्दः॥

एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिꣳ स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः।
सुब्रह्मा यज्ञः सुशमी वसूनां देवꣳ राधो जनानाम् ॥२॥

747. Sa prathame vyomani devānāṁ sadane vṛdhaḥ.
Supāraḥ suśravastamaḥ samapsujit.$_2$
(Cf. Ṛv VIII. 13.2)

748. Tamu huve vājasātaya indram bharāya śuṣmiṇām.
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.$_3$
(Cf. Ṛv VIII. 13.3)

Khaṇḍa IV

Sūkta 13

749. Enā vo agnim namasorjo napātamā huve.
Priyam cetiṣṭhamaratiṁ svadhvaram viśvasya dūtamamṛtam.$_1$
(Cf. S. 45; Ṛv VII. 16; Yv. XV. 32)

750. Sa yojate arwṣā viśvabhojasā sa dudravat svāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnām devaṁ rādho janānām.$_2$
(Cf. Ṛv VII. 16.2; Yv. XV. 33)

747. He augments in the foremost region of heaven, the abode of Nature's bounties;He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall).

748. I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our prosperity.

749. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobstructed, served with such sacrifices as are free from violence and the immortal messenger of all.

750. May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly: May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds.

(१४)

(१-२) दधृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषि । उषा देवता । बृहती छन्दः ।

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः ।
अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥१॥
उदुस्त्रियाः सृजते सूर्यः सचा उद्यन्नक्षत्रमर्चिवत् ।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥२॥

(१५)

(१-२) दधृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषि । अश्विनौ देवते । बृहती छन्दः ।

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना ।
अयं वामह्वेवसे शचीवसू विशंविश९ हि गच्छथः ॥१॥
युवं चित्रं ददथुर्भोजनं नरा चोदेथा९ सूनृतावते ।
अर्वाग्रथ९ समनसा नि यच्छतं पिबत९ सोम्यं मधु ॥२॥

Sūkta 14

751. Pratyu adarśyāyatyūcchantī duhitā divaḥ.
Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.₁
(Cf. S. 303; Ṛv VII. 81.1)

752. Udustriyāḥ sṛjate sūryaḥ sacā udyannakṣatramarcivat.
Taveduṣo vyuṣi sūryasya ca sam bhakten gamemahi.₂
(Cf. Ṛv VII. 81.2)

Sūkta 15

753. Imā u vām diviṣṭaya usrā havante aśvinā,
Ayam vāmahve vase śacīvasū **viśasviśaṁ** hi gacchathaḥ.₁
(Cf. S. 304; Ṛv VII. 74.1)

754. Yuyam citram dadathurbhojanam narā codethāṁ sūnṛtāvate.
Arvāgrathaṁ samanasā ni yacchatam pibatnaṁ somyam madhu.₂
(Cf. Ṛv VII. 74.2)

751. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects be visible to our eyes. She is the kind guide of every man, when she diffuses light.

752. At the same time, the Sun sends forth his rays, and while ascending, renders the plants luminous. So, O dawns, upon your manifestation, as well as that of the sun, may we attain the share of divine sustenance allotted to us.

753. These pious praises glorify you, O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.

754. O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage.

(१६)

(१-३) तृचस्यास्य काश्यपोऽवत्सार ऋषिः । सोमसूर्यौ देवते । गायत्री छन्दः ।

अस्य प्रत्नामनु द्युतꣳ शुक्रं दुदुह्रे अह्रयः । पयः सहस्रसामृषिम् ॥१॥
अयꣳ सूर्य इवोपदृगयꣳ सराꣳसि धावति । सप्त प्रवत आ दिवम् ॥२॥
अयं विश्वानि तिष्ठति पुनानो भुवनोपरि । सोमो देवो न सूर्यः ॥३॥

(१७)

(१-३) तृचस्यास्य (१) प्रथमायाः शुनःशेपः, (२-३) द्वितीयातृतीययोश्च काण्वो मेध्यातिथिर्ऋषी । सोमो देवता । गायत्री छन्दः ।

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥१॥
एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । कविर्विप्रेण वावृधे ॥२॥

Khaṇḍa V

Sūkta 16

755. Asya pratnāmanu dyutaṁ śukram duduhrne ahrayaḥ.
Payaḥ sahasrasāmṛṣim.$_1$
(Cf. Ṛv IX. 54.1; Yv. III. 16)

756. Ayaṁ sūrya ivopdṛgayam sarāñsi dhāvati.
Sapta pravata ā divam.$_2$
(Cf. Ṛv IX. 54.2)

757. Ayam viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.$_3$
(Cf. Ṛv IX. 54.3)

Sūkta 17

758. Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.$_1$
(Cf. S. 1264; Ṛv IX. 3.9)

759. Eṣa pratnena manmanā devo devebhyaspari.
Kavirvipreṇa vāvṛdhe.$_2$
(Cf. Ṛv. IX. 42.2.)

755. According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts.

756. Like the Sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of our brain), and unites with the seven down-descending currents from the region of enlightenment.

757. After filtration and purification, the spiritual elixir of divine love shines in its splendour, and stands high over every thing in the celestial region like the Sun.

758. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy-filter for the enjoyment of Nature's bounties.

759. It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces.

दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यसे । क्रन्दं देवाँ अजीजनः ॥३॥

(१८)

(१-३) वृषस्यास्य (१, ३) प्रथमातृतीययोः काश्यपोऽसितो देवलो वा, (२) द्वितीयायाश्चाङ्गिरसोऽमहीयुर्ऋषी ।
(१, ३) प्रथमातृतीययोः सोमः, (२) द्वितीयायाश्च देवा देवताः । गायत्री छन्दः ।

उप शिक्षापतस्थुषो भियसमा धेहि शत्रवे । पवमान विदा रयिम् ॥१॥
उपो षु जातमप्तुरम् ॥२॥
उपास्मै गायता नरः ॥३॥

(१९)

(१-३) वृषस्वास्त्वास्यक्षित ऋषिः । (१-२) प्रथमाद्वितीययोः सोमः, (३)
तृतीयायाश्चेन्द्रवायुवरुणमरुत्सोमा देवताः । गायत्री छन्दः ।

प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः । वनानि महिषा इव ॥१॥

760. Duhānaḥ pratnamitpayaḥ pavitre pari ṣicyse.
Krandam devāñ ajījanaḥ.₃
(Cf. Ṛv IX. 42.4)

Sūkta 18

761. Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.
Pavamān vidā rayim.₁
(Cf. Ṛv IX. 19.6)

762. Upo ṣu jātamapturam gobhirbhañgam pariṣkṛtam.
Indum devā ayāsiṣuḥ.₂
(Cf. S. 487; 1335; Ṛv IX. 61.13)

763. Upāsmai gāyatā naraḥ (pavamānāyendave.
Abhi devāñ iyakṣate.)₃
(Cf. S. 651; Ṛv IX. 11.1; Yv. XXXIII. 62)

Khaṇḍa VI

Sūkta 19

764. Pra somāso vipaścito'po nayanta ūrmayaḥ.
Vanāni mahiṣā iva.₁
(Cf. S. 478; Ṛv IX. 33.1)

760. Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues.

761. May you bring near to us those who stand aloof, may you strike terror into our foes; O pure flowing elixir, please transfer their riches to us.

762. Only fragmentary: उपो षु जातमातुरम् - Ṛv. IX. 61.13. [Sent nearly by sacred waters, i.e., the *vasatīvarī* (waters), Nature's bounties approach this divine elixir nearby, which is well-born (vigorous and noble) and is the demolisher (of evils) — the one adorned with milk and curds].

763. Only fragmentary: उपासौ गायता नरः - Ṛv. IX. 11.1. [Sing, you, O leaders of ceremonies, your songs to him, is to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties]; (the verses are chanted whilst the juice is being extracted).

764. The conscientious drops of divine love rush along like waves of water or like buffaloes to forests.

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥
सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्षन्तु विष्णवे ॥३॥

(२०)

(१-२) द्व्यृचस्यास्य सप्तर्षय ऋषयः । सोमो देवता । बृहती छन्दः ।

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।
अꣳशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥१॥
आ हर्यतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।
तमीꣳ हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः ॥२॥

(२१)

(१-३) तृचस्यास्यात्रेयः श्यावाश्व ऋषिः । सोमो देवता । गायत्री छन्दः ।

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् । सुता विदथे अक्रमुः ॥१॥

765. Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.
Vājam gomantamakṣaran.2
(Cf. Ṛv IX. 33.2)

766. Sutā indrāya vāyave varūṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.3
(Cf. Ṛv IX. 33.3)

Sūkta 20

767. Pra soma devavītaye sindhurna pipye arṇasā.
Aṅśoḥ payasā madiro na jāgṛvirachā kośam madhuścutam.1
(Cf. S. 514; Ṛv IX. 107.12)

768. Ā haryato arjuno atke avyata priyaḥ sūnurna marjyaḥ.
Tamīṁ hinvantyapaso yathā ratham nadīṣvā gabhastyoḥ.2
(Cf. Ṛv IX. 107.13)

Sūkta 21

769. Pra somāso madacyutaḥ śravate no maghonām.
Sutā vidathe akramuḥ.1
(Cf. S. 477; Ṛv IX. 32.1)

765. The brown bright drops flow with force to the pitchers with a stream of divine ambrosia; they pour fourth food accompanied with kine (or milk products).

766. The effused elixir of divine Love proceeds to Nature's bounties, such as the Sun, the wind, the ocean, the moving clouds and to the cosmos.

767. O divine elixir, like rivers feeding an ocean, you are fed with water for the joy of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual liquor of bliss.

768. It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters, just as a warrior drives the chariot into battle.

769. May the elixirs of divine love, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance - for us who are the organizers of sacrifice.

आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम् । अत्यो न गोभिरज्यते ॥२॥
आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥३॥

(२२)

(१-३) वृषस्यास्य (१-२) प्रथमाद्वितीययोश्चाक्षुषोऽग्निः, (३) तृतीयायाश्च परमेष्ठी प्रजापति-
र्ऋषी । (१) प्रथमाया अग्निः, (२-३) द्वितीयातृतीययोश्च सोमो देवते ।
(१-२) प्रथमाद्वितीययोरुष्णिक् , (३) तृतीयायाश्चानुष्टुप् छन्दसी ।

अया पवस्व देवयु रेभन्पवित्रं पर्येषि विश्वतः । मधोर्द्धारा असृक्षत ॥१॥
पवते हर्यतो हरिः ॥२॥
प्र सुन्वानायान्धसः ॥३॥

॥ इति प्रथमः प्रपाठकः ॥

770. Ādīm haňso yathā gaṇam viśvasyāvīvaśanmatim.
Atyo na gobhirajyate.₂
(Cf. Ṛv IX. 32.3)

771. Ādīm tritasya yoṣaṇo harim̐ hinvantyadribhiḥ.
Indumindrāya pitaye.₃
(Cf. Ṛv IX. 32.2)

Sūkta 22

772. Ayā pavasva devayu rebhan pavitram paryeṣi.
Viśvataḥ. Madhorddhārā asṛkṣata.₁
(Cf. Ṛv IX. 106.14)

773. Pavate haryato hariḥ ati hvarānsi ranhyā.
Abhyarṣant stotṛbhyo vīravadyaśaḥ.₂
(Cf. S. 576; Ṛv IX. 106.13)

774. Pra sunvānāyāndhaso [martto na vṛta tadvacaḥ.
Apa śvānamarādhasam hatā makhan na bhṛgavaḥ.]₃
(Cf. S. 553; 1386; Ṛv IX. 101.13)

Here ends Prapāthaka I — Ardha II
Here ends Prapāthaka I
Here also ends Adhyāya II

770. And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with waters, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

771. And now, the stems of the plant are crushed under pressing stones, and the fingers of triply enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent Self.

772. For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions.

773. Only fragmentary: पर्वत हर्यतो हरिः - Ṛv. IX. 106.13. [The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers].

774. Only fragmentary: प्र सुन्वानस्यान्धसः - Ṛv. IX. 101.13. [Let no mortal hear the sound of the effused divine elixir; it drives off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones, drive off this villain].

END

अथ द्वितीयः प्रपाठकः

(१)

(१-३) वृषस्यास्य भार्गवो जमदग्निर्ऋषिः । सोमो देवता । गायत्री छन्दः ।

पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः । अभि विश्वानि काव्या ॥१॥
त्वꣳ समुद्रिया अपोग्रियो वाच ईरयन् । पवस्व विश्वचर्षणे ॥२॥
तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे । तुभ्यं धावन्ति धेनवः ॥३॥

(२)

(१-३) वृषस्यास्याङ्गिरसोऽमहीयुर्ऋषिः । सोमो देवता । गायत्री छन्दः ।

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विषो जहि ॥१॥

Adhyāya III

Prapāthaka II — Ardha I

Khaṇḍa I

Sūkta 1

775. Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.
Abhi viśvāni kāvyā.₁
(Cf. Ṛv. IX. 62.25)

776. Tvaṁ samudriyā apo'griyo vāca īrayan.
Pavasva viśvacarṣaṇe.₂
(Cf. Ṛv IX. 62.26)

777. Tubhyemā bhuvanā kave mahimne soma tasthire.
Tubhyam dhāvanti dhenavaḥ.₃
(Cf. Ṛv IX. 62.27)

Sūkta 2

778. Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.₁
(Cf. S. 479; Ṛv IX. 61.28)

Adhyāya III

775. O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise.

776. May you, as a leading inspirer of the lyrics, raising your voice, pour forth waters of the firmament.

777. O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you.

778. O mighty love divine, the showerer of benefits, may you make us celebrated among men and drive away all our adversaries.

यस्य ते सख्ये वयꣳ सासह्याम पृतन्यतः । तवेन्दो द्युम्न उत्तमे ॥२॥
या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे । रक्षा समस्य नो निदः ॥३॥

(३)

(१-३) तृचस्यास्य मारीचः कश्यप ऋषिः । सोमो देवता । गायत्री छन्दः ॥

वृषा सोम द्युमाꣳ असि वृषा देव वृषव्रतः । वृषा धर्माणि दध्रिषे ॥१॥
वृष्णस्ते वृष्ण्यꣳ शवो वृषा वनं वृषा सुतः । स त्वं वृषन्वृषेदसि ॥२॥
अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः । वि नो राये दुरो वृधि ॥३॥

(४)

(१-३) तृचस्यास्य वारुणिर्भृगुर्भार्गवो जमदग्निर्वा ऋषिः । सोमो देवता । गायत्री छन्दः ॥

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वर्दृशम् ॥१॥

779. Yasya te sakhye vayaṁ sāsahyām a pṛtanyataḥ.
Tavendo dyumno uttame.$_2$
(Cf. Ṛv IX. 61.29)

780. Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.
Rakṣā samasya no nidaḥ.$_3$
(Cf. Ṛv IX. 61.30)

Sūkta 3

781. Vṛṣā soma dyumāň asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.$_1$
(Cf. S. 504; Ṛv IX. 64.1)

782. Vṛsnaste vṛṣṇyaṁ śavo vṛṣā vanam vṛṣā sutaḥ.
Sa tvam vṛsan vṛṣedasi.$_2$
(Cf. Rv. IX. 64.2)

783. Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.
Vi no rāye duro vṛdhi.$_3$
(Cf. Rv. IX. 64.3)

Sūkta 4

784. Vṛṣā hyāsi bhānunā dyumantam tvā havāmahe.
Pavamāna svardṝśam.$_1$
(Cf. S. 480; Ṛv IX. 65.4)

779. O divine love, may we overcome them, who assail us; may we enjoy your friendship, lofty and glorious.

780. With your weapons which are formidable for destroying the wicked, please guard us from our every foe.

781. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.

782. O showerer, your strength consists in showering, your worship consists in showering; your juice consists in showering; O showerer, truly you alone are a 'showerer' a *vṛṣa*.

783. O blissful Lord, the showerer, you neigh like a horse; You give us cattle; you give us horses and open the doors for our wealth.

784. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.

यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः । द्रोणे सधस्थमश्नुषे ॥२॥
आ पवस्व सुवीर्यं मन्दमानः स्वायुध । इहो ष्विन्दवा गहि ॥३॥

(५)

(१-३) वृचस्यास्याङ्गिरसोऽमहीयुर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

पवमानस्य ते वयं पवित्रमभ्युन्दतः । सखित्वमा वृणीमहे ॥१॥
ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया । तेभिर्नः सोम मृडय ॥२॥
स नः पुनान आ भर रयिं वीरवतीमिषम् । ईशानः सोम विश्वतः ॥३॥

785. Yadadbhiḥ pariṣicyase marmṛjyamāna āyubhiḥ.
Droṇe sadhasthamaśnuṣe.$_2$
(Cf. Ṛv IX. 65.6)

786. Ā pavasva suvīryam mandamānaḥ svāyudha.
Iho ṣvindavā gahi.$_3$
(Cf. Ṛv IX. 65.5)

Sūkta 5

787. Pavamānasya te vayam pavitramabhyundataḥ.
Sakhitvamā vṛṇīmahe.$_1$
(Cf. Ṛv IX. 61.4)

788. Ye te pavitramūrmayo'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḍaya.$_2$
(Cf. Ṛv IX. 61.5)

789. Sa naḥ punāna ā bhara rayim vīravatīmiṣam.
Iśanaḥ soma viśvataḥ.$_3$
(Cf. Ṛv IX. 61.6)

785. When rubbed and cleansed by hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected (and further treated upon).

786. May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours.

787. We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter.

788. Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream.

789. O divine love, lord over all, the purifier, bring us riches, food and heroic progeny.

(६)

(१-३) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥

अग्निमग्निꣳ हवीमभिः सदा हवन्त विश्पतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवाꣳ इहा वह जज्ञानो वृक्तबर्हिषे । असि होता न ईड्यः ॥३॥

(७)

(१-२) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । मित्रसोमवरुणा मित्रावरुणौ वा देवताः । गायत्री छन्दः ॥

मित्रं वयꣳ हवामहे वरुणꣳ सोमपीतये । या जाता पूतदक्षसा ॥१॥

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥२॥

Khaṇḍa II

Sūkta 6

790. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.
Asya yajñasya sukratum.₁
(Cf. S. 3; Ṛv I. 12.1; Av. XX. 101.1)

791. Agnimagnim havīmabhiḥ sadā havanta viśpatim.
Havyavāham purupriyam.₂
(Cf. Ṛv I. 12.2; Av. XX. 101.2)

792. Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍyaḥ.₃
(Cf. Ṛv I. 12.3; Av. XX. 101.3)

Sūkta 7

793. Mitram vayaṁ havāmahe varuṇaṁ somapītaye.
Yā jātā pūtadakṣasā.₁
(Cf. Ṛv I. 23.4)

794. Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.
Tā mitrāvaruṇā huve.₂
(Cf. Ṛv I. 23.5)

790. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the performer of benevolent deeds.

791. With dedicated noble deeds and invocations, we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart.

792. Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored.

793. We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings.

794. We invoke the most venerable and resplendent God. who with eternal truth encourages us to perform noble and pious actions.

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुराधसः ॥३॥

(८)

(१-४) चतुर्ऋचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१, ३) प्रथमातृतीययोरिन्द्रः,
(२, ४) द्वितीयाचतुर्थ्योश्च सूर्यो देवते । गायत्री छन्दः ॥

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥१॥
इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥
इन्द्र वाजेषु नोव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥३॥
इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि । वि गोभिरद्रिमैरयत् ॥४॥

795. Varuṇaḥ prāvitā bhuvanmitro viśvabhirūtibhiḥ.
Karatām naḥ surādhasaḥ.₃
(Cf. Ṛv I.23.6; Yv. XXXIII. 46)

Sūkta 8

796. Indramidgāthino bṛhadindramarkebhirarkiṇaḥ.
Indram vāṇīranūṣata.₁
(Cf. S. 198; Ṛv I. 7.1; Av. XX. 38.4; 47.4; 70.4)

797. Indra iddharyoḥ sacā sammiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.₂
(Cf. S. 597; Ṛv I. 7.2; Av. XX. 38.5; 47.5; 70.8)

798. Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ugrābhirūtibhiḥ.₃
(Cf. S. 598; Ṛv I. 7.4; Av. XX. 70.10)

799 Indro dīrghāya caksasa ā sūryam̐ rohayaddivi.
Vi gobhiradrimairayat. (4)
(Cf. Ṛv I. 7.3; Av. XX. 38.6; 47.6; 70.9)

795. May the venerable God protect us on all occasions; may the Sun provide us with all defences: may both of them make us most opulent.

796. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajuṣ with divine verses.

797. The resplendent Lord, the wielder of adamantine justice, is the co-ordinater of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.

798. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.

799. The resplendent Lord elevated the Sun in the sky to render all things visible and charged the clouds with abundant waters.

(९)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः। इन्द्राग्नी देवते। गायत्री छन्दः।

इन्द्रे अग्ना नमो बृहत्सुवृक्तिमेरयामहे। धिया धेना अवस्यवः ॥१॥
ता हि शश्वन्त ईळत इत्था विप्रास ऊतये। सबाधो वाजसातये ॥२॥
ता वां गीर्भिर्विपन्युवः प्रयस्वन्तो हवामहे। मेधसाता सनिष्यवः ॥३॥

(१०)

(१-३) तृचस्यास्य वारुणिर्भृगुर्भार्गवो जमदग्निर्वा ऋषिः। सोमेन्द्रौ देवते। गायत्री छन्दः।

वृषा पवस्व धारया मरुत्वते च मत्सरः। विश्वा दधान ओजसा ॥१॥
तं त्वा धर्त्तारमोण्यो३ः पवमान स्वर्दृशम्। हिन्वे वाजेषु वाजिनम् ॥२॥
अया चित्तो विपानया हरिः पवस्व धारया। युजं वाजेषु चोदय ॥३॥

Sūkta 9

800. Indre agnā namo bṛhat suvṛktimerayāmahe.
Dhiyā dhenā avasyavaḥ.[1]
(Cf. Ṛv VII. 94.4)

801. Tā hi śaśvanta īḍata itthā viprāsa ūtaye.
Sabādho vājasātaye.[2]
(Cf. Ṛv VII. 94.5)

802. Tā vām gīrbhirvipanyuvaḥ prayasvanto havāmahe.
Medhasātā saniṣyavaḥ.[3]
(Cf. Ṛv VII. 94.6)

Sūkta 10

803. Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
Viśvā dadhāna ojasā.[1]
(Cf. S. 469; Ṛv IX. 65.10)

804. Tam tvā dharttāramoṇyoḥ pavamāna svardṛśam.
Hinve vājeṣu vājinam.[2]
(Cf. Ṛv IX. 65.11)

805. Ayā citto vipānayā hariḥ pavasva dhārāyā.
Yujam vājeṣu codaya.[3]
(Cf. Ṛv IX. 65.12)

800. Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words.

801. Innumerable are intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with co-ordination for the acquirement of spiritual nourishment.

802. Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services.

803. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might.

804. You are the sustainer of heaven and earth, O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life).

805. Cleansed, effused and pressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent Self), our ally, for success in life's struggle.

(११)

(१-३) वृषस्वास्य वासिष्ठ उपमन्युर्ऋषिः । इन्द्रसोमौ देवते । त्रिष्टुप् छन्दः ॥

वृषा शोणो अभिकनिक्रदद्गा नदयन्नेषि पृथिवीमुत द्याम् ।
इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम् ॥१॥
रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमꣳशुम् ।
पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥२॥
एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नुम् ।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः ॥३॥

Sūkta 11

806. Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi pṛthivīmuta dyām.
Indrasyeva vagnurā śṛṇva ājau pracodayannarṣasi vācamemām.[1]
(Cf. Ṛv IX. 97.13)

807. Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantamaṁśum.
Pavamāna santanimeṣi kṛṇvannindrāya soma pariṣicyamānaḥ.[2]
(Cf. Ṛv IX. 97.14)

808. Evā pavasva madiro madāyodagrābhasya namayan vadhasnum.
Pari varṇam bharamāṇo ruśantam gavyurno arṣa pari soma siktaḥ.[3]
(Cf. Ṛv IX. 97.15)

806. The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the one of the resplendent Self (or of conscience) during our inner conflicts. Encouraging and manifesting itself, it raises this voice:

807. Sweet and flavoured, and dripping with milk, the elixir when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream.

808. O divine elixir, may you, the exhilarator, continue to flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us from all sides in the sacrificial vessels.

(१२)

(१-२) बृहस्पत्यास्य बार्हस्पत्यो भरद्वाज ऋषिः। इन्द्रो देवता। बृहती छन्दः।

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१॥
स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः।
गामश्वꣳ रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥

(१३)

(१-२) बृहस्पत्यास्य काण्वः प्रस्कण्वो वालखिल्या वाङ्गिरसः स्थितो वा काण्वः। इन्द्रो देवता। बृहती छन्दः।

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१॥
शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

Sūkta 12

809. Tvāmiddhi havāmahe sātau vājasya kāravaḥ.
Tvām Vṛtreṣvindra satpatim narastvām kāṣṭhāsvarvataḥ.$_1$
(Cf. S. 234; Ṛv VI. 46.1; Yv. XXVII. 37; Av. XX. 98.1)

810. Sa Tvam naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ.
Gāmaśvaṁ rathyamindra sam kira satrā vājam na jigyuṣe.$_2$
(Cf. Ṛv VI. 46.2; Yv. XXVII. 38; Av. XX. 98.2)

Sūkta 13

811. Abhi pra vaḥ surādhasamindramarca yathā vide.
Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.$_1$
(Cf. S. 235; Ṛv VIII. 49.1; Av. XX. 51.1)

812. Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrani dāśuṣe.
Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.$_2$
(Cf. Ṛv VIII. 49.2; Av. XX. 51.2)

809. O resplendent Lord, we, the poet-sages, invoke you to obtain strengthening food, you are the preserver of holy people. We, (the infantry and cavalry heroes) invoke you from all directions to enable us to overcome impediments in the conflicts of life.

810. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive our chariot as you have been granting everyone aspiring to be victorious.

811. I praise you, O bounteous resplendent Lord, grantor of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication.

812. He, equipped with his punitive forces, gets full control over hundreds of enemies. He destroys the enemies of His worshippers who liberally give to worthy and needy. He (our Lord) is a giver of ample rewards that swell like a stream flowing in as waters collecting from the mountains.

(१४)

(१-२) वपुषस्यास्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

त्वामिदा ह्यो नरोपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि ॥१॥
मत्स्वा सुशिप्रिन्हरिवस्तमीमहे त्वया भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्य सुतेष्विन्द्र गिर्वणः ॥२॥

(१५)

(१-३) दृषस्यास्याङ्गिरसोऽमहीयुर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशंसहा ॥१॥
जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवेदिवे । गोषातिरश्वसा असि ॥२॥
सम्मिश्लो अरुषो भुवः सूपस्थाभिर्न धेनुभिः । सीदं च्छ्येनो न योनिमा ॥३॥

Sūkta 14

813. Tvāmidā hyo naro' pīpyan vajrin bhūrṇayaḥ.
Sa indra stomavāhasa iha śrudhyupa svasaram̐a gahi.$_1$
(Cf. S. 302; Ṛv VIII. 99.1)

814. Matsvā suśiprin harivastamīmahe tvayā bhūṣanti vedhasaḥ.
Tava Śravāñsyupamānyukthya suteṣvindra girvaṇaḥ.$_2$
(Cf. Ṛv VIII. 99.2)

Sūkta 15

815. Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīraghaśañsahā.$_1$
(Cf. S. 470; Ṛv IX. 61.19)

816. Jaghnirvṛtramamitriyam̐ sasnirvājam divedive.
Goṣātiraśvasā asi.$_2$
(Cf. Ṛv IX. 61.20)

817. Sammiślo aruṣo bhuvaḥ sūpasthābhirna dhenubhiḥ.
Sīdañchyeno na yonimā.$_3$
(Cf. Ṛv IX. 61.21)

813. O thunderer, your rich and opulent worshippers-everyday, today and yesterday have been offering devotion, which you have been pleased to accept. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.

814. O Lord of vital faculties, handsome and fair, please rejoice. We are offering prayers to you. May your votaries come to you. O resplendent, lover of songs may your glories be exemplary and claim our lauds.

815. Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people.

816. You are the destroyer of the hostile nescience, the enjoyer of battle, day by day, the giver of wisdom (cows), and the giver of vigour (horses).

817. May you now when blended with milk of kine, become resplendent with brilliance. May you alight like a falcon on your own abode.

(१६)

(१-३) सूक्तस्यास्य मानवो मनुर्ऋषिः । पूषा भगो द्यावापृथिवी सोमो देवता । अनुष्टुप् छन्दः ।

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥१॥
समु प्रिया अनूषत गावो मदाय घृष्वयः ।
सोमासः कृण्वते पथः पवमानास इन्दवः ॥२॥
य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।
यः पञ्च चर्षणीरभि रयिं येन वनामहे ॥३॥

(१७)

(१-३) सूक्तस्यास्य (१-२) प्रथमाद्वितीययोराङ्गिरसः सिकतानिवावरीऋषिगणः, (३) तृतीयायाश्चाङ्गिरसः पृश्नयोऽजा ऋषयः । सोमेन्द्रावुषाश्च देवताः । जगती छन्दः ।

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।
प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्याविशन्मनीषिभिः ॥१॥

Sūkta 16

818. Ayam pūṣā rayirbhagaḥ somaḥ punāno arṣpati.
Patirviśvasya bhūmano vyakhyadrodasī ubhe.₁
(Cf. S. 546; Ṛv IX. 101.7)

819. Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ.
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.₂
(Cf. Ṛv IX. 101.8)

820. Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayim yena vanāmahe.₃
(Cf. Ṛv IX. 101.9)

Sūkta 17

821. Vṛṣā matīnām pavate vicakṣaṇaḥ somo ahnām pratarītoṣasām divaḥ.
Prāṇā sindhūnām kalaśām̐ acikradadindrasya hārdyāviśanmanīṣibhiḥ.₁
(Cf. S. 559; Ṛv IX. 86.19; Av. XVIII. 4.58)

818. This divine elixir, being purified, hastens (to the pitcher). It is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.

819. The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow).

820. O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people (or the five sense organs) and whereby we may obtain riches.

821. The all-observant elixir is the showerer of blessing to its eulogists; it is the furtherer of day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the Sun. The wise invoke it with praises.

मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाꣳ असिष्यदत् ।
त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुꣳ सख्याय वर्धयन् ॥२॥
अयं पुनान उषसो अरोचयदयꣳ सिन्धुभ्यो अभवदु लोककृत् ।
अयं त्रिः सप्त दुदुहान आशिरꣳ सोमो हृदे पवते चारु मत्सरः ॥३॥

(१८)

(१-३) वृषस्यास्याङ्गिरसौ श्रुतकक्षसुकक्षावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥१॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र नः सचा ॥२॥
मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३॥

822. Manīṣibhiḥ pavate pūrvyaḥ kavirnṛbhiryataḥ pari kośāṁ asiṣyadat.
Tritasya nāma janayanmadhu kṣarannindrasya vāyuṁ sakhyāya vardhayan.$_2$
(Cf. Ṛv IX. 86.20)

823. Ayam punāna uṣaso arocayadayaṁ sindhubhyo abhavadu lokakṛt.
Ayam triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.$_3$
(Cf. Ṛv IX. 86.21)

Sūkta 18

824. Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyam manaḥ.$_1$
(Cf. S. 232; Ṛv VIII. 92.28; Av. XX. 60.1)

825. Evā rātistuvīmagha viśvebhirdhāyi dhatṛbhiḥ.
Adhā cidindra naḥ sacā.$_2$
(Cf. Ṛv VIII. 92.29; Av. XX. 60.2)

826. Mo ṣu brahmeva tandrayurbhuvo vājānām pate.
Matsvā sutasya gomataḥ.$_3$
(Cf. Ṛv VIII. 92.30; Av. XX. 60.3)

822. The ancient sage (divine elixir) is purified by the wise, guided by priests, and it roars into receptacles; euologizing the name of threefold (the Sun or the resplendent Lord); it distills over sweet juices to avail friendship of the Sun, indra and wind (*vāyu*).

823. When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir encourages three times seven (ie., 21) celestial rivers or cows pour out their curds and milk; it exhilarates and flows pleasantly to the heart.

824. You verily love to overcome the wicked; you are a hero and firm; your mind is to be propitiated.

825. O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally.

826. Behave not like a lazy priest, O Lord of nourishment; rejoice in drinking the elixir of divine love mixed with dedication (or with cow-products like milk and curds).

(१९)

(१-३) तृचस्यास्य माधुच्छन्दसो जेता ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥१॥

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते ।
त्वामभि प्र नोनुमो जेतारमपराजितम् ॥२॥

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः ।
यदा वाजस्य गोमत स्तोतृभ्यो मꣳहते मघम् ॥३॥

॥ इति द्वितीयस्य प्रथमोऽर्धः ॥

Sūkta 19

827. Indram viśvā avīvṛdhantsamudravyacasam giraḥ.
Rathītamaṁ rathīnām vājānām satpatim patim.₁
(Cf. S. 343; Ṛv I. 11.1; Yv. XII. 56; 15.61; 17.61)

828. Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāramaparājitam.₂
(Cf. Ṛv I. 11.2)

829. Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadā vājasya gomata stotṛbhyo maṁhate magham.₃
(Cf. Ṛv I. 11.3)

Here ends, Dvitīya Prapāṭhaka
Prathama Ardha, Tritīya Adhyāya

827. All our praises magnify God, who is vast as an ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.

828. Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God.

829. The all merciful providence has been showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees.

END

अथ द्वितीयस्य द्वितीयोऽर्द्धः

(१)

(१-३) तृचस्यास्य भार्गवो जमदग्निर्ऋषिः । सोमो देवता । गायत्री छन्दः ।

एत असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभि सौभगा ॥१॥

विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः । त्मना कृण्वन्तो अर्वतः ॥२॥

कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम् । इडामस्मभ्यं संयतम् ॥३॥

(२)

(१-३) तृचस्यास्य वारुणिर्भृगुर्जमदग्निर्वा ऋषिः । सोमो देवता । गायत्री छन्दः ।

राजा मेधाभिरीयते पवमानो मनावधि । अन्तरिक्षेण यातवे ॥१॥

Adhyāya IV

Prapāṭhiaka II — Ardha II

Khaṇḍa I

Sūkta 1

830. Eta asṛgramindavastiraḥ pavitramāśavaḥ.
Viśvānyabhi saubhagā.₁
(Cf. Ṛv IX. 62.1)

831. Vighnanto duritā puru sugā tokāya vājinaḥ.
Tmanā Kṛṇvaṅto arvataḥ.₂
(Cf. Ṛv IX. 62.2)

832. Kṛṇvanto varivo gave'bhyarsanti suṣṭutim.
Iḍāmasmabhyaṁ samyatam.₃
(Cf. Ṛv IX. 62.3)

Sūkta 2

833. Rājā medhạbhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.₁
(Cf. Ṛv IX. 65.16)

Adhyāya IV

830. Those rapid streams of divine love have been obliquely directed through the cosmic filter to us providing all felicities, —

831. — repelling many evils, bestowing happiness and success upon our sons and warriors.

832. They flow towards our noble eulogy, granting (us) our cattle — sustaining wealth and food.

833. The radiant elixir purified at the place of worship is implored through holy songs by the priests to pass through the firmament (of inner consciousness).

आ नः सोम संहो जुवो रूपं न वर्चसे भर । सुष्वाणो देववीतये ॥२॥
आ न इन्दो शतग्विनं गवां पोषँ स्वश्व्यम् । वहा भगत्तिमूतये ॥३॥

(३)

(१–५) पञ्चर्चस्यास्य भार्गवः कविर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

तं त्वा नृम्णानि बिभ्रतँ सधस्थेषु महो दिवः । चारुँ सुकृत्ययेमहे ॥१॥
संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम् । शतं पुरो रुरुक्षणिम् ॥२॥
अतस्त्वा रयिरभ्ययद्राजानँ सुक्रतो दिवः । सुपर्णो अव्यथी भरत् ॥३॥
अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे । अभिष्टिकृद्विचर्षणिः ॥४॥

834. Ā naḥ soma saho juvo rūpam na varcase bhara.
Suṣvāṇo devavītaye.$_2$
(Cf. Ṛv IX. 65.18)

835. Ā na indo śatagvinam gavām poṣaṁ svaśvyam.
Vahā bhagattimūtaye.$_3$
(Cf. Ṛv IX. 65.17)

Sūkta 3

836. Tam tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ.
Caruṁ sukṛtyayemahe.$_1$
(Cf. Ṛv IX. 48.1)

837. Samvṛktadhṛṣṇumukthyam mahāmahivratam madam.
Śatam puro rurukṣaṇim.$_2$
(Cf. Ṛv IX. 48.2)

838. Atastavā rayirabhyayadrājānaṁ sukrato divaḥ.
Suparṇo avyathī bharat.$_3$
(Cf. Ṛv IX. 48.3)

839. Adhā hinvāna indriyam jyāyo mahitvamānaśe.
Abhiṣṭikṛdvicarṣaṇiḥ.$_4$
(Cf. Ṛv IX. 48.5)

834. O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance.

835. O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including troops of cavalry and gifts of prosperity.

836. In our sacred ceremonial works, we solicit your blessings; you are the possessor of stores of wealth; and you abide in lofty regions of heavens.

837. (O divine elixir) you are the overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers.

838. O divine elixir, you are the accomplisher of selfless deeds, the unwearied hawk brings you here from distant heaven; you are our lord over riches.

839. He is the contemplator of all and the bestower of the objects of our desires and observer of all men. He attains mighty power and majesty when he puts forth his vigour, verily , his resplendence.

विश्वस्मा इत्स्वर्दृशे साधारण९ रजस्तुरम् । गोपामृतस्य विर्भरत् ॥५॥

(४)

(१-३) तृचस्यास्य मारीचः कश्यप ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ॥

इषे पवस्व धारया मृज्यमानो मनीषिभिः । इन्दो रुचाभि गा इहि ॥१॥
पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः । हरे सृजान आशिरम् ॥२॥
पुनानो देववीतय इन्द्रस्य याहि निष्कृतम् । द्युतानो वाजिभिर्हितः ॥३॥

(५)

(१-३) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । निर्मथ्याहवनीयावग्नी देवते । गायत्री छन्दः ॥

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड्जुह्वास्यः ॥१॥

840. Viśvasmā itsvatdṛśe sādhāraṇam̐ rajasturam.
Gopāmṛtasya virbharat.$_5$
(Cf. Ṛv IX. 48.4)

Sūkta 4

841. Ise pavasva dhārayā mṛjyamāno manīṣbhiḥ.
Indo rucābhiḥ gā ihi.$_1$
(Cf. S. 505; Ṛv IX. 64.13)

842. Punāno varivaskṛdhyūrjam janāya girvaṇaḥ.
Hare sṛjāna āśiram.$_2$
(Cf. Ṛv IX. 64.14)

843. Punāno devavītaya indrasya yāti niṣkṛtam.
Dyutāno vājibhirhitaḥ.$_3$
(Cf. Ṛv IX. 64.15)

Khaṇḍa II

Sūkta 5

844. Agnināgniḥ samidhyate kavirgṛhapatiryuvā.
Havyavāḍ juhvāsyaḥ.$_1$
(Cf. Ṛv I. 12.6)

840. The divine bird (*viḥ*) brings you here so that each may see light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of everyone.

841. O holy water, cleansed by priests, may you flow in a stream for our sustenance and with fodder go to the cattle.

842. The green-tinted blissful elixir, lauded by hymns, is mixed with curds and milk and then purified; it bestows wealth and food upon the worshipper.

843. Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by vigorous and strong ones.

844. From Supreme Energy, the terrestrial and cosmic fires are also kindled. May we all sing to the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously.

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥२॥
यो अग्निं देववीतये हविष्माँ आविवासति । तस्मै पावक मृडय ॥३॥

(६)

(१-३) तृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

मित्रँ हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीँ साधन्ता ॥१॥
ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृ[illegible]शाथे ॥२॥
कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥३॥

845. Yastvāmagne haviṣpatirdūtam deva saparyati.
Tasya sma prāvitā bhava.$_2$
(Cf. Ṛv I. 12.8)

846. Yo agnim devavītaye haviṣmām̐ āvivāsati.
Tasmai pāvaka mṛdaya.$_3$
(Cf. Ṛv I. 12.9)

Sūkta 6

847. Mitram̐ huve pūtadakṣa$_1$n varuṇam ca riśādasam.
Dhiyam ghṛtācīm̐ sādhantā.$_1$
(Cf. Ṛv I. 2.7; Yv. XXXIII. 57)

848. Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.
Kratum bṛhantamāśāthe.$_2$
(Cf. Ṛv I. 2.8)

849. Kavī no mitrāvaruṇā tuvijātā urukṣayā.
Dakṣam dadhāte apasam.$_3$
(Cf. Ṛv I. 2.9)

845. O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind.

846. May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly.

847. I invoke the Lord, the only source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life.

848. O the source of light and bliss, you are the augmenter and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success.

849. O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us, at least, we think thus you are the refuge of multitudes.

(१-३) तृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः। इन्द्रो देवता। गायत्री छन्दः।

इन्द्रेण सꣳहि दृक्षसे संजग्मानो अबिभ्युषा। मन्दू समानवर्चसा ॥१॥
आदह स्वधामनु पुनर्गर्भत्वमेरिरे। दधाना नाम यज्ञियम् ॥२॥
वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः। अविन्द उस्रिया अनु ॥३॥

(८)

(१-२) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः। इन्द्राग्नी देवते। गायत्री छन्दः।

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम्। इन्द्राग्नी न मर्द्धतः ॥१॥
उग्रा विघनिना मृध इन्द्राग्नी हवामहे। ता नो मृडात ईदृशे ॥२॥

Sūkta 7

850. Indreṇa saṁ hi dṛkṣase saṁjagmāno avibhyuṣā.
Mandū samānavarccasā.₁
(Cf. Ṛv I. 6.7; Av. XX. 40.1; 70.3)

851. Ādaha svadhāmanu punargarbhartvamerire.
Dadhānā nāma Yajñiyam.₂
(Cf. Ṛv I. 6.4; Av. XX. 40.3; 69.12)

852. Vīḍu cidārujatnubhirguhā cidindra vahnibhiḥ.
Avinda usriyā anu.₃
(Cf. Ṛv I. 6.5; Av. XX. 70.1)

Sūkta 8

853. Tā huve yayoridam papne viśvam purā kṛtam.
Indrāgnī na marddhataḥ.₁
(Cf. Ṛv VI. 60.4)

854. Urgā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛḍāta īdṛśe.₂
(Cf. Ṛv VI. 60.5; Yv. XXXIII. 61)

850. The vital powers, strengthend by mental consciousness of the inner self, rejoice and shine with equal splendour.

851. Thereafter the compound faculties, inspired by the innerself for work and worship, resume to conceive their task as the mother conceives life in the embryo.

852. Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine cnlightenment as a cowherd recovers cows hidden in a cave.

853. I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us.

854. We invoke the cosmic fierce forces of lightning (*indra*) and fire (*agni*) the destroyer of adversaries; may they be kind to everyone like me.

हथो वृत्राण्यार्या हथो दासानि सत्पती । हथो विश्वा अप द्विषः ॥३॥

(९)

(१-३) दृचस्यास्य सप्तर्षय ऋषयः । सोममित्रावरुणा देवताः । बृहती छन्दः ।

अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥१॥
तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।
अर्षा मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥२॥
नृभिर्येमाणो हर्यतो विचक्षणो राजा देवः समुद्र्यः ॥३॥

855. Hatho vṛtrāṇyāryā hatho dāsāni satpatī.
Hatho viśvā apa dviṣaḥ.$_3$
(Cf. Ṛv VI. 60.6)

Khaṇḍa III

Sūkta 9

856. Abhi somāsa āyavaḥ pavante madyam madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.$_1$
(Cf. S. 518; Ṛv IX. 107.14)

857. Taratsamudram pavamāna ūrmiṇā rājā deva ṛtam bṛhat.
Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtam bṛhat.$_2$
(Cf. Ṛv IX. 107.15)

858. Nṛbhiryemāṇo haryato vicakṣaṇo rājā devaḥ samudryaḥ.$_3$
(Cf. Ṛv IX. 107.16)

855. May you counteract all oppressions committed by the so-called pious persons; counteract all oppressions committed by the impious ones. O protectors of the virtuous, drive away everyone that hates us.

856. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligence-promoting and exhilarating.

857. May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverse the firmament in a stream; vast and true, being sent forth, may it flow for the support of the sun and occan (or through the help of in-breath and out-breath).

858. Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament (flows for the sake of the resplendent Self).

(१०)

(१-३) वृषणस्यात्य शाक्त्यः पराशर ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ।

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥१॥
सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः ।
सोमः सुत ऋच्यते पूयमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते ॥२॥
एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति ।
इन्द्रमा विश बृहता मदेन वर्द्धया वाचं जनया पुरंधिम् ॥३॥

Sūkta 10

859. Tisro vāca īrayati pra vahnirṛtasya dhītim brahmaṇo manīṣām.
Gāvo yanti gopatim pṛcchamānāḥ somam yanti matayo vāvaśānāḥ.[1]
(Cf. S. 525; Ṛv IX. 97.34)

860. Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ pṛcchamānāḥ.
Somaḥ suta ṛcyate pūyamānaḥ some arkāstriṣṭubhaḥ sam navante.[2]
(Cf. Ṛv IX. 97.35)

861. Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti.
Indramā viśa bṛhatā madena vardhayā vācam janayā purandhim.[3]
(Cf. Ṛv IX. 97.36)

859. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuṣ, Sāman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if, cows come to the cowherd, their master.

860. The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk. The divine elixir is invoked by chanting hymns in Triṣṭup (and other metres).

861. O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us.

(१-२) इषृषस्यास्याङ्गिरसः पुरुहन्मा ऋषिः। इन्द्रसूर्यौ देवते। बृहती छन्दः।

यद्याव इन्द्र ते शतꣳशतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रꣳ सूर्या अनु न जातमष्ट रोदसी ॥१॥
आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माꣳ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥२॥

(१२)

(१-२) वृषस्यास्य काण्वो मेधातिथिर्ऋषिः। इन्द्रो देवता। बृहती छन्दः।

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वꣳसगः ॥२॥

Khaṇḍa IV

Sūkta 11

862. Yadyāva indra te śataṁ śatam bhūmīruta syuḥ.
Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.$_1$
(Cf. S. 278; Ṛv VIII. 70.5; Av. XX. 81.1; 92.20)

863. A paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā.
Asmāṁ ava maghavan gomati vraje vajriñcitrābhirūtibhiḥ.$_2$
(Cf. Ṛv VIII. 70.6; Av. XX. 81.2; 92.21)

Sūkta 12

864. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.$_1$
(Cf. S. 261; Ṛv VIII. 33.1; Av. XX. 52.1; 57.14)

865. Svaranti tvā sute naro vaso nireka ukthinaḥ.
Kadā sutam tṛṣāṇa oka ā gama indra svabdīva vaṅsagaḥ.$_2$
(Cf. Ṛv VIII. 33.2; Av. XX. 52.2; 57.15)

862. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.

863. O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous,the wielder of thunder-arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure, full of kine.

864. We are pouring forth to you the devotional prayers like channels of water. Our hearts are pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters.

865. The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place. Whensoever, you feel like thirsty, as a bellowing bull, please do come to appreciate and enjoy the elixir of sweet devotional prayers at our home.

कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥३॥

(१३)

(१-२) द्वयृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

तरणिरित्सिषासति वाजं पुरंध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥१॥
न दुष्टुतिर्द्रविणोदेषु शस्यते न स्रेधन्तं रयिर्नशत् ।
सुशक्तिरिन्मघवं तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥२॥

(१४)

(१-३) तृचस्यास्याप्त्य त्रित ऋषिः । सोमो देवता । गायत्री छन्दः ॥

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥१॥

866. Kaṇvebhirdhṛṣṇavā dhṛṣadvājam darsi sahasriṇam.
Piśaṅgarūpam maghavanvicarṣaṇe makṣū gomantamīmahe.[3]
(Cf. Ṛv VIII. 33.3; Av. XX. 52.3; 57.16)

Sūkta 13

867. Taraṇiritsiṣāsati vājam purandhyā yujā.
Ā va indram puruhūtam name girā nemim taṣṭeva sudruvam.[1]
(Cf. S. 238; Ṛv VII. 32.20)

868. Na duṣṭutirdraviṇodeṣu śasyate na sredhantam rayirnaśat.
Suśaktirin maghavam tubhyam māvate deṣṇam yatpārye divi.[2]
(Cf. Ṛv VII. 32.21)

Sūkta 14

869. Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.[1]
(Cf. S. 471; Ṛv IX. 33.4)

866. O resolute resplendent Lord, may you abundantly bestow upon our wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of splendid wealth of gold and matured wisdom..

867. Only an active man, who solemnly worships, acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the pliant metal ring round the wheel.

868. The careless person does not acquire wealth by his unbecoming chants. Wealth also does not come to one who obstructs the praises of others. O bounteous Lord, in you rests the authority of giving awards to one like me who gracefully sings, addressed to you the requisite hymns on appropriate occasions.

869. The priests utter the three sacred texts (the Ṛk, the Yajuṣ, and the Sāmans; of three forms of speech-poem, prose and lyrics); the milch kine low on being milked, while the green-tinted elixir flows with roaring sound (to the collecting vessel).

अभि ब्रह्मीरनूषत यह्वीर्ऋतस्य मातरः । मर्जयन्तीर्दिवः शिशुम् ॥२॥
रायः समुद्राꣳश्चतुरोऽस्मभ्यꣳ सोम विश्वतः। आ पवस्व सहस्रिणः ॥३॥

(१५)

(१-३) तृचस्यास्य नाहुषो ययातिर्ऋषिः । सोमेन्द्रौ देवते । अनुष्टुप् छन्दः ॥

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरं देवान्गच्छन्तु वो मदाः ॥१॥
इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः ॥२॥
सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमस्पती रयीणाꣳ सखेन्द्रस्य दिवेदिवे ॥३॥

870. Abhi brahmīranūṣata yahvīrṛtasya mātaraḥ.
Marjayantīrdivaḥ. śiśum.$_2$
(Cf. Ṛv IX. 33.5)

871. Rāyaḥ samudrāṁścaturo' smabhyaṁ soma viśvataḥ.
Ā pavasa sahasrinaḥ.$_3$
(Cf. Ṛv IX. 33.6)

Sūkta 15

872. Sutāso madhumattamāḥ somā indrāya mandinaḥ.
Pavitravanto akṣaram devān gacchantu vo madāḥ.$_1$
(Cf. S. 547; Ṛv IX. 101.4; Av. XX. 137.4)

873. Indurindrāya pavata iti devāso abruvan.
Vācaspatirmakhasyate viśvasyesāna ojasaḥ.$_2$
(Cf. Ṛv 101.5; Av. XX. 137. 5)

874. Sahasradhāraḥ pavate samudro vācamīṅkhyaḥ.
Somaspatī rayīṇāṁ sakhendrasya divedive.$_3$
(Cf. Ṛv IX. 101.6; Av. XX. 137.6)

870. While they purify and decorate the child of heaven (the elixir of divine love), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred.

871. From every side, from all the four quarters, O Lord of love and joy, pour upon us boons of riches. Please fulfil our aspirations, the thousand ones, from all sides.

872. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self, may you, O exhilarating elixir, proceed to other divine elements also.

873. O,our devout worshippers, say, "O divine elixir, flow forth for the aspirant, the resplendent Self", it is the lord of speech, sovereign of all by its might, and worthy of our adoration.

874. The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows today , day by day.

(१६)

(१-३) वृषस्यास्याङ्गिरसः पवित्र ऋषिः। ब्रह्मणस्पतिसोमौ देवते। जगती छन्दः॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत ॥१॥
तपोष्पवित्रं विततं दिवस्पदेर्चन्तो अस्य तन्तवो व्यस्थिरन्।
अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा ॥२॥
अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

(१७)

(१-२) इषृषस्यास्य काण्वा सोमरिर्ऋषिः। अग्निर्देवता। उष्णिक्छन्दः॥

प्र मꣳहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे। उपस्तुतासो अग्नये ॥१॥

Sūkta 16

875. Pavitram te vitatam brahmaṇaspate prabhurgātrāṇi paryeṣi viśvataḥ.
Ataptatanūrna tadāmo aśnute śṛtāsa idvahantaḥ sam tadāśata.[1]
(Cf. S. 535; Ṛv IX. 83.1)

876. Tapoṣpavitram vitatam divaspade'rcanto asya tantavo vyasthiran.
Avantyasya pavitāramāśavo divaḥ pṛṣṭhamadhi rohanti tejasā.[2]
(Cf. Ṛv IX. 83.2)

877. Arūrucaduṣasaḥ pṛśniragriya ukṣā mimeti bhuvaneṣu vājayuḥ.
Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.[3]
(Cf. S. 596; Ṛv IX. 83.3)

Sūkta 17

878. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.
Upastutāso agnaye.[1]
(Cf. S. 107; Ṛv VIII. 103.8)

875. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creations from all sides; you never get tired (i.e. become hot) in your work; your divine bliss is not obtainable to those who are raw and imperfectly instructed, unripened; only the mature ones, thoroughly baked, receive graces from you.

876. Your filter of the elixir that burns out all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of their filter are separated. The brilliant swift-flowing juice protects the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations.

877. The associate of dawn and the Sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect it supports the entire intelligentsia i.e. the elders, the beholders of men; it supports the germ of entire activity in the world.

878. O chanters, sing forth to the mighty adorable Lord, who is most bounteous, observant of truth and radiant with His refulgence.

आ वं॒ᳫसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः ।
कुविन्नो अस्य सुमतिर्भवीयस्यच्छा वाजेभिरागमत् ॥२॥

(१८)

(१-३) वृषस्यास्य काण्वायनी गोषूक्त्यश्वसूक्तिनावृषी । इन्द्रो देवता । उष्णिक् छन्दः ॥

तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् ।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥१॥

येन ज्योतीᳫष्यायवे मनवे च विवेदिथ ।
मन्दानो अस्य बर्हिषो वि राजसि ॥२॥

तदद्या चित्त उक्थिनोनु ष्टुवन्ति पूर्वथा ।
वृषपत्नीरपो जया दिवेदिवे ॥३॥

879. Ā vaṅsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ.
Kuvinno asya sumatirbhavīyasyacchā vājebhirāgamat.$_2$
(Cf. Ṛv VIII. 103.9)

Sūkta 18

880. Tam te madam gṛṇīmasi vṛṣaṇam pṛksụ sāsahim.
U lokakṛtnumadrivo hariśriyam.$_1$
(Cf. Ṛv VIII. 15.4; Av. XX. 61.1)

881. Yena jyotīm̐ṣyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.$_2$
(Cf. Ṛv VIII. 15.5; Av. XX. 61.2)

882. Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.
Vṛṣapatnīrapo jayā divedive.$_3$
(Cf. Ṛv VIII. 15.6; Av. XX. 61.3)

879. The Opulent, glorious and adorable Lord, the fire-divine, when worshipped and enkindled, pours forth on his devotees abundance of food, along with progeny. May his ever-fresh favour continually come to us with all kinds of strength.

880. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battles, the creator of the world, and the beautifier of the universe.

881. With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over the universe.

882. To this day, even the singers of hymns praise your might as ever. You protect the streams, full of waters.

(१९)

(१-३) सुवस्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महाꣳ असि ॥१॥
यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥२॥
तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौꣳस्या सिषासन्तो वनामहे ॥३॥

॥ इति द्वितीयः प्रपाठकः ॥

Sūkta 19

883. Śrudhi havam tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahām̐ asi.₁
(Cf. S. 346; Ṛv VIII. 95.4)

884. Yasta indra navīyasīm giram mandrāmajījanat.
Cikitvinmanasam dhiyam pratnāmṛtasya pipyuṣīm.₂
(Cf. Ṛv VIII. 95.5)

885. Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.
Purūṇyasya pauñsyā siṣāsanto vanāmahe.₃
(Cf. Ṛv VIII. 95.6)

END

883. O Lord of resplendence, listen to the prayer of the one who faithfully serves you. Please satisfy him with wealth of kine and valiant offspring. You are really magnanimous.

884. O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn, — a hymn that springs from careful thought and which is full of sacred Truth and which is eternal.

885. Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers, we honour Him.

END

अथ तृतीयः प्रपाठकः

(१)

(१-३) वृषस्यास्याङ्गिरसा अकृष्टा माषा ऋषिगणा ऋषयः। सोमो देवता। जगती छन्दः॥

प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन्पयसा धरीमणि।
प्रान्तरिक्षात्स्थाविरीस्ते असृक्षत ये त्वा मृजन्त्यृषिषाण वेधसः॥१॥
उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः।
यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति॥२॥
विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोष्टे सतः परि यन्ति केतवः।
व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि॥३॥

Adhyāya V

Prapāṭhaka III — Ardha I

Khaṇḍa I

Sūkta 1

886. Pra ta āśvinīḥ pavamāna dhenavo divyā asṛgran payasā dharīmaṇi.
Prāntarikṣāt sthāvirīste asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.1
(Cf. Ṛv IX. 86.4)

887. Ubhaytaḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ.
Yadī pavitre adhi mṛjyate hariḥ sattā ni yonau kalaśeṣu sīdati.2
(Cf. Ṛv IX. 86.6)

888. Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣṭe sataḥ pari yanti ketavaḥ.
Vyānaśī pavase soma dharmaṇā patirviśvasya bhuvanasya rājasi.3
(Cf. Ṛv IX. 86.5)

Adhyāya V

886. O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the centre (of the vessel).

887. The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulates from both sides. It is finally allowed to repose in the pitchers.

888. O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions and as a lord of the whole world, you rule over everyone.

(२)

(१-३) वृषस्यास्याङ्गिरसोऽभ्यादीपुर्ऋषिः । वैश्वानरो देवता । गायत्री छन्दः ॥

पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम । ज्योतिर्वैश्वानरं बृहत् ॥१॥

पवमान रसस्तव मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥२॥

पवमानस्य ते रसो दक्षो वि राजति द्युमान् । ज्योतिर्विश्वꣳ स्वर्दृशे ॥३॥

(३)

(१-३) षड्वस्यास्य काण्वो मेध्यातिथिर्ऋषिः । सोम उषाः सूर्या देवताः । गायत्री छन्दः ॥

प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥१॥

सुवितस्य वनामहेति सेतुं दुराय्यम् । साह्याम दस्युमव्रतम् ॥२॥

Sūkta 2

889. Pavamāno ajījanaddivaścitram na tanyutam.
Jyotirvaiśvānaram bṛhat.₁
(Cf. S. 484; Ṛv IX. 61.61)

890. Pavamāna rāsastava mado rājannaducchunaḥ.
Vi vāramavyamarṣati.₂
(Cf. Ṛv IX. 61.17)

891. Pavamānasya te raso dakṣo vi rājati dyumān.
Jyotirviśvaṁ svardṛśe.₃
(Cf. Ṛv IX. 61.18)

Sūkta 3

892. Pra yad gāvo na bhūrṇayastveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇāmapa tvacam.₁
(Cf. S. 491; Ṛv IX. 41.1)

893. Suvitasya vanāmahe'ti setum durāyyam.
Sāhyāma dasyumavratam.₂
(Cf. Ṛv IX. 41.2)

889. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.

890. O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil.

891. O purified elixir, your juice as it collects, shines bright; it makes the prevading universal light visible.

892. It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils.

893. We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to virtuous disciplines.

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः । चरन्ति विद्युतो दिवि ॥३॥

आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् । अश्ववत्सोम वीरवत् ॥४॥

पवस्व विश्वचर्षण आ मही रोदसी पृण । उषाः सूर्यो न रश्मिभिः ॥५॥

परि नः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम् ॥६॥

(४)

(१-६) [illegible]स्याङ्गिरसो बृहन्मतिर्ऋषिः । देवा इन्द्रश्च देवताः । गायत्री छन्दः ॥

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना । यत्र देवा इति ब्रुवन् ॥१॥

परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः । वृष्टिं दिवः परि स्रव ॥२॥

894. Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.
Caranti vidyuto divi.3
(Cf. Ṛv IX. 41.3)

895. Ā pavasva mahīmiṣam gomadindo hiraṇyavat.
Aśvavat soma vīravat.4
(Cf. Ṛv IX. 41.4)

896. Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
Uṣāh sūryo na raśmibhiḥ.5
(Cf. Ṛv IX. 41.5)

897. Pari naḥ śarmayantyā dhārayā soma viśvataḥ.
Sarā raseva viṣṭapam.6
(Cf. Ṛv 41.6)

Sūkta 4

898. Āśurarṣa bṛhanmate pari priyeṇa dhāmnā
Yatrā devā iti bruvan.1
(Cf. Ṛv IX. 39.1)

899. Pariṣkṛṇvannaniṣkṛtam janāya yātayanniṣaḥ.
Vṛṣṭim divaḥ pari srava.2
(Cf. Ṛv IX. 39.2)

894. The sound of this effused and purified elixir is heard like that of rainfall and in its flashes, it is like the lightnings running across the sky.

895. When effused, the elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength), along with heroic progeny (sons and daughters).

896. Flow on, O all-beholding elixir; fill to the full the vast heaven and earth, as the sun fills space after the dawn with his beams.

897. Flow round us, O elixir of love-divine, on all sides in a bliss-bestowing stream like a river down a plateau.

898. O love-divine, most sublime in thoughts, flow swift in your lovely splendour, saying:"I go where the divine elements dwell."

899. Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from the celestial region.

अयं॒ स यो दि॑वस्प॒रि र॑घु॒यामा॑ प॒वित्र॒ आ । सिन्धो॑रू॒र्मा व्यक्ष॑रत् ॥३॥
सु॒त ए॑ति प॒वित्र॒ आ त्विषिं॒ दधा॑न॒ ओज॑सा । वि॒चक्षा॑णो विरो॒चय॑न् ॥४॥
आ॒वि॒वासन्परा॒वतो॒ अथो॑ अर्वा॒वतः॑ सु॒तः । इन्द्रा॑य सिच्यते॒ मधु॑ ॥५॥
स॒मी॒ची॒ना अ॑नूषत॒ हरिं॑ हिन्व॒न्त्यद्रि॑भिः । इन्दु॒मिन्द्रा॑य पी॒तये॑ ॥६॥

(५)

(१-२) वृषस्यास्य वारुणिर्भृगुर्जमदग्निर्वा ऋषिः । सोमो देवता । गायत्री छन्दः ॥

हि॒न्वन्ति॒ सूर॒मुस्र॑यः॒ स्वसा॑रो जा॒मय॒स्पति॑म् । म॒हामिन्दुं॑ मही॒युवः॑ ॥१॥
पव॑मान रु॒चारु॑चा दे॒व दे॒वेभ्यः॑ सु॒तः । विश्वा॒ वसू॒न्या वि॑श ॥२॥

900. Ayaṁ sa yo divaspari raghuyāmā pavitra ā.
Sindhorūrmā vyakṣarat.3
(Cf. Ṛv IX. 39.4)

901. Suta eti pavitra ā tviṣim dadhāna ojasā.
Vicakṣāṇo virocayan.4
(Cf. Ṛv IX. 39.3)

902. Āvivāsan parāvato atho arvāvataḥ sutaḥ.
Indrāya sicyate madhu.5
(Cf. Ṛv IX. 39.5)

903. Samīcīnā anūsata hariṁ hinvantyardibhiḥ.
Indumindrāya pītaye.6
(Cf. Ṛv IX. 39.6)

Sūkta 5

904. Hinvanti sūramusrayaḥ svasāro jāmayaspatim
Mahāmindum mahīyuvaḥ.1
(Cf. Ṛv IX. 65.1)

905. Pavamāna rucārucā deva devebhyaḥ sutaḥ.
Viśva vasūnyā viśa.2
(Cf. Ṛv IX. 65.2)

900. Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves.

901. This elixir, when effused, enters the ultra-psychic filter with force, sending forth its light and beholding all illuminating things.

902. The effused elixir is meant for all divinities, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul.

903. In a group, they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice.

904. The glittering maidens, the (ten) sisters (fingers) of close birth, exude and express the honey-dripping elixir, their mighty Lord.

905. O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संयतम् ॥३॥

(६)

(१-३) वृषस्यात्स्यात्रेयः सुतम्भर ऋषिः । अग्नीन्द्रौ देवते । जगती छन्दः ॥

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥१॥
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥२॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समिन्धते ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥३॥

906. Ā pavamāna suṣṭutim vṛṣṭim devebhyo duvaḥ.
Iśe pavasva samyatam.₃
(Cf. Ṛv IX. 65.3)

Khaṇḍa III

Sūkta 6

907. Janasya gopā ajaniṣṭa jāgṛviragnih sudakṣaḥ suvitāya navyase.
Ghṛtapratīko bṛhatā divispṛśā dyumadvi bhāti bharatebhyaḥ śuciḥ.₁
(Cf. Ṛv V. 11.1; Yv. XV. 27)

908. Tvāmagne āṅgiraso guhā hitamanvavindañchiśriyāṇam vanevane.
Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ sahasasputramaṅgiraḥ.₂
(Cf. Ṛv V. 11.6; Yv. XV. 28)

909. Yajñasya ketum prathamam purohitamagnim narastriṣadhasthe samindhate.
Indreṇa devaiḥ sarathaṁ sa barhiṣi sīdan ni hotā yajathāya sukratuḥ.₃
(Cf. Ṛv V. 11.2)

906. O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment.

907. The glory of the powerful adorable Lord, the protector of man, ever-vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotees as if, touching lofty heavens and His glory shines brilliantly for the liberal benefactors.

908. O adorable Lord, earnest seekers discover your knowledge, which remains hidden, as if, a mystery, like flames taking refuge from wood to wood. Similar to the fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees accept you, O dearest Lord, as the source of strength.

909. Men, engaged in meditation, first kindle the glory of adorable Lord in all the three realms; — physical, vital, and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are canalized into one direction, as if, riding in one and the same car. He, the one engaged in meditation, sits in the comfortable posture for the transcendental concentration.

(७)

(१–३) वृत्सस्यास्य शौनको गृत्समद ऋषिः। मित्रावरुणौ देवते। गायत्री छन्दः॥

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा। ममेदिह श्रुतꣳ हवम्॥१॥
राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे। सहस्रस्थूण आशाते॥२॥
ता सम्राजा घृतासुती आदित्या दानुनस्पती। सचेते अनवह्वरम्॥३॥

(८)

(१–३) वृत्सस्यास्य राहूगणो गोतम ऋषिः। इन्द्ररश्मित्वष्टृचन्द्रमसा देवताः। गायत्री छन्दः॥

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः। जघान नवतीर्नव॥१॥
इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम्। तद्विदच्छर्यणावति॥२॥
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्। इत्था चन्द्रमसो गृहे॥३॥

Sūkta 7

910. Ayam vām mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
Mamediha śrutam̐ havam.$_1$
(Cf. Ṛv II. 41.4; Yv. 19)

911. Rājānāvanabhidruhā dhruve sadasyuttame.
Sahasrasthūṇa āśāte.$_2$
(Cf. Ṛv II. 41.5)

912. Tā samrājā ghṛtāsutī ādityā dānunaspatī.
Sacete anavahvaram.$_3$
(Cf. Ṛv II. 41.6)

Sūkta 8

913. Indro dadhīco asthabhirvṛāṇyapratiṣkutaḥ.
Jaghāna navatīrnava.$_1$
(Cf. S. 179; Ṛv 84.13; Av. XX. 41.1)

914. Icchannaśvasya yacchiraḥ parvateṣvapaśritam.
Tadvidaccharyaṇāvati.$_2$
(Cf. Ṛv I. 84; Av. XX. 41.2)

915. Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gṛhe.$_3$
(Cf. S. 147; Ṛv I. 84.15; Av XX. 41.3)

910. The offering is made to you, O instincts of affection and benevolence, cherishers of truth; please do come and enjoy the drink.

911. O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars.

912. Those two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere.

913. The resplendent Self destroys ninety-times nine (innumerable) evils with the help of the rock-like firmness of devotees.

914. Searching for the source of vigour hidden within the mountains. He finds it among true seekers.

(९)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः । अभ्राद्वृष्टिरिवाजनि ॥१॥
शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः । ईशाना पिप्यतं धियः ॥२॥
मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये । मा नो रीरधतं निदे ॥३॥

(१०)

(१-२) तृचस्यास्यागस्त्यो दृढच्युत ऋषिः । मरुद्वायू देवते । गायत्री छन्दः ॥

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भयो वायवे मदः ॥१॥
सं देवैः शोभते वृषा कविर्योनावधि प्रियः । पवमानो अदाभ्यः ॥२॥

Sūkta 9

916. Iyam vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrādvṛṣṭirivājani.1
(Cf. Ṛv VII. 94.1)

917. Śṛṇutam jariturhavamindrāgnī vanatam giraḥ.
Īśānā pipyatam dhiyaḥ.2
(Cf. Ṛv VII. 94.2)

918. Mā pāpatvāya no narendrāgnī mābhiśastaye.
Mā no rīradhatam nide.3
(Cf. Ṛv VII. 94.3)

Khaṇḍa IV

Sūkta 10

919. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.1
(Cf. S. 474; Ṛv IX. 25.1)

920. Sam devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ.
Pavamāno adābhyaḥ.2
(Cf. Ṛv IX. 25.3)

915. Then, verily, they recognized the Mystic Name of Creator's (*tvaṣṭuḥ*) guiding rudder (*gauḥ*) in the mansion (*gṛha*) of Moon.

916. The special praise, O Lord of resplendence and fire-divine (*indrāgnī*), proceeds copiously from one, your worshipper as rain from clouds.

917. Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lord, may you give him success in his intellectual pursuits.

918. O Lord of resplendence and fire-divine (indra-agni), may the leader of people, subject us not to sinfulness, neither to torture, nor to a reviler.

919. O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds.

920. The ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home.

पवमान धिया हितो३भि योनिं कनिक्रदत् । धर्मणा वायुमारुहः ॥३॥

(११)

(१-२) इधुवाहस्यास्य सप्तर्षय ऋषयः । सोमसूर्यौ देवते । बृहती छन्दः ।

तवाहꣳ सोम रारण सख्य इन्दो दिवेदिवे ।
पुरूणि बभ्रो नि चरन्ति मामव परिधीꣳ रति ताꣳइहि ॥१॥
तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुना इव पप्तिम ॥२॥

(१२)

(१-२) वृषस्यास्याङ्गिरसो बृहन्मतिर्ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥१॥
आ योनिमरुणो रुहद्गमदिन्द्रो वृषा सुतम् । ध्रुवे सदसि सीदतु ॥२॥

921. Pavamāna dhiyā hito'bhi yonim kanikradat.
Dharmaṇā vāyumāruhaḥ.₃
(Cf. Ṛv IX. 25.2)

Sūkta 11

922. Tavāhaṁ soma rāraṇa sakhya indo divedive.
Purūṇi babhro ni caranti māmava paridhīṁ rati tām ihi.₁
(Cf. S. 516; Ṛv IX. 107.19)

923. Tavāham naktamuta soma te divā duhāno babhra ūdhani.
Ghṛṇā tapantamati sūryam paraḥ śakunā iva paptima.₂
(Cf. Ṛv IX. 107.20)

Sūkta 12

924. Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipram dhītibhiḥ.₁
(Cf. S. 488; Ṛv IX. 40.1)

925. Ā yonimaruṇo ruhadgamadindro vṛṣā sutam.
Dhruve sadasī sīdatu.₂
(Cf. Ṛv IX. 40.2)

921. O purifying ambrosia, suitably placed by sacred rites, may you roaringly enter the receiving pot, and come in contact with the wind by your natural rights.

922. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me, O bright elixir, please overcome them who surround me and tease.

923. I am delighted in your presence, O tawny-coloured elixir, day and night. For the sake of your friendship, may we soar high like birds far beyond the sun, refulgent with your glow.

924. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.

925. The refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent Self and stays there with permanence in the super-psychic abode.

नू नो रयिं महामिन्दोऽस्मभ्यꣳ सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

(१३)

(१-३) सूक्तस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । विराट् छन्दः ॥

पिबा सोममिन्द्र मदन्तु त्वा यं ते सुषाव हर्यश्वाद्रिः ।
सोतुर्बाहुभ्याꣳ सुयतो नार्वा ॥१॥

यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हꣳसि ।
स त्वामिन्द्र प्रभूवसो ममत्तु ॥२॥

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥३॥

926. Nū no rayim mahāmindo'smabhyam soma viśvataḥ.
Ā pavasva sahasriṇam.[3]
(Cf. Ṛv IX. 40.3)

Khaṇḍa V

Sūkta 13

927. Pibā somamindra mandatu tvā yam te suṣāva haryaśvādriḥ.
Soturbāhubhyām suyato nārvā.[1]
(Cf. S. 398; Ṛv VII. 22.1; Av. XX. 117.1)

928. Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva hañsi.
Sa tvāmindra prabhūvaso mamattu.[2]
(Cf. Ṛv VII. 22.2; Av. XX. 117.2)

929. Bodhā su me maghavan vācamemām yam te vasiṣṭho arcati praśastim.
Imā brahma sadhamāde juṣasva.[3]
(Cf. Ṛv VII. 22.3; Av. XX. 117.3)

926. O Lord of purity and love-divine, quickly pour upon us from all quarters vast and thousand-fold treasures.

927. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the (pressing) stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.

928. O resplendent Lord, the master of vital powers, O the one abounding in riches, may the exhilarating nectar which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you.

929. Mark closely, O bounteous, the words I utter; the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship.

(१४)

(१-३) कश्यपस्यात्मजो रेभ ऋषिः । इन्द्रो देवता । (१) प्रथमाया अतिजगती, (२-३) द्वितीयातृतीययोश्च उपरिष्टाद्बृहती छन्दसी ।

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे ।
सुदीतयो वो अद्रुहोपि कर्णे तरस्विनः समृक्वभिः ॥२॥

समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वःपतिर्यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥३॥

(१५)

(१-२) अस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रसूर्यौ देवते । विराड्बृहती छन्दः ।

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे ॥१॥

Sūkta 14

930. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstatakṣurindram jajanuśca rājase.
Kratve vare sthemanyāmurīmutogramojiṣṭham tarasam tarasvinam.₁
(Cf. S. 370; Ṛv VIII. 97.10; Av. XX. 54.1)

931. Nemin namanti cakṣasā meṣam viprā abhisvare.
Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.₂
(Cf. Ṛv VIII. 97.12; Av. XX. 54.3)

932. Samu rebhāso asvarannindraṁ somasya pītaye.
Svaḥpatiryadī vṛdhe dhṛtavrato hyojasā samūtibhiḥ.₃
(Cf. Ṛv VIII. 97.11; Av. XX. 54.2)

Sūkta 15

933. Yo rājā carṣaṇīnām yātā rathebhiradhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā gṛṇe.₁
(Cf. S. 273; Ṛv VIII. 70.1; Av. XX. 92.16; 105.4)

930. The assembled priests have roused the resplendent, the leader, the conquerer in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of all evil spirits, the terrible, the most powerful, the stalwart and the furious.

931. At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in His ear your hymns.

932. The spiritually realized sages, in one voice, praise the resplendent that He may accept loving devotion. He is the lord of light, as well as of strength. He is observant of pious laws which enhance. His strength and His protecting capacity.

933. I praise the pre-eminent Lord of resplendence, who is the sovereign ruler of mankind, who moves on his cosmic chariots unrestrained, the vanquisher of all adversities and the destroyer of evils.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्त्तरि ।
हस्तेन वज्रः प्रति धायि दर्शतो महां देवो न सूर्यः ॥२॥

(१६)

(१-३) कश्यपस्य काश्यपोऽसितो देवलो वा ऋषिः । सोमो देवता । गायत्री छन्दः ॥

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः । स्वानैर्याति कविक्रतुः ॥१॥
स सूनुर्मातरा शुचिर्जातो जाते अरोचयत् । महान्मही ऋतावृधा ॥२॥
प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहः । वीत्यर्ष पनिष्टये ॥३॥

934. Indram taṁ śumbha puruhanmannavase yasya dvitā vidharttari.
Hastena vajraḥ prati dhāyi darśato mahān devo na sūryaḥ.2
(Cf. Ṛv. VIII. 70.2; Av. XX. 92.17; 105.5)

Khaṇḍa VI

Sūkta 16

935. Pari priyā divaḥ kavirvayāṁsi naptyorhitaḥ.
Svānairyāti kravikratuḥ.1
(Cf. S. 476; Ṛv IX. 9.1)

936. Sa sūnurmātanā śucirjāto jāte arocayat.
Mahānmahī ṛtāvṛdhā.2
(Cf. Ṛv IX. 9.3)

937. Prapra kṣayāya panyase janāya juṣṭo adruhaḥ.
Vītyarṣa paniṣṭaye.3
(Cf. Ṛv IX. 9.2)

934. Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for granting protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the Sun in heaven.

935. Not only with wisdom, you also work with your penetrating insight; you are rightly placed at the source where the elixir-pressing takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven

936. The mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and augmenter of eternal truths.

937. (O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you.

(१७)

(१-२) द्व्यृचस्यास्य शक्तिर्ऋषिः । सोमो देवता । [illegible] छन्दः ।

त्वᳪ ह्याऽ३ंग दैव्य पवमान जनिमानि द्युमत्तमः । अमृतत्वाय घोषयन् ॥१॥
येना नवग्वा दध्यङ्ङपोर्णुते येन विप्रास आपिरे ।
देवानाᳪ सुम्ने अमृतस्य चारुणो येन श्रवाᳪस्याशत ॥२॥

(१८)

(१-२) द्व्यृचस्यास्य चाक्षुषोऽग्निर्ऋषिः । सोमो देवता । उष्णिक् छन्दः ।

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति ।
अग्रे वाचः पवमानः कनिक्रदत् ॥१॥
धीभिर्मृजन्ति वाजिनं वने क्रीडन्तमत्यविम् ।
अभि त्रिपृष्ठं मतयः समस्वरन् ॥२॥

Sūkta 17

938. Tvaṁ hyāṅga daivya pavamāna janimāni dyumattamaḥ.
Amṛtatvāya ghoṣayan.₁
(Cf. S. 583; Ṛv IX. 108.3)

939. Yenā navagvā dadhyaṅṅaporṇute yena viprāsa āpire.
Devānāṁ sumne amṛtasya cāruṇo yena śravāṅsyāśata.₂
(Cf. Ṛv IX. 108.4)

Sūkta 18

940. Somaḥ punāna ūrmiṇāvyam vāram vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.₁
(Cf. S. 572; Ṛv IX. 106.10)

941. Dhībhirmṛjanti vājinam vane krīḍantamatyavim.
Abhi tripṛṣṭham matayaḥ samasvaran.₂
(Cf. Ṛv IX. 106.11)

938. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.

939. Through you, the most realized sages, the offerers of the nine-days rites, have been opening the door of the cave. Again through you, the seers recover the lost cows, i.e. the wisdom. Through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water.

940. The spiritual elixir, while filtered in a stream through the fleecy filter, roars aloud, while the hymns are being chanted.

941. With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, mid-space and the earth; and in the body complex, in the physical, mental and spiritual regions).

अर्सर्जि कलशाँ अभि मीढ्वान्त्सप्तिर्न वाजयुः ।
पुनानो वाचं जनयन्नसिष्यदत् ॥३॥

(१९)

(१-३) वृषगणस्य दैवोदासिः प्रतर्दन ऋषिः । सोमसूर्यौ देवते । त्रिष्टुप् छन्दः ।

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥१॥
ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणाँ स्वधितिर्वनानाँ सोमः पवित्रमत्येति रेभन् ॥२॥
प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिर स्तोमान्पवमानो मनीषाः ।
अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन् ॥३॥

942. Asarji kalaśāṁ abhi mīḍhvāntsptirna vājayuḥ.
Punāno vācam janayannasiṣyadat.$_3$
(Cf. Ṛv IX. 106-12)

Sūkta 19

943. Somaḥ pavate janitā matīnām janitā divo janitā pṛthivyāḥ.
Janitāgnerjanitā sūryyasya janitendrasya janitota viṣṇoḥ.$_1$
(Cf. S. 527; Ṛv IX. 96.5)

944. Brahmā devānām padavīḥ kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām.
Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.$_2$
(Cf. Ṛv IX. 96.6)

945. Prāvīvipadvāca ūrmimna sindhurgira stomān pavamāno manīṣāḥ.
Antaḥ paśyan vṛjanemāvarāṇyā tiṣṭhati vṛṣabho goṣu jānan.$_3$
(Cf. Ṛv IX. 96.7)

942. For nourishing (the worshipper), it has been set free into the receptacles, like an impetuous courser in battle. While filtered, it raises a cry and flows (in the vessels).

943. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the Sun, the generator of lightning, and the generator of the omnipresent life-force. May this divine elixir flow forth.

944. The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and supurb among Nature's bounties, a foremost guide among the sages, a seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons.

945. The purified elixir, like a river, stirs the wave of sound (i.e. it evokes one for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers.

(२०)

(१-३) तृचस्यास्य भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा ऋषिः । अग्निर्देवता । विराड्गायत्री छन्दः ।

अग्निं वो वृधन्तमध्वराणां पुरूतमम् । अच्छा नप्त्रे सहस्वते ॥१॥

अयं यथा न आभुवत्त्वष्टा रूपेव तक्ष्या । अस्य क्रत्वा यशस्वतः ॥२॥

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥३॥

(२१)

(१-२) तृचस्यास्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ।

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् । शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥१॥

न किष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे । न किष्ट्वानु मज्मना न किः स्वश्व आनशे ॥२॥

Khaṇḍa VII

Sūkta 20

946. Agnim vo vṛdhantamadhvarāṇām purutamam.
Acchā naptre sahasvate.1
(Cf. S. 21; Ṛv VIII. 102.8)

947. Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.2
(Cf. Ṛv VIII. 102.8)

948. Ayam Viśvā abhi śriyo'gnirdeveṣu patyate.
Ā vājairupa no gamat.3
(Cf. Ṛv VIII. 102.9)

Sūkta 21

949. Imamindra sutam piba jyeṣṭhamamartyam madam.
Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.1
(Cf. S. 344; Ṛv I. 84.4)

950. Na kiṣṭvadrathītaro harī yadindra yacchase.
Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.2
(Cf. Ṛv I. 84.6)

946. At our solemn rite, free from violence, I call to the fire-divine — the one wide-spreading, most abundant and mighty, for obtaining courageous (sons and) grandsons (brave progeny).

947. May He stand by us as a creator, and through His power, may He shape us into exemplary model and may we find glory through His art.

948. The fire-divine is supreme, surpassing the glory of Nature's other bounties. May he come to us with abundance of food.

949. O resplendent Self, Please accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been since long flowing for you here at the sacred place of holy worship.

950. O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in strength (none with horses), howsoever good and trained.

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन । सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥३॥

(२२)

(१-३) वृषस्यास्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रो देवता । स्वराडनुष्टुप् छन्दः ॥

इन्द्र जुषस्व प्र वहा याहि शूर हरिह । पिबा सुतस्य मतिर्न मधोश्चकानश्चारुर्मदाय ॥१॥

इन्द्र जठरं नव्यं न पृणस्व मधोर्दिवो न ।
अस्य सुतस्य स्वा३र्नोप त्वा मदाः सुवाचो अस्थुः ॥२॥

इन्द्रस्तुराषाण्मित्रो न जघान वृत्रं यतिर्न ।
बिभेद वलं भृगुर्न ससाहे शत्रून्मदे सोमस्य ॥३॥

॥ इति तृतीयस्य प्रथमोऽर्धः ॥

951. Indrāya nūnamarcatokthāni ca bravītana.
Sutā amatsurindavo jyeṣṭham namasyatā sahaḥ.$_3$
(Cf. Ṛv I. 84.5)

Sūkta 22

952. Indra juṣasva pra vahā vāhi śūra hariha.
Pibā suta matirna madhoścakānaścārurmadāya.$_1$
(Cf. Av. II. 5.1)

953. Indra jaṭharam navyam na pṛṇasva madhordivo na.
Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.$_2$
(Cf. Av. II. 5.2)

954. Indrasturāṣāṇmitro na jaghāna vṛtram yatirna.
Bibheda valam bhṛgurna sasāhe śatrūn made somasya.$_3$
(Cf. Av. II. 5.3)

Here ends Tṛtīya Prapāthakaḥ, Prathama'rdhaḥ.
Here ends Prapāṭhaka III, Ardha I and also Adhyāya V

951. May we, without delay, sing glory to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him; may you pay reverence to His supreme strength.

952. O resplendent self, possessor of cosmic potential and kinetic vitalities (or centripetal and centrifugal forces) may you be pleased to come here, accept our homage and adorations, and carry them away. O you, the resplendent and exhilarating God, please drink of the expressed elixir, pleasant as honey to the self and exhilarating to the senses.

953. O resplendent Lord, may you fill to your full capacity the belly anew with the effused elixir of our devotion, sweet as if distilled from the ethereal regions. Let the heavenly exhilarating, pleasant-sounding elixir find an acceptance from you.

954. The resplendent Self, like a brave friend, advances to the front of the battle, and is always successful in slaying the dark forces of nescience. He, like a hero, hews down the hosts of devils and wicked ones and as a protector, is able to subdue our foes, having enjoyed our elixir of love and affections.

अथ तृतीयस्य द्वितीयोऽर्धः

(१)

(१-३) सूक्तस्यास्य आत्रेया ऋषिगणा ऋषयः । सोमो देवता । जगती छन्दः ।

गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः ।
त्वꣳ सुवीरो असि सोम विश्ववित्तं त्वा नर उप गिरेम आसते ॥१॥
त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि ।
स नः पवस्व वसुमद्धिरण्यवद्वयꣳ स्याम भुवनेषु जीवसे ॥२॥
ईशान इमा भुवनानि ईयसे युजान इन्दो हरितः सुपर्ण्यः ।
तास्ते क्षरन्तु मधुमद्घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः ॥३॥

Adhyāya VI

Prapaṭhaka III — Ardha II

Khaṇḍa I

Sūkta 1

955. Govitpavasva vasuviddhiraṇyavidretodhā indo bhuvaneṣvarpitaḥ.
Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema āsate.₁
(Cf. Ṛv IX. 86.39)

956. Tvam nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi.
Sa naḥ pavasva vasumaddhiraṇyavadvayaṁ syāma bhuvaneṣu jīvase.₂
(Cf. Ṛv IX. 86.36)

957. Īśāna imā bhuvanāni īyase yujāna indo haritaḥ suparṇyaḥ.
Tāste kṣarantu madhumad ghṛtam payastava vrata soma tiṣṭhantu kṛṣṭayaḥ.₃
(Cf. Ṛv IX. 86.37)

Adhyāya VI

955. O divine elixir, the winner of cattle, wealth and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises.

956. O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters; may you pour forth wealth upon us, comprising various treasures and gold; may we have strength to live long in these worlds.

957. O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree.

(२)

(१-३) सूक्तस्यास्य मारीचः कश्यप ऋषिः । सोमो देवता । गायत्री छन्दः ॥

पवमानस्य विश्ववित्प्र ते सर्गा असृक्षत । सूर्यस्येव न रश्मयः ॥१॥
केतुं कृण्वं दिवस्परि विश्वा रूपाभ्यर्षसि । समुद्रः सोम पिन्वसे ॥२॥
जज्ञानो वाचमिष्यसि पवमान विधर्मणि । क्रन्दं देवो न सूर्यः ॥३॥

(३)

(१-७) सूक्तस्यास्य काश्यपोऽसितो देवलो वा ऋषिः । सोम आप इन्द्रश्च देवताः । गायत्री छन्दः ॥

प्र सोमासो अधन्विषुः पवमानास इन्दवः । श्रीणाना अप्सु वृञ्जते ॥१॥
अभि गावो अधन्विषुरापो न प्रवता यतीः । पुनाना इन्द्रमाशत ॥२॥

Sūkta 2

958. Pavamānasya viśvavit pra te sargā asṛkṣata.
Sūryasyeva na raśmayaḥ.$_1$
(Cf. Ṛv IX. 64.7)

959. Ketum kṛṇvan divaspari viśvā rūpābhyarṣasi.
Samudraḥ soma pinvase.$_2$
(Cf. Ṛv IX. 64.8)

960. Jajñāvo vācamıṣyası pavamāna vidharmaṇi.
Krandan devo na sūryaḥ.$_3$
(Cf. Ṛv IX. 64.9)

Sūkta 3

961. Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
Śrīṇānā apsu vṛñjate.$_1$
(Cf. Ṛv IX. 24.1)

962. Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.
Punānā indramāśata.$_2$
(Cf. Ṛv IX. 24.2)

958. O all-beholding Lord of elixir, the streams of your divine sap are being constantly purified and are ever sent forth like the rays of the Sun.

959. O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven and distils from all sides in numerous rich forms (raining from firmament all types of blessings on us).

960. O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; and like the bright radiant Sun, it moves through the supporting filters (or the receptacles).

961. The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds.

962. The flowing juices of ambrosia, rush like waters, flowing down a declivity; filtered and purified they proceed to the resplendent Self.

प्र पवमान धन्वसि सोमेन्द्राय मादनः । नृभिर्यतो वि नीयसे ॥३॥
इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे । अरमिन्द्रस्य धाम्ने ॥४॥
त्वꣳ सोम नृमादनः पवस्व चर्षणीधृतिः । सस्निर्यो अनुमाद्यः ॥५॥
पवस्व वृत्रहन्तम उक्थेभिरनुमाद्यः । शुचिः पावको अद्भुतः ॥६॥
शुचिः पावक उच्यते सोमः सुतः स मधुमान् । देवावीरघशꣳसहा ॥७॥

(४)

(१-७) सप्तर्चस्यास्य काश्यपोऽसितो देवलो वा ऋषिः । सोमो देवता । गायत्री छन्दः ॥

प्र कविर्देववीतयेऽव्या वारेभिरव्यत । साह्वान्विश्वा अभि स्पृधः ॥१॥

963. Pra pavamāna dhanvasi somendrāya mādanaḥ.
Nṛbhiryato vi nīyase.$_3$
(Cf. Ṛv IX. 24.3)

964. Indo yadadribhiḥ sutaḥ pavitram paridīyase.
Armindrasya dhāmne.$_4$
(Cf. Ṛv IX. 24.5)

965. Tavam̐ soma nṛmādanaḥ pavasva carṣaṇīdhṛtiḥ.
Sasniryp anumādyaḥ.$_5$
(Cf. Ṛv IX. 24.4)

966. Pavasva vṛtrahantam a ukthebhiranumādyaḥ.
Śuciḥ pāvako adbhutaḥ.$_6$
(Cf. Ṛv IX. 24.6)

967. Śuciḥ pāvaka ucyate somaḥ sutaḥ sa madhuman.
Devāvīraghaśaṅsahā.$_7$
(Cf. Ṛv IX. 24.7)

Khaṇḍa II

Sūkta 4

968. Pra kavirdevavītayevyā vārebhiravyata.
Sāhvāniśvā abhi sprdhaḥ.$_1$
(Cf. Ṛv IX. 20.1)

963. O filtrable ambrosia, you proceed to the resplendent Self for His enjoyment. By the priests, you have been prepared and conveyed by them (to the Self).

964. O nectar, when you are effused by crushing under stones, you, verily, hasten to the ultra-psychic sieve; you are pure and worthy of acceptance (of enjoyment) by the resplendent Self.

965. O ambrosia of divine love, you provide exhilaration to men; may you flow back to the resplendent Self (or the soul) is the conqueror of all our adversaries. You (O elixir) are pure and worthy of adoration.

966. Flow on, the best destroyer of evils to be propitiated by praises. Verily, you are pure, purifying and wonderful.

967. The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier; — in fact, the gratifier of the enlightened persons and destroyer of the wicked.

968. The ambrosia passes through the texture of the ultra-psychic fleecy- sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries.

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥
परि विश्वानि चेतसा मृज्यसे पवसे मती । स नः सोम श्रवो विदः ॥३॥
अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवꣳ रयिम् । इषꣳ स्तोतृभ्य आ भर ॥४॥
त्वꣳ राजेव सुव्रतो गिरः सोमाविवेशिथ । पुनानो वह्ने अद्भुत ॥५॥
स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमश्चमूषु सीदति ॥६॥
क्रीडुर्मखो न मꣳहयुः पवित्रꣳ सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥७॥

969. Sa hi ṣmā jaritṛbhya ā vājam gomantaminvati.
Pavamānaḥ sahasriṇam.$_2$
(Cf. Ṛv IX. 20.2)

970. Pari viśvāni cetasā mṛjyase pavase matī.
Sa naḥ soma śravo vidaḥ.$_3$
(Cf. Ṛv IX. 20.3)

971. Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim.
Iṣaṁ stotṛbhya ā bhara.$_4$
(Cf. Ṛv IX. 20.4)

972. Tvam rājeva suvrato giraḥ somāviveśitha.
Punāno vahne adbhuta.$_5$
(Cf. Ṛv IX. 20.5)

973. Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.
Somaścamūṣu sīdati.$_6$
(Cf. Ṛv IX. 20.6)

974. Krīḍurmakho na maṁhayuḥ pavitram soma gacchasi
Dadhatstotre suvīryam.$_7$
(Cf. Ṛv IX. 20.7)

969. Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food.

970. You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance.

971. Bestow upon us great glory; grant durable riches to those who are rich and prosperous please bring food in plenty to your praisers.

972. O elixir of divine bliss, the purified and the one pledged to perform noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king.

973. O nectar of divine bliss, the bearer of oblations, you abide in the vapours of firmament; you are difficult to be surpassed by any one; we cleanse you with our hands. May you repose in the receptacles of our hearts.

974. O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give vigour to him who praises you.

(५)

(१-४) चतुर्ऋचस्यास्य काश्यपोऽवत्सार ऋषिः। सोमो देवता। गायत्री छन्दः॥

यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्रव। विश्वा च सोम सौभगा ॥१॥
इन्दो यथा तव स्तवो यथा ते जातमन्धसः। नि बर्हिषि प्रिये सदः ॥२॥
उत नो गोविदश्ववित्पवस्व सोमान्धसा। मक्षूतमेभिरहभिः ॥३॥
यो जिनाति न जीयते हन्ति शत्रुमभीत्य। स पवस्व सहस्रजित् ॥४॥

(६)

(१-३) तृचस्यास्य भार्गवो जमदग्निर्ऋषिः। सोमेन्द्रौ देवते। गायत्री छन्दः॥

यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये। ताभिः पवित्रमासदः ॥१॥

Sūkta 5

975. Yavamyavam no andhasā puṣṭampuṣṭam pari srava.
Viśvā ca soma saubhagā.$_1$
(Cf. Ṛv IX. 55.1)

976. Indo yathā tava stavo yathā te jātamandhasaḥ.
Ni barhiṣi priya sadaḥ.$_2$
(Cf. Ṛv IX. 55.2)

977. Uta no govidaśvavitpavasva somāndhasā.
Makṣūtamebhirahabhiḥ.$_3$
(Cf. Ṛv IX. 55.3)

978. Yo jināti na jīyate hanti śatrumabhītya.
Sa pavasva sahasrajit.$_4$
(Cf. Ṛv IX. 55.4)

Sūkta 6

979. Yāste dhārā madhuścutosṛgraminda ūtaye.
Tābhiḥ pavitramāsadaḥ.$_1$
(Cf. Ṛv IX. 62.7)

975. O elixir of divine love, may you flow forth with your juices of all kinds of food-grains for every sort of nourishment and with all felicities.

976. O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts.

977. O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly with such rapidity.

978. Flow forth, O conqueror of thousands, flow as one who ever conquers and is never conquered, and who attacks with dreadful weapon and destroys evils.

979. Settle down, O elixir of divine love on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection.

सो अर्षेन्द्राय पीतये तिरो वाराण्यव्यया । सीदन्नृतस्य योनिमा ॥२॥
त्वꣳ सोम परि स्रव स्वादिष्ठो अङ्गिरोभ्यः । वरिवोविद्घृतं पयः ॥३॥

(७)

(१-२) द्वृचस्यास्य वैतहव्योऽरुण ऋषिः । अग्न्युषसौ देवते । जगती छन्दः ।

तव श्रियो वर्ष्यस्येव विद्युतोऽग्नेश्चिकित्र उषसामिवेतयः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमासनि ॥१॥
वातोपजूत इषितो वशाꣳ अनु तृषु यदन्ना वेविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्यो३ यथा पृथक्शर्धाꣳस्यग्ने अजरस्य धक्षतः ॥२॥

980. So arṣendrāya pītaye tiro vārāṇyavyayā.
Sīdannṛtasya yonimā.2
(Cf. Ṛv IX. 62.8)

981. Tvam soma pari srava svādiṣṭho aṅgirobhyaḥ.
Varivoviddhṛtam payaḥ.3
(Cf. Ṛv IX. 62.9)

Khaṇḍa III

Sūkta 7

982. Tava śriyo varṣyasyeva vidyutogneścikitra uṣasāmivetayaḥ.
Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayam cinuṣe annamāsani.1
(Cf. Ṛv X. 91.5)

983. Vātopajūta iṣito vaśām̐ anu tṛṣu yadannā veviṣadvitiṣṭhase.
Ā te yatante rathyo yathā pṛthakśardhām̐syagne ajarasya dhakṣataḥ.2
(Cf. Ṛv X. 91.7)

980. Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent Self.

981. O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians, the *aṇgirās*.

982. Your glories, O fire-divine, are like the lightning from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth, i.e. for your flames.

983. When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking; you possess imperishable energies, O fire-divine, the devourer. You rush forth on every side like men driving chariots.

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतरं मतिम् ।
त्वामर्भस्य हविषः समानमित्त्वां महो वृणते नान्यं त्वत् ॥३॥

(८)

(१-३) वृषस्त्यास्यात्रेय उरुचक्रिर्ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥
ता वां सम्यगद्रुह्वाणेषमश्याम धाम च । वयं वां मित्रा स्याम ॥२॥
पातं नो मित्रा पायुभिरुत त्रायेथां सुत्रात्रा । साह्याम दस्यूं तनूभिः ॥३॥

(९)

(१-३) वृषस्त्यास्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

उत्तिष्ठन्नोजसा सह पीत्वा शिप्रे अवेपयः । सोममिन्द्र चमूसुतम् ॥१॥

984. Medhākāram vidathasya prasādhanamagnim̐ hotāram paribhūtanam matim.
Tvāmarbhasya haviṣaḥ samānamittvām maho vṛṇate nānyam tvat.₃
(Cf. Ṛv X. 91.8)

Sūkta 8

985. Purūruṇā ciddhyastyavo nūnam vām varuṇa.
Mitra vam̐si vām sumatim.₁
(Cf. Ṛv V. 70.1)

986. Tā vām̐ samyagadruhvāṇeṣamaśyāma dhāma ca.
Vayam vām mitrā syāmā.₂
(Cf. Ṛv V. 70.2)

987. Pātam no mitrā pāyubhiruta trāyethām sutrātrā.
Sāhyām dasyūm tanūbhiḥ.₃
(Cf. Ṛv V. 70.3)

Sūkta 9

988. Uttiṣṭhannojasā saha pītvā śipre avepayaḥ.
Somamindra camūsutam.₁
(Cf. Ṛv VIII. 76.10; Yv. VIII. 39; Av. XX. 42.3)

984. You are the imparter of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counseller (of sound advice). You equally respond to offerings, small or great. One would like you to be invoked alone and none else.

985. O Lord of light and bliss, your protection extends far and wide. May we obtain your kind favours.

986. O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever be worthy of your favours, O cosmic vital powers.

987. Protect us, O benevolent and benign Lord, with your favours; may we live under your kind protections; may we with our physical strength conquer the infidels.

988. O resplendent Lord, arising in your majestic might, with full expression of joy on your face and jaws, you enjoy the quaff of divine elixir, effused between the press-stones (i.e. divine love effused between mind and heart).

अनु त्वा रोदसी उभे स्पर्द्धमानमददेताम् । इन्द्र यद्दस्युहाभवः ॥२॥
वाचमष्टापदीमहं नवस्रक्तिमृतावृधम् । इन्द्रात्परितन्वं ममे ॥३॥

(१०)

(१-२) वृषस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

इन्द्राग्नी युवामिमे३भि स्तोमा अनूषत । पिबतꣳ शम्भुवा सुतम् ॥१॥
या वाꣳ सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥२॥

989. Anu tvā rodosī ubhe sparddhamānamadadetām.
Indra yaddasyuhābhavaḥ.$_2$
(Cf. Ṛv VIII. 76.11; Av. II. 42.2)

990. Vācamaṣṭā padīmaham navasraktimṛtāvṛdham.
Indrātparitanvam mame.$_3$
(Cf. Ṛv VIII. 76.12; Av. XX. 42.1)

Sūkta 10

991. Indrāgnī yuvāmimebhi stomā anūṣata.
Pivatam̐ śambhuvā sutam.$_1$
(Cf. Ṛv VI. 60.7)

992. Yā vām̐ santi puruspṛho niyuto dāśuṣe narā.
Indrāgnī tābhirā gatam.$_2$
(Cf. Ṛv VI. 60.8)

989. Everyone, whether in heaven or on the earth, shudders, when you, O resplendent Lord, uttering your terrific roar proceed to crush down the infidel.

990. Measured out here a song eight-footed (*aṣṭāpadī*), nine-columned (*navasraktim*) for the adjustment of the scheduled sacrifice, according to the measure of the resplendent Self; — Oh, how delicate; the (human) measures shall always fall short.

[The original hymn has been assumed to consist of triplets, each of which would contain nine *Pādas*, parts or half-lines of eight feet or syllables each. And as such, the metre is octosyllabic (8×3), and the triplet contains three stanzas in that metre or nine octosyllabic Pādas].

991. O cosmic forces of lightning and fire (*indrāgni*), these songs of praises glorify you both; may you accept our ecstatic offerings, O bestowers of happiness.

992. O cosmic energies of lightning and fire, please let leaders of sacred works, whose speedy forces are appreciated by all, come with them to the presenter of homage in this sacred performance.

ताभिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥३॥

(११)

(१-३) तृचस्यास्य वारुणिर्भृगुर्भार्गवो जमदग्निर्वा ऋषिः । सोमेन्द्रवायुवरुणमरुतो देवता । गायत्री छन्दः ॥

अर्षा सोम द्युमत्तमोभि द्रोणानि रोरुवत् । सीदन्योनौ वनेष्वा ॥१॥
अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्षन्तु विष्णवे ॥२॥
इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

(१-२) द्व्यृचस्यास्य सप्तर्षय ऋषयः । सोमाग्नी देवते । बृहती छन्दः ॥

सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम् ।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥१॥

993. Tābhirā gacchatam naropedaṁ savanaṁ sutam.
Indrāgnī somapītaye.₃
(Cf. Ṛv VI. 60.9)

Khaṇḍa IV

Sūkta 11

994. Arṣā soma dyumattamo'bhi dronāni roruvat.
Sīdanyonau vaneṣvā.₁
(Cf. S. 503; Ṛv IX. 65.19)

995. Apsā indrāya vāyave varuṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.₂
(Cf. Ṛv IX. 65.20)

996. Iṣam tokāya no dadhadasmabhyaṁ soma viśvataḥ.
Ā pavasva sahasriṇam.₃
(Cf. Ṛv IX. 65.21)

Sūkta 12

997. Soma u ṣvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām.
Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.₁
(Cf. S. 515; Ṛv IX. 107.8)

993. O cosmic forces of lightning and fire (*indrāgni*), may you come to relish our noble deeds. Please also come to participate in our sparkling joy of devotion.

994. Hasten you please , our most radiant divine elixir, with a roar to the ultra-psychic receptacles, leaving native seat in the forests for your new home.

995. The divine elixir, always pleased to mix with waters, hastens to the ultra-psychic containers for resplendence (indra), activity (vāyu), venerability (varuṇa), mortality (maruts), and for pervasiveness (viṣṇu).

996. O elixir, bestowing food upon our children, may you pour from all quarters thousandfold riches.

997. Pressed out by the cosmic effusers, the elixir comes filtered through the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream.

अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।
समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते ॥२॥

(१३)

(१-३) वृषगणास्य काश्यपोऽसितो देवलो वा ऋषिः। सोमेन्द्रौ देवते। गायत्री छन्दः।

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु । तन्नः पुनान आ भर ॥१॥
वृषा पुनान आयूंषि स्तनयन्नधि बर्हिषि । हरिः सन्योनिमासदः ॥२॥
युवं हि स्थः स्वःपती इन्द्रश्च सोम गोपती । ईशाना पिप्यतं धियः ॥३॥

998. Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudram na samvaraṇānyagman mandī madāya tośate.2
(Cf. Ṛv IX.' 107.9)

Sūkta 13

999. Yatsoma citramukthyam, divyam pārthivam vasu. Tannaḥ punāna ā bhara.1
(Cf. Ṛv IX. 19.1)

1000. Vṛṣā punāna āyūm̐ṣi stanayannadhi barhiṣi. Hariḥ sanyoniṃāsadah.2
(Cf. Ṛv IX. 19.3)

1001. Yuvam̐ hi sthaḥ svaḥpatī indraśca soma gopatī. Īśānā pipyatam dhiyaḥ.3
(Cf. Ṛv IX. 19.2)

998. The divine elixir of life, mixed with cow products, flows into the cosmic reservoir. Mixed with milk it is filtered ; its enjoyable juice goes to (pitchers), as rivers go to the the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties.

999. Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us.

1000. The celestial elixir, the showerer of (benefit), is purified in the midest of chants of men (i.e. priests) uttering thrilling noises. It lies green-tinted on its assigned seat.

1001. O nectar of bliss, you and resplendent Self both are the Lords of everyone; also the lords of our organs of senses. May you, O master bless us in our intellectual assignments.

(१४)

(१-३) सूक्तस्यास्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । पङ्क्तिश्छन्दः ।

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोविषत् ॥१॥
असि हि वीर सेन्योसि भूरि परादंदिः ।
असि दभ्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥
यदुदीरत आजयः ॥३॥

(१५)

(१-३) सूक्तस्यास्य राहूगणो गोतम ऋषिः । इन्द्रो देवता (द्वितीयाया द्वितीयपादस्य लोपः) । पथ्यापङ्क्तिश्छन्दः ।

स्वादोरित्था विषूवतः ॥१॥

Khaṇḍa V

Sūkta 14

1002. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.
Taminmahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra no'viṣat.₁
(Cf. S. 411; Ṛv I. 81.1; Av. XX. 56.1)

1003. Asi hi vīra senyo'si bhūru parādadiḥ.
Asi dabhrasya cidvṛdho yajamānāya śikṣasi sunvate bhūri te vasu.₂
(Cf. Ṛv I. 81.2; Av. XX. 65.2)

1004. Yadudīrata ājayo(dhṛṣṇave dhīyate dhanām.
Yukṣvā madacyutā harī kam hanaḥ kam vasau dadho'smām̐ indra Vasau dadhaḥ.)₃
(Cf. S. 414; Ṛv I. 81.3; Av. XX. 56.3)

Sūkta 15

1005. Svādoritthā viṣūvato(madhvaḥ pibanti gauryaḥ.
Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.)₁
(Cf. S. 409; Ṛv I. 84.10; Av. XX. 109.1)

1002. For bliss and strength, men glorify the resplendent Self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to aid and defence in our noble ventures.

1003. O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotees, and are the supplier of ample wealth.

1004. Only fragmentary; यदुक्षीरत आजयः-Ṛv. I. 81.2.
[When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the Sun your widely-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent Self, make us rich.]

1005. Only fragmentary: स्वादोरित्था विषूवतः- Ṛv. I. 84.10.
[In the like manner pure intellects, which shine while associated with mighty resplendent Self for the sake of splendour, taste the all-pervading (spiritual elixir) and rejoice in their own sovereignty.]

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥२॥
ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥३॥

(१-३) [illegible] भार्गवो जमदग्निर्ऋषिः । [illegible] देवता । गायत्री छन्दः ।

असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥१॥
शुभ्रमन्धो देववातमप्सु धौतं नृभिः सुतम् । स्वदन्ति गावः पयोभिः ॥२॥
आदीमश्वं न हेतारमशूशुभन्नमृताय । मधो रसं सधमादे ॥३॥

1006. Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ.
Priyā indrasya dhenavo vajraṁ hinvanti sāyakam vasvīranu svarājyam.$_2$
(Cf. Ṛv I. 84.11; Av. XX. 109.2)

1007. Ta asya namasā sahaḥ saparyanti pracetasaḥ.
Vratānyasya saścire purūni pūrvacittaye vasvīranu svarājyam.$_3$
(Cf. Ṛv I. 84.12; Av. XX. 109.3)

Khaṇḍa VI

Sūkta 16

1008. Asāvyaṁśurmadāyāpsu dakṣo giriṣṭhāh.
Śyeno na yonimāsadat.$_1$
(Cf. S. 473; Ṛv IX. 62.4)

1009. Śubhramandho devavātampsu dhautam nṛbhiḥ sutam.
Svadanti gāvaḥ payobhiḥ.$_2$
(Cf. Ṛv IX. 62.5)

1010. Ādīmaśvam na hetāramaśūśubhannamṛtāya.
Madho rasam sadhamāde.$_3$
(Cf. Ṛv IX. 62.6)

1006. Craving for his nearness, various intellectual (persons) mingle the spiritual elixir with their own knowledge, May the milch kine, dear to the resplendent Self, direct his firm overpowering determination against the adversaries and rejoice in his sovereignity.

1007. These knowledge giving intellects (or cows) at the very outset, honour His victorious might, with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignity.

1008. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration. It alights like a falcon on his own place of stay.

1009. The cows sustain their nourishing juice, cherished by divine with their milk. The sap-plant, before being effused by the priests is cleansed in waters.

1010. Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality as if they are decking a horse.

(१७)

(१-२) द्युम्नस्वास्याङ्गिरस ऊर्ध्वसद्मकृतय ऋषयः। सोमो देवता। ककुबुष्णिक् छन्दः।

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्। वि कोशं मध्यमं युव ॥१॥

आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः।

वृष्टिं दिवः पवस्व रीतिमपो जिन्वन्गविष्टये धियः ॥२॥

(१८)

(१-३) त्रितस्यास्याप्त्यकित ऋषिः। सोमो देवता। उष्णिक् छन्दः।

प्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम्। विश्वा परि प्रिया भुवदध द्विता ॥१॥

उप त्रितस्य पाष्योरभक्त यद्गुहा पदम्। यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥

त्रीणि त्रितस्य धारया पृष्ठेष्वैरयद्रयिम्। मिमीते अस्य योजना वि सुक्रतुः ॥३॥

Sūkta 17

1011. Abhi dyumnam bṛhadyaśa iṣaspate didīhi deva devayum.
Vi kośam madhyamam yuva.[1]
(Cf. S. 579; Ṛv IX. 108.9)

1012. Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatiḥ.
Vṛṣṭim divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyaḥ.[2]
(Cf. Ṛv IX. 108.10)

Sūkta 18

1013. Prāṇā śiśurmahīnāṁ hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvadadha dvitā.[1]
(Cf. S. 570; Ṛv IX. 102.1)

1014. Upa tritasya pāṣyorabhakta yad guhā padam.
Yajñasya sapta dhāmabhiradha priyam.[2]
(Cf. Ṛv IX. 102.2)

1015. Trīṇi tritasya dhārayā pṛṣṭheṣvairayadrayim.
Mimīte asya yojanā vi sukratuḥ.[3]
(Cf. Ṛv II. 102.3)

1011. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw upon the doors of the mid-region (for rains).

1012. Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellectuals for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle.

1013. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven (or both here and below).

1014. When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice.

1015. May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts know fully well the measure of his plan.

(१९)

(१-३) तृचस्यास्य काश्यपौ रेभसूनू ऋषी । सोमेन्द्रविष्णुविश्वेदेवा देवता । अनुष्टुप् छन्दः ।

पवस्व वाजसातये पवित्रे धारया सुतः ।
इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तरः ॥१॥
त्वाꣳ रिहन्ति धीतयो हरिं पवित्रे अद्रुहः ।
वत्सं जातं न मातरः पवमान विधर्मणि ॥२॥
त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे ।
प्रति द्रापिममुञ्चथाः पवमान महित्वना ॥३॥

(२०)

(१-१) तृचस्यास्य वासिष्ठो मन्युर्ऋषिः । इन्द्रः सोमो देवो देवता । त्रिष्टुप् छन्दः ।

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा ॥१॥

Sūkta 19

1016. Pavasva vājasātaye pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhumattaraḥ.₁
(Cf. Ṛv IX. 100.6)

1017. Tvāṁ rihanti dhītayo harim pavitre adruhaḥ.
Vatsam jātam na mātaraḥ pavamāna vidharmaṇi.₂
(Cf. Ṛv IX. 100.7)

1018. Tvam dyām ca mahivrata pṛthivīm cāti jabhriṣe.
Prati drāpimamuñcathāḥ pavamāna mahitvanā.₃
(Cf. Ṛv IX. 100.9)

Sūkta 20

1019. Indurvājī pavate gonyoghā indre somaḥ saha invanmadāya.
Hanti rakṣo bādhate paryarātim varivaskṛṇvan vṛjanasya rājā.₁
(Cf. S. 540; Ṛv IX. 97.10)

1016. Flow onward, O elixir, the giver of food, flow on the cosmic filter in a stress, when effused; O elixir, you are super-sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment.

1017. O golden-hued flowing elixir, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf.

1018. O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty.

1019. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king, the king of vigour; it crushes malignities and harnesses the cosmic.

अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः ।
इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥२॥
अभि व्रतानि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन् ।
इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये ॥३॥

(२१)

(१-२) वृषस्यास्य भौमोऽत्रिर्ऋषिः । अग्निर्देवता । पङ्क्तिश्छन्दः ॥

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषꣳ स्तोतृभ्य आ भर ॥१॥
आ ते अग्न ऋचा हविः शुक्रस्य ज्योतिषस्पते ।
सुश्चन्द्र दस्म विश्पते हव्यवाट्तुभ्यꣳ हूयत इषꣳ स्तोतृभ्य आ भर ॥२॥

1020. Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ.
Indurindrasya sakhyam juṣāṇo devo devasya matsaro madāya.₂
(Cf. Ṛv IX. 97.11)

1021. Abhi vratāni pavate punāno devo devāntsvena rasena pṛñcan.
Indurdharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.₃
(Cf. Ṛv IX. 97.12)

Khaṇḍa VII

Sūkta 21

1022. Ā te agna idhīmahī dyumantam devājaram.
Yaddha syā te panīyasī samiddīdayati dyavīṣam stotṛbhya ā bhara.₁
(Cf. S. 419; Ṛv V. 6.5; Av. XVIII. 4.88)

1023. Ā te agna ṛcā haviḥ śukrasya jyotiṣaspate.
Suścandra dasma viśpate havyavāt tubhyaṁ hūyata iṣaṁ stotṛbhya ā bhara.₂
(Cf. Ṛv V. 6.5)

1020. Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent Self; it gives out the divine sap for the enjoyment of every element that is divine in us.

1021. Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy filter placed at a high level.

1022. O adorable Lord, we keep you lightened bright and undiminishing; so that the blazes keep shining deep in our hearts, May you, O Lord, grant nourishment to those who adore you.

1023. O adorable God, lord of bright light, bestower of bliss, splendrous protector of men, the acceptor of devotion, to you, the worship is offered with sacred hymns. May you, O Lord, grant nourishment to those who adore you.

ओभे सुश्चन्द्र विश्पते दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥३॥

(२२)

(१-३) नृमेधस्याङ्गिरसो नृमेध ऋषिः। इन्द्रसूर्यविश्वकर्माणो देवताः। उष्णिक् छन्दः।

इन्द्राय साम गायत विप्राय बृहते बृहत् । ब्रह्मकृते विपश्चिते पनस्यवे ॥१॥
त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः। विश्वकर्मा विश्वदेवो महाँ असि ॥२॥
विभ्राजं ज्योतिषा स्वा३रगच्छो रोचनं दिवः । देवास्त इन्द्र सख्याय येमिरे ॥३॥

1024. Obhe suścandra viśpate darvī śrīṇīṣa āsani.
Uto na utpupūryā ukthesu śavasaspata iṣaṁ stotṛbhya ā bhara.$_3$
(Cf. Ṛv V. 6.9; Yv. XV. 43)

Sūkta 22

1025. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brahmakṛte vipaścite panasyave.$_1$
(Cf. S. 388; Ṛv VIII. 98.1; Av. XX. 62.5)

1026. Tvamindrābhibhūrasi tvam sūryamarocayaḥ.
Viśvakarmā viśvadevo mahāṁ asi.$_2$
(Cf. Ṛv VIII. 98.2; Av. XX. 62.6)

1027. Vibhrājañjyotiṣā svāragaccho rocanam divaḥ.
Devāsta indra sakhyāya yemire.$_3$
(Cf. Ṛv. VIII. 3; Av. XX. 62.7)

1024. O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you.

1025. Sing a *Sāman* hymn, a Bṛhat song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion.

1026. You are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty.

1027. O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship.

(२३)

(१-३) तृचस्यास्य राहूगणो गोतम ऋषिः । इन्द्रसूर्यौ देवते । अनुष्टुप् छन्दः ॥

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्त्विन्द्रियꣳ रजः सूर्यो न रश्मिभिः ॥१॥

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी ।
अर्वाचीनꣳ सु ते मनो ग्रावा कृणोतु वग्नुना ॥२॥

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् ।
ऋषीणाꣳ सुष्टुतीरुप यज्ञं च मानुषाणाम् ॥३॥

॥ इति तृतीयः प्रपाठकः ॥

Sūkta 23

1028. Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā pṛṇaktvidriyaṁ rajaḥ sūryo na raśmibhih.[1]
(Cf. S. 347; Ṛv. I. 84.1)

1029. Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.
Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.[2]
(Cf. Ṛv I. 84.3; Yv. VIII. 33)

1030. Indramiddharī vahato'pratidhṛṣṭaśavasam.
Ṛṣīṇām suṣṭutīrupa yajñam ca mānuṣāṇām.[3]
(Cf. Ṛv I. 84.2; Yv. VIII. 35)

Here ends Prapāthaka III — Ardha II
Also ends Prapāṭhaka III
Also ends Adhyāya VI

1028. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed for you. May you be filled with spiritual vigour as the Sun fills the sky with its rays.

1029. O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us.

1030. May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seere and common folk.

END

अथ चतुर्थः प्रपाठकः

(१)

(१–३) वृषगणस्य (१) प्रथमाया आङ्गिरसा अकृष्टा माषा ऋषिगणाः, (२–३) द्वितीयातृतीययोराङ्गिरसाः सिकतानिवावरीऋषिगण ऋषयः। सोमो वाक् च देवते। जगती छन्दः॥

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।
दधाति रत्नꣳ स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः ॥१॥
अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।
हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोविभिः सिन्धुभिर्वृषा ॥२॥
अग्रे सिन्धूनां पवमानो अर्षस्यग्रे वाचो अग्रियो गोषु गच्छसि ।
अग्रे वाजस्य भजसे महद्धनꣳ स्वायुधः सोतृभिः सोम सूयसे ॥३॥

Adhyāya VII

Prapāthaka IV — Ardha I

Khaṇḍa I

Sūkta 1

1031. Jyotiryajñasya pavate madhu priyam pitā devānām janitā vibhūvasuḥ.
Dadhāti ratnaṁ svadhayorapīciyam madīntamo matsara iṇdriyo rasaḥ.[1]
(Cf. Ṛv IX. 86.10)

1032. Abhikrandan kalaśam vājyarṣati patirdivah śatadhāro vicakṣaṇaḥ.
Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.[2]
(Cf. Ṛv IX. 86.11)

1033. Agre sindhūnām pavamāno ars'aṣyagre vāco agriyo goṣu gacchasi.
Agre vājasya bhajase mahad dhanaṁ svāyudhaḥ sotṛbhiḥ soma sūyase.[3]
(Cf. Ṛv II. 86.12)

Adhyāya VII

1031. It (the elixir) is the light of the cosmic sacrifice; it distills sweet delightful juices. It is the parent of Nature's bounties, the generator of all and the possessor of ample wealth. This, the most exhilarating exciting and the nourishing elixir supports the hidden treasure of heaven and earth.

1032. The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs.

1033. The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation.

(२)

(१–३) तृचस्यास्य मारीचः कश्यप ऋषिः। सोमो देवता। गायत्री छन्दः॥

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया। शुक्रासो वीरयाशवः ॥१॥
शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः। पवन्ते वारे अव्यये ॥२॥
ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा। पवन्तामान्तरिक्ष्या ॥३॥

(३)

(१–१०) दशर्चस्यास्य काण्वो मेधातिथिर्ऋषिः। सोमपर्जन्यौ देवते। गायत्री छन्दः॥

पवस्व देववीरति पवित्रꣳ सोम रꣳह्या। इन्द्रमिन्दो वृषा विश ॥१॥
आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवत्तमः। आ योनिं धर्णसिः सदः ॥२॥

Sūkta 2

1034. Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.₁
(Cf. S. 482; Ṛv IX. 64.4)

1035. Śumbhamānā ṛtāyubhirmṛjyamānā gabhastyoḥ.
Pavante vāre avyaye.₂
(Cf. Ṛv IX. 64.5)

1036. Te viśvā dāśuse vasu somā divyāni pārthivā.
Pavantāmāntarikṣyā.₃
(Cf. Ṛv IX. 36.5; 64.6)

Sūkta 3

1037. Pavasva devavīrati pavitraṁ soma rañhyā.
Indramindo vṛṣā viśa.₁
(Cf. Ṛv IX. 2.1)

1038. Ā vacyasva mahi psaro vṛsendo dyumnavattamaḥ.
Ā yonim dharṇasiḥ sadaḥ.₂
(Cf. Ṛv IX. 2.2)

1034. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining, horses and brave offspring.

1035. The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters.

1036. May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament.

1037. O elixir of joy-divine, dear to Nature's bounties (or in sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer.

1038. O blissful elixir, the mighty showerer (of blessing) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position.

अधुक्षत प्रियं मधु धारा सुतस्य वेधसः । अपो वसिष्ट सुक्रतुः ॥३॥
महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धवः । यद्गोभिर्वासयिष्यसे ॥४॥
समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिवः । सोमः पवित्रे अस्मयुः ॥५॥
अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः । सं सूर्येण दिद्युते ॥६॥
गिरस्त इन्द ओजसा मर्मृज्यन्ते अपस्युवः । याभिर्मदाय शुम्भसे ॥७॥
तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे । तव प्रशस्तये महे ॥८॥

1039. Adhukṣata priyam madhu dhārā sutasya vedhasaḥ.
Apo vasiṣṭa sukratuḥ.3
(Cf. Ṛv IX. 2.3)

1040. Mahāntam tvā mahīranvāpo arṣanti sindhavaḥ.
Yadgd obhirvāsyiṣyase.4
(Cf. Ṛv IX. 2.4)

1041. Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.
Somaḥ pavitre asmayuḥ.5
(Cf. Ṛv IX. 2.5)

1042. Acikradadvṛṣā harirmahānmitro na darśataḥ.
Saṁ sūryeṇa didyute.6
(Cf. S. 497; Ṛv IX. 2.6; Yv. XXXVIII. 22)

1043. Girasta inda ojasā marmṛjyante apasyuvaḥ.
Yābhirmadāya śumbhase.7
(Cf. Ṛv IX. 2.7)

1044. Tam tvā madāya ghṛṣvaya u lokakṛtnumīmahe.
Tava praśastaye mahe.8
(Cf. Ṛv IX. 2.8)

1039. The stream of the effused creative juice of bliss furnishes the joy-giving milk, rich in qualities and reactious, it is mingling with waters.

1040. When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you.

1041. The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic filter).

1042. This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend, it shines (in heaven) with the Sun.

1043. O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration.

1044. We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration.

गोषा इन्दो नृषा अस्यश्वसा वाजसा उत । आत्मा यज्ञस्य पूर्व्यः ॥९॥
अस्मभ्यमिन्दविन्द्रियं मधोः पवस्व धारया । पर्जन्यो वृष्टिमाँ इव ॥१०॥

(४)

(१-१०) दशार्चस्याम्याङ्गिरसो हिरण्यस्तूप ऋषिः । इन्द्रपर्जन्यसोमसूर्या देवताः । गायत्री छन्दः ॥

सना च सोम जेषि च पवमान महि श्रवः । अथा नो वस्यसस्कृधि ॥१॥
सना ज्योतिः सना स्वा३र्विश्वा च सोम सौभगा । अथा नो वस्यसस्कृधि ॥२॥
सना दक्षमुत क्रतुमप सोम मृधो जहि । अथा नो वस्यसस्कृधि ॥३॥

1045. Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.9
(Cf. Ṛv IX. 2.10)

1046. Asmabhyamindavindriyam madhoḥ pavasva dhārayā.
Parjanyo vṛṣṭimām̐ iva.10
(Cf. Ṛv IX. 2.9)

Khaṇḍa II

Sūkta 4

1047. Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.
Athā no vasyasaskṛdhi.1
(Cf. Ṛv IX. 4.1)

1048. Sanā jyotiḥ sanā svārviśvā ca soma saubhagā.
Athā no vasyasaskṛdhi.2
(Cf. Ṛv IX. 4.2)

1049. Sanā dakṣamuta kratumapa soma mṛdho jahi.
Athā no vasyasaskṛdhi.3
(Cf. Ṛv IX: 4.3)

1045. O love divine, you are the giver of milch-kine, of children, of horses, and of food, you are the primeval soul of the cosmic sacrifice.

1046. O love divine, you are dear to the resplendent Self. May you shower upon us streams of ambrosia, like a raining cloud.

1047. O love-divine, most nourishing, may you welcome enlightened persons in the holy rites); please win over (the enemies) and make us happy and prosperous.

1048. O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous.

1049. O divine bliss, give us strength, give us wisdom, drive away our adversities and make up happy and prosperous.

पवीतारः पुनीतन सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥
त्वꣳ सूर्ये न आ भज तव क्रत्वा तवोतिभिः । अथा नो वस्यसस्कृधि ॥५॥
तव क्रत्वा तवोतिभिर्ज्योक्पश्येम सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥
अभ्यर्ष स्वायुध सोम द्विबर्हसꣳ रयिम् । अथा नो वस्यसस्कृधि ॥७॥
अभ्या३र्षानपच्युतो वाजिन्त्समत्सु सासहिः । अथा नो वस्यसस्कृधि ॥८॥
त्वां यज्ञैरवीवृधन्पवमान विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥
रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर । अथा नो वस्यसस्कृधि ॥१०॥

1050. Pavītārah punītana somamindrāya pātave.
Athā no vasyasaskṛdhi.$_4$
(Cf. Ṛv IX. 4.4)

1051. Tvaṁ sūrya na ā bhaja tava kratvā tavotibhiḥ
Athā no vasyasaskṛdhi.$_5$
(Cf. Ṛv IX. 4.5)

1052. Tava kratvā tavotibhirjyok paśyema sūryam.
Athā no vasyasakṛdhi.$_6$
(Cf. Ṛv IX. 4.6)

1053. Abhyarṣa svāyudha soma dvibarhasaṁ rayim.
Athā no vasyasaskṛdhi.$_7$
(Cf. Ṛv IX. 4.7)

1054. Abhyārṣānapacyuto vājintsamatsu sāsahiḥ.
Athā no vasyasaskṛdhi.$_8$
(Cf. Ṛv IX. 4.8)

1055. Tvām yajñairavīvṛdhan pavamāna vidharmaṇi.
Athā no vasyasaskṛdhi.$_9$
(Cf. Ṛv IX. 4.9)

1056. Rayim nascitramaśvinamindo viśvāyumā bhara.
Athā no vasyasaskṛdhi.$_{10}$
(Cf. Ṛv 4.10)

1050. O priests, press our joy-giving elixir to please the aspirant self, and make up happy and prosperous.

1051. O blissful elixir, by your power and proteetions, may we live long to enjoy the Sun. Please make us happy and prosperous.

1052. By your wisdom and protection, may we be able to behold the Sun for a long time. Please make us happy and prosperous.

1053. O bright-weaponed elixir of bliss, shower upon us riches abundiant for both worlds. Please make up happy and prosperous.

1054. O you, who are unvanquished in the struggle, and subduer of adverities, shower wealth upon us. Please make us happy and prosperous.

1055. O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous.

1056. O blissful Lord, br[illegible] to us varied wealth, abundant in cattle, and full lite. Please make us happy and prosperous.

(५)

(१-४) चतुर्ऋचस्यास्य काश्यपोऽवत्सार ऋषिः । सोमो देवता । गायत्री छन्दः ॥

तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥
उस्रा वेद वसूनां मर्त्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥
ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे । तरत्स मन्दी धावति ॥३॥
आ ययोस्त्रिꣳशतं तना सहस्राणि च दद्महे । तरत्स मन्दी धावति ॥४॥

(६)

(१-२) द्व्यृचस्यास्य भार्गवो जमदग्निर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

एते सोमा असृक्षत गृणानाः शवसे महे । मदिन्तमस्य धारया ॥१॥
अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२॥

Sūkta 5

1057. Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.
Taratsa mandī dhāvati.₁
(Cf. S. 500; Ṛv IX. 58.1)

1058. Usrā veda vasūnāṃ marttasya devyavasaḥ.
Taratsa mandī dhāvati.₂
(Cf. Ṛv IX. 58.2)

1059. Dhvassrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvati.₃
(Cf. Ṛv IX. 58.3)

1060. Ā yayostriṁśataṃ tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvati.₄
(Cf. Ṛv IX. 58.4)

Sūkta 6

1061. Ete somā asṛkṣata gṛṇānāḥ śavase mahe.
Madintamasya dhāraya.₁
(Cf. Ṛv IX. 62.22)

1062. Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.₂
(Cf. Ṛv IX. 62.23)

1057. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.

1058. The stems of the plant of brilliant elixir Lord to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight.

1059. We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight.

1060. We have received from those two (rescuers and peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight.

1061. These much lauded divine elixire are let flow in the most exhilarating stream for the sake of obtaining abundant food.

1062. In the course of purification, you hasten to cherish the treasure of kine (of wisdom); may you flow hitherward to grant us nourishment.

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः। गृणानो जमदग्निना ॥३॥

(७)

(१-३) वृवस्यास्याङ्गिरसः कुत्स ऋषिः। अग्निर्देवा आदित्या देवताः। जगती छन्दः॥

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥१॥
भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम्।
जीवातवे प्रतरां साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥२॥
शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम्।
त्वमादित्यां आ वह तान्ह्यू३श्मस्यग्ने सख्ये मा रिषामा वयं तव ॥३॥

1063. Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.
Gṛṇāno jamadagninā.3
(Cf. Ṛv IX. 62.24)

Khaṇḍa III

Sūkta 7

1064. Imaṁ stomamarhate jātavedase rathamiva sam mahemā manīṣayā.
Bhadrā hi naḥ pramatirasya sañsadyagne sakhye mā riṣāmā vayam tava.1
(Cf. S. 66; Ṛv I. 94.1; Av. XX. 13.37)

1065. Bharāmedhmam kṛṇavāmā havīṁsi te citayantaḥ parvaṇāparaṇā vayam.
Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā riṣāmā vayam tava.2
(Cf. Ṛv I. 94.4)

1066. Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam.
Tvamādityāṁ ā vaha tān hyūśmasyagne sakhye mā riṣāmā vayam tava.3
(Cf. Ṛv I. 94.3)

1063. And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle.

1064. To Him who is reverent and all-knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.

1065. We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In youı friendship, O adorable Lord, let us never suffer injury.

1066. May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury.

(८)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । मित्रवरुणार्यमसूर्या देवताः । गायत्री छन्दः ॥

प्रति वा॑ꣳ सूर उदिते मित्रं गृणीषे वरुणम् । अर्यमणꣳ रिशादसम् ॥१॥
राया हिरण्यया मतिरियमवृकाय शवसे । इयं विप्रा मेधसातये ॥२॥
ते स्याम देव वरुण ते मित्र सूरिभिः सह । इषꣳ स्वश्च धीमहि ॥३॥

(९)

(१-२) द्वचस्यास्य काण्वस्त्रिशोक ऋषिः । अग्नीन्द्रौ देवते । गायत्री छन्दः ॥

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥१॥
यस्य ते विश्वमानुषग्भूरेर्दत्तस्य वेदति । वसु स्पार्हं तदा भर ॥२॥

Sūkta 8

1067. Parati vāṁ sūra udite mitram gṛṇīṣe varuṇam.
Aryamaṇaṁ riśādasam.$_1$
(Cf. Ṛv VII. 66.7)

1068. Rāyā hiraṇyayā matiriyamavṛkāya śavase.
Iyam viprā medhasātaye.$_2$
(Cf. Ṛv VII. 66.8)

1069. Te syāma deva varuṇa te mitra sūribhiḥ·saha.
Iṣaṁ svaśca dhīmahi.$_3$
(Cf. Ṛv VII. 66.9)

Sūkta 9

1070. Bhindhi viśvāapa dviṣaḥ pari bādho jahī mṛdhaḥ.
Vasu spārham tadā bhara.$_1$
(Cf. S. 134; Ṛv VIII. 45.40; Av. XX. 43.1)

1071. Yasya te viśvamānuṣagbhūrerdattasya vedati.
Vasu spārham tadā bhara.$_2$
(Cf. Ṛv VIII. 45.42; Av. XX. 43.3)

1067. I glorify you. O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the Sun has risen.

1068. May this praise be effective for unimpaired strength and for granting wealth of golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship.

1069. May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, o lord of light; may we obtain nourishment and happiness.

1070. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.

1071. O resplendent Lord, what all men recognize as given aboundantly by you, bring us that wealth which we long for.

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥३॥

(१०)

(१-३) तृचस्यास्यात्रेयः श्यावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥
तोशासा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥
इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥

(११)

(१-३) तृचस्यास्य मारीचः कश्यप ऋषिः । इन्द्रसोममित्रार्यमवरुणा देवताः । गायत्री छन्दः ॥

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अर्कस्य योनिमासदम् ॥१॥

1072. Yadvīḍāvindra yatsthire yatparśāne parābhṛtam.
Vasu spārham tadā bhara.₃
(Cf. S. 207; Ṛv VIII. 45.41; Av. XX. 43.2)

Sūkta 10

1073. Yajñasya hi stha ṛtvijā sāsnī väjeṣu karmasu.
Indrāgnī tasya bodhatām.₁
(Cf. Ṛv VIII. 38.1)

1074. Tośāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatam.₂
(Cf. Ṛv VIII. 38.2)

1075. Idam vām madiram madhvadhukṣannadribhirnaraḥ.
Indrāgnī tasya bodhatam.₃
(Cf. Ṛv VIII. 38.3)

Khaṇḍa IV

Sūkta 11

1076. Indrāyendo marutvate pavasva madhumattamaḥ.
Arkasya yonimāsadam.₁
(Cf. S. 472; Ṛv IX. 64.22)

1072. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth for which we long for.

1073. Both of you are of supreme importance in wars and holy works, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.

1074. Both of you destroyers of foes, riders of one chariot; killers of darkness and are invincible; o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.

1075. The leaders of people have composed these praises for you, as if herbal juices by stone crushing, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.

1076. Flow, o drops of elixir, sweet-flavoured, for the resplendent Self. Flow for men in general. Take your proper place in the spiritual sacrifice.

तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति धर्णसिम् । सं त्वा मृजन्त्यायवः ॥२॥
रसं ते मित्रो अर्यमा पिबन्तु वरुणः कवे । पवमानस्य मरुतः ॥३॥

(१२)

(१-२) द्वयृचस्यास्य सप्तर्षय ऋषयः । सोमो देवता । बृहती छन्दः ।

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥१॥
पुनानो वारे पवमानो अव्यये वृषो अचिक्रदद्वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२॥

1077. Tam tvā viprā vacovidaḥ pariṣkṛṇvanti dharṇasim.
Sam tvā mṛjantyāyavaḥ.$_{2}$
(Cf. Ṛv IX. 64.23)

1078. Rasam te mitro aryamā pibantu varuṇaḥ kave.
Pavamānasya marutaḥ.$_{3}$
(Cf. Ṛv IX. 64.24)

Sūkta 12

1079. Mṛjyamānaḥ suhastyā samudre vācaminvasi.
Rayim piśaṅgam bahulam puruspṛham pavamānābhyarṣasi.$_{1}$
(Cf. S. 517; Ṛv IX. 107.21)

1080. Punāno vāre pavamāno avyaye vṛṣo acikradadvane.
Devānām̐ soma pavamāna niṣkṛtam gobhirañjāno arṣasi.$_{2}$
(Cf. Ṛv IX. 107.22)

1077. The wise performers of pious acts, well-acquainted with the holy love, aborn you; may men skilled in the art, consecrate you.

1078. The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops.

1079. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us.

1080. O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen, slieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place.

(१३).

(१-३) वृषस्वास्याङ्गिरसोऽमहीयुर्ऋषिः । आदित्येन्द्रवायुसूर्यभगपूषमित्रवरुणा देवताः । गायत्री छन्दः ।

एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम् । समादित्येभिरख्यत ॥१॥
समिन्द्रेणोत वायुना सुत एति पवित्र आ । सं सूर्यस्य रश्मिभिः ॥२॥
स नो भगाय वायवे पूष्णे पवस्व मधुमान् । चारुर्मित्रे वरुणे च ॥३॥

(१४)

(१-२) वृषस्वास्याजीगर्तिः शुनःशेप ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१॥
आ घ त्वावां त्मना युक्तः स्तोतृभ्यो धृष्णवीयानः । ऋणोरक्षं न चक्र्योः ॥२॥

Sūkta 13

1081. Etamu tyam daśa kṣipo mṛjanti sindhumātaram.
Samādityebhirakhyata.₁
(Cf. Ṛv IX. 61.7)

1082. Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya raśmibhiḥ.₂
(Cf. Ṛv IX. 61.8)

1083. Sa no bhagāya vāyave pūṣṇe pavasva madhumān
Cārurmitre varuṇe ca.₃
(Cf. Ṛv IX. 61.9)

Khaṇḍa V

Sūkta 14

1084. Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema.₁
(Cf. S. 153; Ṛv I. 30.13; Av. XX. 122.1)

1085. Ā gha tvāvām tmanā yuktaḥ stotṛbhyo dhṛṣṇavīyānaḥ.
Ṛṇorakṣam na cakryoḥ.₂
(Cf. Ṛv I. 30.14; Av. XX. 11.2)

1081. The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this new born babe, which along with their children is born of the Mother eternity.

1082. When effused, it proceeds to the cleansing sieve the lightning and the wind along the path of the Sun's rays.

1083. May you, O sweet-flovoured and beautiful nectar, flow for our splendour, for virile strength, for our sustenance, for our frindship and venerability.

1084. May you share our spiritual joy, o resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in your close company.

1085. O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity.

आ यद्दुवः शतक्रतवा कामं जरितॄणाम्। ऋणोरक्षं न शचीभिः ॥३॥

(१५)

(१-३) तृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः। इन्द्रसोमौ देवते। गायत्री छन्दः।

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे। जुहूमसि द्यविद्यवि ॥१॥
उप नः सवना गहि सोमस्य सोमपाः पिब। गोदा इद्रेवतो मदः ॥२॥
अथा ते अन्तमानां विद्याम सुमतीनाम्। मा नो अति ख्य आ गहि ॥३॥

(१६)

(१-२) तृचस्यास्य यौवनाश्वो मान्धाता ऋषिः, द्वितीयाया उत्तरार्धस्याङ्गिरसी गोधा ब्रह्मवादिनी ऋषिका। इन्द्रयमौ देवते। जगती छन्दः।

उभे यदिन्द्र रोदसी आपप्राथोषा इव। महान्तं त्वा महीनां सम्राजं चर्षणीनाम्।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥१॥

1086. A yad duvaḥ śatakratavā kāmaṃ jaritṝṇām.
Ṛṇorakṣam na śacībhiḥ.₃
(Cf. Ṛv I. 30.15; Av. XX. 122.3)

Sūkta 15

1087. Surūpakṛtnumūtaye sudughāmiva goduhe.
Juhūmasi dyavidyavi.₁
(Cf. S. 160; Ṛv I. 4.1; Av. XX. 57.1; 68.1)

1088. Upa naḥ savanā gahi somasya somapāḥ piba.
Godā idrevato madaḥ.₂
(Cf. Ṛv I. 4.3; Av. XX. 57. 2; 68.2)

1089. Athā te antamānām vidyāma sumatīnām.
Mā no ati khya ā gahi.₃
(Cf. Ṛv I. 4.3; Av. XX. 57.3; 68.3)

Sūkta 16

1090. Ubhe yadindra rodasi āpaprāthoṣā iva. Mahāntam tvā mahīnām̐.
Samrājam carṣaṇīnām. Devī janitrayajī janadhbadrā janitryajījanat.₁
(Cf. S. 379; Ṛv X. 134.1)

1086. O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle.

1087. Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.

1088. O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers.

1089. You are always present in the thoughts of virtuous and right minded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others.

1090. O Sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitoress has given birth to you, the mighty of the mighty (bounties), the sovereign of men; The Goddess Progenitoress gives you birth; the sauspicious Mother Nature has given you life.

दीर्घं॒ ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः। पूर्वेण मघवन्पदा वयामजो यथा यमः।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥२॥
अव स्म दुर्हृणायतो मर्त्तस्य तनुहि स्थिरम् ।
अधस्पदं तमीं कृधि यो अस्माँ अभिदासति ।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥३॥

(१७)

(१-२) द्वृचस्यास्य काश्यपोऽसितो देवलो वा ऋषिः। सोमो देवाश्च देवता। गायत्री छन्दः।

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥१॥
त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेषु सर्वधा असि ॥२॥

1091. Dīrgham hyankuśam yathā śaktim vibharṣi mantumaḥ.
Pūrveṇa maghavanpadā vayāmajo yathā yamaḥ.
Devī janitryajījanadbhadrā janitryajījanat.₂
(Cf. Ṛv X. 134.6)

1092. Ava sma durhṛṇāyato marttasya tanuhi sthiram.
Adhaspadam tamīm kṛdhi yo asmām̐ abhidāsati.
Devī janitryajījanadbhadrā janitryajījanat.₃
(Cf. Ṛv X. 134.2)

Khaṇḍa VI

Sūkta 17

1093. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
Madeṣu sarvadhā asi.₁
(Cf. S. 475; Ṛv IX. 18.1)

1094. Tvam viprastvam kavirmadhu pra jātamandhasaḥ.
Madeṣu sarvadhā asi.₂
(Cf. Ṛv IX. 18.2)

1091. You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch; the Goddess Progenitoress gives you birth; the auspicious Mother Nature has given you life.

1092. May you enfeeble the strength of the malicious man trample him down under your foot who tries to destroy us; the Goddess Progenitress gives you birth, the auspicious Mother Nature has given you life.

1093. O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultrapsychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight.

1094. You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustaining one among those who give us ecstatic delight.

त्वं विश्वे सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ॥३॥

(१८)

(१-२) वपुषस्यास्य ऋणञ्चय ऋषिः । लिङ्गोक्ता देवता । यवमध्या गायत्री छन्दः ।

स सुन्वे यो वसूनां यो रायामानेता य इडानाम् । सोमो यः सुक्षितीनाम् ॥१॥

यस्य त इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।
आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥२॥

(१९)

(१-२) तृचस्यास्य काश्यपौ पर्वतनारदावृषी । सोमो देवता । उष्णिक् छन्दः ।

तं वः सखायो मदाय पुनानमभि गायत । शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥१॥

सं वत्स इव मातृभिरिन्दुर्हिन्वानो अज्यते । देवावीर्मदो मतिभिः परिष्कृतः ॥२॥

1095. Tvem viśve sajoṣaso devāsaḥ pītimāśata.
Madeṣu sarvadhā asi.₃
(Cf. Ṛv IX. 18.3)

Sūkta 18

1096. Sa sunve yo vasūnām yo rāyāmānetā ya iḍānām.
Somo yaḥ sukṣitīnām.₁
(Cf. S. 582; Ṛv IX. 108.13)

1097. Yasya ta indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ.
Ā yena mitrāvaruṇā karāmaha endramavase mahe.₂
(Cf. Ṛv IX. 108.14)

Sūkta 19

1098. Tam vaḥ sakhāyo madāya punānamabhi gāyata.
Śiśum na havyaiḥ svadayanta gūrtibhiḥ.₁
(Cf. S. 569; Ṛv IX. 105.1)

1099. Sam vatsa iva mātṛbhirindurhinvāno ajyate.
Devāvīrmado matibhiḥ pariṣkṛtaḥ.₂
(Cf. Ṛv IX. 105.2)

1095. All divine ones (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosis. You are the supreme sustainer among those who give us ecstatic delight.

1096. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.

1097. Ours is this elixer which the resplendent Self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the Sun, the ocean and lightning to obtain the assured protection.

1098. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine power Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.

1099. The divine elixir is throughly mixed with waters as a calf is nourished by its mother; it is protector of the enlightened one, the exhilarator, and is glorified by our praises.

अयं दक्षाय साधनोयऽ शर्धाय वीतये । अयं देवेभ्यो मधुमत्तरः सुतः ॥३॥

(२०)

(१-३) वृषस्यास्य सांवरणो मनुर्ऋषिः । सोमसूर्यौ देवते । अनुष्टुप् छन्दः ॥

सोमाः पवन्त इन्दवोस्मभ्यं गातुवित्तमाः ।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः ॥१॥

ते पूतासो विपश्चितः सोमासो दध्याशिरः ।
सूरासो न दर्शतासो जिगत्नवो ध्रुवा घृते ॥२॥

सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि ।
इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥३॥

1100. Ayam dakṣāya sādhano'yaṁ śardhāya vītaye.
Ayam devebhyo madhumattaraḥ sutaḥ.3
(Cf. Ṛv IX. 105.3)

Sūkta 20

1101. Somāḥ pavanta indavo'smabhyam gātuvittamāḥ.
Mitrāh svānā arepasaḥ svādhyaḥ svarvidaḥ.1
(Cf. S. 548; Ṛv IX. 101.10)

1102. Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ.
Śūrāso na darśatśa̲so jigatnavo dhruvā ghṛte.2
(Cf. Ṛv IX. 101.2)

1103. Suṣvāṇāso vyadribhiścitānā goradhi tvaci.
I ṣamasmabhyamabhitaḥ samasvaran vasuvidaḥ.3
(Cf. Ṛv IX. 101.11)

1100. This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones.

1101. The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened.

1102. After being pressed by the stones, these filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving and firm in the sacred waters, are brilliant and adorable as the Sun.

1103. Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides.

(२१)

(१-३) वृषस्यास्याङ्गिरसः कुत्स ऋषिः । सोमो देवता । त्रिष्टुप् छन्दः ॥

अया पवा पवस्वैना वसूनि मांश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात् ॥१॥

उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे ।
षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय ॥२॥

महीमे अस्य वृष नाम शूषे मांश्चत्वे वा पृशने वा वधत्रे ।
अस्वापयन्निगुतः स्नेहयच्चापामित्रां अपाचितो अचेतः ॥३॥

(२२)

(१-३) वृषस्यास्य गौपायनो लौपायनो वा बन्धुर्ऋषिः । अग्निर्देवता । विष्टारपङ्क्तिश्छन्दः ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥१॥

Sūkta 21

1104. Ayā pavā pavasvainā vasūni māṁścatva indo pra dhanva.
Bradhnaścidyasya vāto na jūtim purumedhāścittakave naram dhāt.$_1$
(Cf. S. 541; Ṛv IX. 97.52)

1105. Uta na enā pavayā pavasvādhi śrute śravāyāsya tīrthe.
Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣam na pakvam dhūnavadraṇāya.$_2$
(Cf. Ṛv IX. 97.53)

1106. Mahīme asya vṛṣa nāma śūṣe māṁścatve vā pṛśane vā vadhatre.
Asvāpayan nigutaḥ snehayaccāpāmitrāṁ apācito acetaḥ.$_3$
(Cf. Ṛv IX. 97.54)

Khanīdīa VII

Sūkta 22

1107. Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.$_1$
(Cf. S. 448; Ṛv V. 24; Yv. III. 25; XV. 48; XXV. 47)

1104. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services.

1105. O worthy of renown, flow on for us, pure and filtered at this renowed resting place. May this destroyer of evils drop down for us sixty thousend (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversities.

1106. Eagerly do we pray for these two great rewards: the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand to hand fight; it puts the foes to sleep and drives them away, may you, O divine elixir, drive away the unfriendly persons and unbelievers.

1107. O adorable Lord, be our nearest friend, a protector benefactor and a gracious friend.

वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दाः ॥२॥
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥३॥

(२३)

(१-३) सुबन्धुश्रुतबन्धुर्विप्रबन्धुर्गौपायना लौपायना वा ऋषिः। विश्वे देवा देवताः। ज्योतिष्मती त्रिष्टुप् छन्दः॥

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥१॥
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु ॥२॥
आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् ॥३॥

1108. Vasuragnirvasuśravā acchā nakṣi dyumattamo rayim dāḥ.₂
(Cf. Ṛv V. 24.2; Yv. III. 25; XV. 48; XXV. 47)

1109. Tam tvā śociṣṭha dīdivaḥ₃ sumnāya nūnamīmahe sakhibhyaḥ.₃
(Cf. Ṛv V. 24.4; Yv. III. 26; XV. 48; XXV. 47)

Sūkta 23

1110. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.₁
(Cf. S. 452; Ṛv X. 157.1; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1111. Yajñam ca nastanvam ca prajām cādityairindraḥ saha sīṣadhātu.₂
(Cf. Ṛv X. 157.2; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1112. Ādityairindraḥ sagaṇo marudbhirasmabhyam bheṣajā karat.₃
(Cf. Ṛv X. 157.3; Yv. XXV. 46; Av. XX. 63.2; 124.5)

1108. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth-splendidly renowned.

1109. O super-bright and resplendent, O adorable Lord, we earnestly solicit you for the happiness of our-selves and our friends.

1110. May we, along with the resplendent power behind the Sun and Nature's bounties bring into subjugation these worlds.

1111. May the power behind the Sun and the solar rays bring perfection to our sacred performances, our physical health and bring well-being to our offsprings.

1112. May the power behind the Sun and the solar rays, associated with cloud-bearing winds (*marut*) be the ptotector of our bodies.

(२४)

(१-३) तृषस्यास्य कण्वेनाङ्गिरस ऋंशपुत्रः, अप्यस्यामा देवगणा मरुतः, वैश्वामित्रो मधुच्छन्दा च ऋषयः। (१) प्रथमाया इन्द्रो वृत्रहा, (२-३) द्वितीयातृतीययोश्च देवगणा मरुतो देवताः। त्रिष्टुप् छन्दः॥

प्र वोर्चोप ॥१, २, ३॥

॥ इति चतुर्थस्य प्रथमोऽर्धः ॥

Sūkta 24

1113. Pravaḥ (1) [Pra va indrāya vṛtrahantamaya viprāya gātham gāyata yam jujoṣate.]₁

1114. Arca (2) [Arcantyarkam marutaḥ svarkā ā stobhati śruti yuvā sa indraḥ.]₂

1115. Upa (3) [Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.]₃
[1113-1115. Pra vorcopa]
(Cf. S. 446; 445; 444)

Here ends Prapāṭhaka IV — Ardha I
Here also ends Adhyāya VII

1113. to 1115. Do you with zeal in your presence perform the service of the resplendent Lord.

1113. *pravaḥ*, a may you with zeal, 1114. *arca*, worship, and 1115. *upa*, come close to Lord.
[When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss — (*bhāvanā*, *jñāna*, and *ānanda*), it is invoked through seven senses, i.e. all the five *jñāna indriyas*, and in addition *manas* or mind and *buddhi* the intellect.]

END

अथ चतुर्थस्य द्वितीयोऽर्धः

(१)

(१-१२) द्वादशर्चस्यास्य (१-३) प्रथमादितृचस्य वासिष्ठो वृषगणः, (४-१२) चतुर्थ्यादिनवानाञ्च काश्यपोऽसितो देवलो वा ऋषिः। (१-७, ९-१०, १२) प्रथमादिसप्तानां नवमीदशम्योर्द्वादश्याः प्रथमद्वितीयपादयोश्च सोमः, (८) अष्टम्या लिङ्गोक्ता, (११, १२) एकादश्या द्वादश्यास्तृतीयपादस्य च सूर्यो देवताः। (१-३) प्रथमादितृचस्य त्रिष्टुप्, (४-१२) चतुर्थ्यादिनवानाञ्च गायत्री छन्दसी॥

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥१॥
प्र हꣳसासस्तृपला वग्नुमच्छामादस्तं वृषगणा अयासुः ।
अङ्गोषिणं पवमानꣳ सखायो दुर्मर्षं वाणं प्र वदन्ति साकम् ॥२॥
स योजत उरुगायस्य जूतिं वृथा क्रीडन्तं मिमते न गावः ।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः ॥३॥

Adhyāya VIII

Prapāṭhaka IV — Ardha II

Khaṇḍa I

Sūkta 1

1116. Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti.
Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.1
(Cf. S. 524; Ṛv IX. 97.7)

1117. Pra hansāsastṛpalā vagnumacchāmādastam vṛṣagaṇā ayāsuḥ.
Angoṣiṇam pavamānam sakhāyo durmarṣam vāṇam pra vadanti sākam.2
(Cf. Ṛv IX. 97.8)

1118. Sa yojata urugāyasya jūtim vṛthā krīḍantam mimate na gāvāḥ.
Parīṇasam kṛṇute tigmaśṛngo divā harirdadṛśe naktamṛjaḥ.3
(Cf. Ṛv IX. 97.9)

Adhyāya VIII

1116. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a musical sound [*Varāha* = vara + āha = auspicious and pleasant sound].

1117. Hosts of heroes asailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir.

1118. Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smooth and steady. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night.

प्र स्वानासो रथा इवार्वन्तो न श्रवस्यवः । सोमासो राये अक्रमुः ॥४॥
हिन्वानासो रथा इव दधन्विरे गभस्त्योः । भरासः कारिणामिव ॥५॥
राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते । यज्ञो न सप्त धातृभिः ॥६॥
परि स्वानास इन्दवो मदाय बर्हणा गिरा । मधो अर्षन्ति धारया ॥७॥
आपानासो विवस्वतो जिन्वन्त उषसो भगम् । सूरा अण्वं वि तन्वते ॥८॥
अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः । वृष्णो हरस आयवः ॥९॥
समीचीनास आशत होतारः सप्तजानयः । पदमेकस्य पिप्रतः ॥१०॥

1119. Pra svānāso rathā ivārvanto na śravasyavaḥ.
Somāso rāye akramuḥ.$_{4}$
(Cf. Ṛv IX. 10.1)

1120. Hinvānāso rathā iva dadhanvire gabhastyoḥ.
Bharāsaḥ kāriṇāmiva.$_{5}$
(Cf. Ṛv IX. 10.2)

1121. Rājāno na praśastibhiḥ somāso gobhirañjate.
Yajño na sapta dhatṛbhiḥ.$_{6}$
(Cf. Ṛv IX. 10.3)

1122. Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dhārayā.$_{7}$
(Cf. Ṛv IX. 10.4)

1123. Āpānāso vivasvato jinvanta uṣaso bhagam.
Sūrā aṇvam vi tanvate.$_{8}$
(Cf. Ṛv IX. 10.5)

1124. Apa dvārā matīnām pratnā ṛṇvanti kāravaḥ.
Vṛṣṇo harasa āyavaḥ.$_{9}$
(Cf. Ṛv IX. 10.6)

1125. Samīcīnāsa āśata hotāraḥ saptajānayaḥ.
(Padamekasya pipratah.$_{10}$
(Cf. Ṛv IX. 10.7)

1119. ɪne elixirs of bliss, longing for food and strengɩn, uttering a sound, as if, of chariots, or of horses, have come here for the sake of excellence and prosperity.

1120. Coming like chariots (to the place of work and worship, they (the stems of the plant of divine juices are upheld in the arms (of the priests) or as a load in the arms of a toiler.

1121. The libations (of the herbal juice) are anointed with milk (of devotion) as kings with praises and tended as a stream to excite exhilaration.

1122. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.

1123. The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound.

1124. The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice.

1125. The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective.

नाभा नाभिं न आ ददे चक्षुषा सूर्यं दृशे । कवेरपत्यमा दुहे ॥११॥
अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम् । सूरः पश्यति चक्षसा ॥१२॥

(२)

(१-१२) द्वादशर्चस्यास्य काश्यपोऽसितो देवलो वा ऋषिः । (१-६, ९-१२) प्रथमादितृचद्वयस्य नवम्यादि-चतसृणाञ्च सोमः, (७–८) सप्तम्यष्टम्योः सोमो लिङ्गोक्ता वा देवता । गायत्री छन्दः ॥

अस्रग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः । विदाना अस्य योजना ॥१॥
प्र धारा मधो अग्रियो महीरपो वि गाहते । हविर्हविःषु वन्द्यः ॥२॥
प्र युजा वाचो अग्रियो वृषो अचिक्रदद्वने । सद्माभि सत्यो अध्वरः ॥३॥
परि यत्काव्या कविर्नृम्णा पुनानो अर्षति । स्वर्वाजी सिषासति ॥४॥

1126. Nābhā nābhim na ā dade cakṣuṣā sūryam dṛśe.
Kaverapatyamā duhe.₁₁
(Cf. Ṛv IX. 10.8)

1127. Abhi priyam divaspadamadhvaryubhirguhā hitam.
Sūraḥ paśyati cakṣasā.₁₂

Khaṇḍa II

Sūkta 2

1128. Asṛgramindavaḥ pathā dharmannṛtasya suśriyaḥ.
Vidānā asya yojanā.₁
(Cf. Ṛv IX. 7.1)

1129. Pra dhārā madho agriyo mahīrapo vi gāhate.
Havirhaviḥṣu vandyaḥ.₂
(Cf. Ṛv IX. 7.2)

1130. Pra yujā vāco agriyo vṛṣo acikradadvane.
Sadmābhi satyo adhvaraḥ.₃
(Cf. Ṛv IX. 7.3)

1131. Pari yatkāvyā kavirnṛmṇā punāno arṣati.
Svarvājī siṣāsati.₄
(Cf. Ṛv IX. 7.4)

1126. I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the Sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant).

1127. The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir.

1128. The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth.

1129. Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent.

1130. The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds.

1131. When the seer, the love-divine, full of ample treasures, goes round in the midst of recitations (by devotees), then the mighty resplendent Self seated in heaven (of heart) rejoices and accepts the invocations.

पवमानो अभि स्पृधो विशो राजेव सीदति । यदीमृण्वन्ति वेधसः ॥५॥
अव्या वारे परि प्रियो हरिर्वनेषु सीदति । रेभो वनुष्यते मती ॥६॥
स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धर्मणा ॥७॥
आ मित्रे वरुणे भगे मधोः पवन्त ऊर्मयः । विदाना अस्य शक्मभिः ॥८॥
अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये । श्रवो वसूनि सञ्जितम् ॥९॥
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥१०॥
आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥११॥

1132. Pavamāno abhi spṛdho viśo rājeva sīdati.
Yadīmṛṇvanti vedhasaḥ.5
(Cf. Ṛv IX. 7.5)

1133. Avyā vāre pari priyo harirvaneṣu sīdati.
Rebho vanuṣyate matī.6
(Cf. Ṛv IX. 7.6)

1134. Sa vāyumindramaśvinā sākam madena gacchati.
Raṇā yo asya dharmaṇā.7
(Cf. Ṛv IX. 7.7)

1135. Ā mitre varuṇe bhage madhoḥ pavanta ūrmayaḥ.
Vidānā asya śakmabhiḥ.8
(Cf. Ṛv IX. 7.8)

1136. Asmabhyaṁ rodasī rayim madhvo vājasya sātaye
Śravo vasūni sañjitam.9
(Cf. Ṛv IX. 7.9)

1137. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.
Pāntamā pururspṛham.10
(Cf. Ṛv IX. 7.10)

1138. Ā mandramā vareṇyamā vipramā manīṣiṇam.
Pāntamā puruspṛham.11
(Cf. Ṛv IX. 7.11)

1132. When it (the love-divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose.

1133. The green — tinted (love-divine), dear to the cosmic forces (or spiritual instincts) blends with waters and then moves forward for filtration on the ultra-psychic woollen sieve in the midst of the thrilling chants by the welcoming priests.

1134. He, the householder, who is assiduous in the technique of effusion and filtration and the divine elixir, is blessed by biunties like wind, fire and the twin divines.

1135. The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord.(*mitra,varuṇa* and *bhaga*). The worshippers who accept the virtuous of this elixir are rewarded with happiness.

1136. O heaven and earth (*rodast*), for the acquisition of this exhilarating divine love, may you win for us fame and richnes.

1137 We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; —

1138. — exhilarating worthy of choice, the wise, the intelligent, the defender, and coveted by all; —

आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा । पान्तमा पुरुस्पृहम् ॥१२॥

(३)

(१-३) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्वैश्वानरो देवाश्च देवताः । त्रिष्टुप् छन्दः ॥

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविꣳ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥१॥
त्वां विश्वे अमृत जायमानꣳ शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥२॥
नाभिं यज्ञानाꣳ सदनꣳ रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरꣳ रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥३॥

1139. Ā rayimā sucetunamā sukrato tanūṣvā.
Pāntamā pururspṛham.12

Khaṇḍa III

Sūkta 3

1140. Mūrdhānam dive aratim pṛthivyā vaiśvānaramṛta ā jātamagnim.
Kvim samrājamatithim janānāmāsannah. pātram janayanta devāh.1
(Cf. S. 67; Ṛv VI. 7.1: Yv. VII. 24; XXXIII. 8)

1141. Tvām viśve amṛta jāyamānaṁ śiśum na devā abhi sam navante.
Tava kratubhiramṛtatvamāyan vaiśvānara yatpiroradīdeḥ.2
(Cf. Ṛv VI. 7.4)

1142. Nābhim yajñānām sadanam rayīṇām mahāmāhāvamabhi sam navanta.
Vaiśvānaram rathyamadhvarāṇām yajñasya ketum janayanta devāḥ.3
(Cf. Ṛv VI. 7.2)

1139. (We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. you are the defender and coveted by all.

1140. Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly liminaries. He, an offspring of eternal order, is wise, soveries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing.

1141. O immortal universal leader, when manifested, as if, born infant, all cosmic forces glorified you. When you shine in the parental midspace, these forces, the offsprings of cosmos, gain immortality.

1142. Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions.

(४)

(१-३) सूक्तस्यास्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

प्र वो मित्राय गायत वरुणाय विपा गिरा । महिक्षत्रावृतं बृहत् ॥१॥

सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च । देवा देवेषु प्रशस्ता ॥२॥

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महि वां क्षत्रं देवेषु ॥३॥

(५)

(१-३) सूक्तस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥१॥

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥२॥

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥३॥

Sūkta 4

1143. Pra vo mitrāya gāyata varuṇāya vipā girā.
Mahīkṣatrāvṛtam bṛhat.$_1$
(Cf. Ṛv V. 68.1)

1144. Samrājā yā ghṛtayonī mitraścobhā varuṇaśca.
Devā deveṣu praśastā.$_2$
(Cf. Ṛv V. 68.2)

1145. Tā naḥ śaktam pārthivasya maho rāyo divyasya.
Mahi vām Kṣatram deveṣu. (Cf. S. 1465; Ṛv V. 68.3)

Sūkta 5

1146. Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
Aṇvībhistanā pūtāsaḥ.$_1$
(Cf. Ṛv I. 3.4; Yv. XX. 87; Av. XX. 84.1)

1147. Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
Upa brahmāṇi vāghataḥ.$_2$
(Cf. Ṛv I. 3.5; Yv. XX. 88; Av. XX. 84.2)

1148. Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanaḥ.$_3$
(Cf. Ṛv I. 3.6; Yv. XX. 89; Av. XX. 84.3)

1143. Sing loud an inspired song to the twin-Lord of light and bliss (*mitra-varuṇa*). O mighty Lord, you are Truth, you are Great (*ṛtam-bṛhat*).

1144. The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces,

1145. He, the twin-Lord is able to grant us great terrestial and celestial riches. Great is your might, O Lord, among Nature's bounties.

1146. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance.

1147. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life.

1148. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses.

(६)

(१-३) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः। इन्द्राग्नी देवते। गायत्री छन्दः॥

तमीडिष्व यो अर्चिषा वना विश्वा परिष्वजत्। कृष्णा कृणोति जिह्वया ॥१॥
य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः। द्युम्नाय सुतरा अपः ॥२॥
ता नो वाजवतीरिष आशून्पिपृतमर्वतः। एन्द्रमग्निं च वोढवे ॥३॥

(७)

(१-३) तृचस्यास्याङ्गिरसः सिकतानिवावरीऋषिगण ऋषिः। इन्द्रसोमौ देवते। जगती छन्दः॥

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतꣳ सखा सख्युर्न प्र मिनाति सङ्गिरम्।
मर्य इव युवतिभिः समर्षति सोमः कलशे शतयामना पथा ॥१॥

Sūkta 6

1149. Tamīḍiṣva yo arciṣā vanā viśvā pariṣvajat.
Kṛṣṇā kṛṇoti jihvayā.₁
(Cf. Ṛv VI. 60.10)

1150. Ya iddha āvivāsati sumnamindrasya martyaḥ.
Dyumnāya sutarā apaḥ.₂
(Cf. Ṛv VI. 60.11)

1151. Tā no vājavatīriṣa āśūn piprtamarvataḥ.
Endramagnim ca voḍhave.₃
(Cf. Ṛv VI. 60.12)

Khaṇḍa VII

Sūkta 7

1152. Pro ayāsīdindurindrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram.
Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmanā pathā.₁
(Cf. S. 557; Ṛv IX. 86; Av. XVIII. 4.60)

1149. Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue.

1150. The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance.

1151. May the two grant us strengthening food and speedy power to convey our offerings to the divine forces.

1152. The divine elixir goes to the abode of the Sun; as a friend, it does not betray the affection of his friends. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.

प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवरणेष्वक्रमुः ।
हरिं क्रीडन्तमभ्यनूषत स्तुभोभि धेनवः पयसेदशिश्रयुः ॥२॥
आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमान ऊर्मिणा ।
या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम् ॥३॥

(८)

(१-२) इषृषस्यास्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्त्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥१॥
अषाढमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामीरनोनवुः ॥२॥

1153. Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ samvaraṇeṣvakramuḥ.
Harim krīḍantamabhyanūṣata stubho'bhi dhenavaḥ payasedaśiśrayuḥ.2
(Cf. Ṛv IX. 86.17)

1154. Ā naḥ soma sanyatam pipyuṣīmiṣamindo pavasva pavamāna urmiṇā.
Yā no dohate trirahannasascuṣī kṣumadvājavanma dhumatsuvīryam.3
(Cf. Ṛv IX. 86.18)

Sūkta 8

1155. Na kiṣṭam karmaṇā naśadyaś cakāra sadāvṛdham.
Indram na yajñair viśvagūrttam ṛbhasam adhṛṣṭam dhṛṣṇum ojasā.1
(Cf. S. 243; Ṛv VIII. 70.3; Av. XX. 92.18)

1156. Aṣāḍham ugram pṛtanāsu sāsahim yasmin mahīrurujrayaḥ.
Sam dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr anonavuḥ.2
(Cf. Ṛv VIII. 70.4; Av. XX. 92.19)

1153. Your exhilarating tuneful praises advance into the halls of woeship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk.

1154. O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which wihout any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility.

1155. None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong.

1156. I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him.

(९)

(१-३) वृषगणा वासिष्ठौ पर्वतनारदावृषी। सोममित्रावरुणा देवताः। उष्णिक् छन्दः॥

सखाय आ नि षीदत पुनानाय प्र गायत। शिशुं न यज्ञैः परि भूषत श्रिये ॥१॥
समी वत्सं न मातृभिः सृजता गयसाधनम्। देवाव्यां३ मदमभि द्विशवसम् ॥२॥
पुनाता दक्षसाधनं यथा शर्धाय वीतये। यथा मित्राय वरुणाय शन्तमम् ॥३॥

(१०)

(१-२) वृषस्यास्त्वैश्वरयो धिष्ण्या अग्नय ऋषयः। सोमेन्द्रौ देवते। अक्षरपङ्क्तिश्छन्दः॥

प्र वाज्यक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥१॥
स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः ॥२॥

Khaṇḍa V

Sūkta 9

1157. Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśum na yajñaiḥ pari bhūṣata śriye.₁
(Cf. S. 568; Ṛv IX. 104.1)

1158. Samī vatsam na matṛbhiḥ sṛjatā gayasādhanam.
Devāvyām madamabhi dviśavasam.₂
(Cf. Ṛv IX. 104.2)

1159. Punātā dakṣasādhanam yathā śardhāya vītaye.
Yathā mitrāya varuṇāya śantamam.₃
(Cf. Ṛv IX. 104.3)

Sūkta 10

1160. Pra vājyakṣāḥ sahasradhārastiraḥ pavitram vi vāramavyam.₁
(Cf. Ṛv IX. 109.16)

1161. Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ Śrīṇānaḥ.₂
(Cf. Ṛv IX. 109.17)

1157. Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings and thus beautify it, as parents decorate a baby.

1158. Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. it is endowed with twofold strength, physical and spiritual.

1159. Purty and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction.

1160. Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides.

1161. The elixir, giver of thousands-fold verility, is washed with waters. It is then mixed with milk and curd and finally filtered.

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमाणो अद्रिभिः सुतः ॥३॥

(११)

(१-३) तृचस्यास्य भार्गवो जमदग्निर्ऋषिः। सोमो देवाश्च देवताः। गायत्री छन्दः॥

ये सोमासः परावति ये अर्वावति सुन्विरे। ये वादः शर्यणावति ॥१॥
य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम्। ये वा जनेषु पञ्चसु ॥२॥
ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम्। स्वाना देवास इन्दवः ॥३॥

(१२)

(१-३) तृचस्यास्य काण्वो वत्स ऋषिः। अग्निर्देवता। गायत्री छन्दः॥

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात्। अग्ने त्वां कामये गिरा ॥१॥

1162. Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.₃
(Cf. Ṛv IX. 109.18)

Sūkta 11

1163. Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryaṇāvati.₁
(Cf. Ṛv IX. 65.22)

1164. Ya ārjīkeṣu kṛtavasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.₂
(Cf. Ṛv IX. 65.23)

1165. Te no vṛṣṭim divaspari pavantāmā suvīryam.
Svānā devāsa indavaḥ.₃
(Cf. Ṛv IX. 65.24)

Khaṇḍa VI

Sūkta 12

1166. Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvām kāmaye girā.₁
(Cf. S. 8: Ṛv VIII. 11.7: Yv. XII. 115)

1162. O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self..

1163. May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart.

1164. — or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind —

1165. — may those celestial elixir when expressed, pour down upon us from celestial heavenly region and furnish us heroic children.

1166. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.

पुरुत्रा हि सदृङ्ङसि दिशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२॥
समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रराधसम् ॥३॥

(११)

(१-३) वृषस्यास्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । ककुबुष्णिक् छन्दः ॥

त्वं न इन्द्रा भर ओजो नृम्णꣳ शतक्रतो विचर्षणे । आ वीरं पृतनासहम् ॥१॥
त्वꣳ हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अथा ते सुम्नमीमहे ॥२॥
त्वाꣳ शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे सहस्कृत । स नो रास्व सुवीर्यम् ॥३॥

1167. Purutrā hi sadṛṅṅasi diśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.₂
(Cf. Ṛv VIII. 11.8: 43.21)

1168. Samatsvagnimavase vājayanto havāmahe.
Vājeṣu citrarādhasam.₃
(Cf. Ṛv VIII. 11.9)

Sūkta 13

1169. Tvam na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe.
Ā vīram pṛtanāsaham.₁
(Cf. S. 405: Ṛv VIII. 98.10: Av. XX. 108.1)

1170. Tvaṁ hi naḥ pitā vaso tvam mānā śatakrato babhūvitha.
Athā te sumnamīmahe.₂
(Cf. Ṛv VIII. 98.11: Av. XX. 108.2)

1171. Tvāṁ śuṣmin puruhūta vājayantamupa bruve sahaskṛta.
Sa no rāsva suvīryam.₃
(Cf. Ṛv VIII. 98.12: Av. XX. 108.3)

1167. You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you.

1168. When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts. to help us in the battle of life.

1169. O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion.

1170. O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which verily, is yours.

1171. O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give us wealth.

(१४)

(१-३) सूक्तस्यास्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ।

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥१॥
यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।
विद्याम तस्य ते वयमकूपारस्य दावनः ॥२॥
यत्ते दिक्षु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।
तेन दृढा चिदद्रिव आ वाजं दर्षि सातये ॥३॥

॥ इति चतुर्थः प्रपाठकः ॥

Sūkta 14

1172. Yadindra citra ma iha nāsti tvādātamadrivaḥ.
Rādhastanno vidadvasa ubhayāhastyā bhara.[1]
(Cf. S. 345; Ṛv V. 39.1)

1173. Yanmanyase vareṇyamindra dyukṣam tadā bhara.
Vidyāma tasya te vayamakūpārasya dāvanaḥ.[2]
(Cf. Ṛv V. 39.2)

1174. Yatte dikṣu prarādhyam mano asti śrutam bṛhat.
Tena draḍhā cidadriva ā vājam darṣi sātaye.[3]
(Cf. Ṛv V. 39.3)

Here ends Prapāṭhaka IV — Ardha II
And also ends Prapāṭhaka IV
Here ends Adhyāya VIII

1172. O wondrous resplendent Lord, wielder of the admantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, with both hands full, bring to us.

1173. May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be in your boundless munificence.

1174. O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving.

END

अथ पञ्चमः प्रपाठकः

(१)

(१-३) वृषगणस्य दैवोदासिः प्रतर्दन ऋषिः । सोमो देवता । त्रिष्टुप् छन्दः ॥

शिशुं जज्ञानꣳ हर्यतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन ।
कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१॥
ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रनीथः पदवीः कवीनाम् ।
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप् ॥२॥
चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत् ।
अपामूर्मिꣳ सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥३॥

Adhyāya IX

Prapaṭha V: Ardha I

Khaṇḍa I

Sūkta 1

1175. Śiśum jañanaṁ haryatam mṛjanti śumbhanti vipram maruto gāṇena.
Kavirgīrbhiḥ kāvyena kaviḥ santosomaḥ pavitramatyeti rebhan.$_1$
(Cf. Ṛv IX. 96.17)

1176. Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasranīthaḥ padavīḥ kavīṅām.
Tṛtīyam dhāma mahiṣaḥ siṣāsantsomo virājamanu rājati ṣṭup.$_2$
(Cf. Ṛv IX. 96.18)

1177. Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat.
Apābhūmiṁ sacamānaḥ samudram turīyam dhāma mahiṣo vivakti.$_3$
(Cf. Ṛv IX. 96.19)

Adhyāya IX

1175. Just as a newly born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.

1176. The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousand of hymns, and a leader of the wise, stay in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent Self.

1177. The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with rhe waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath).

(२)

(१-६) नवर्चस्यास्य काश्यपोऽसितो देवलो वा ऋषिः। सोमेन्द्रौ वायुरश्विनाविन्द्रो देवा देवताः। गायत्री छन्दः॥

एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन्। वर्धन्तो अस्य वीर्यम् ॥१॥
पुनानासश्चमूषदो गच्छन्तो वायुमश्विना। ते नो धत्त सुवीर्यम् ॥२॥
इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय। देवानां योनिमासदम् ॥३॥
मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः। अनु विप्रा अमादिषुः ॥४॥
देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः। सं गोभिर्वासयामसि ॥५॥
पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः। परि गव्यान्यव्यत ॥६॥

Sūkta 2

1178. Ete somā abhi priyamindrasya kāmamakṣaran.
Vardhanto asya vīryam.$_1$
(Cf. Ṛv IX. 8.1)

1179. Punānāsaścamūṣado gacchanto vāyumaśvinā.
Te no dhatta suvīryam.$_2$
(Cf. Ṛv IX. 8.2)

1180. Indrasya soma rādhase punāno hārdi codaya.
Devānām yonimāsadam.$_3$
(Cf. Ṛv IX. 8.3)

1181. Mṛjanti tvā daśa kṣipo hinvanti sapta dhītayaḥ.
Anu viprā amādiṣuḥ.$_4$
(Cf. Ṛv IX. 8.4)

1182. Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.
Sam gobhirvāsayāmasi.$_5$
(Cf. Ṛv IX. 8.5)

1183. Punānaḥ kalaśeṣvā vasrāṇyaruṣo hariḥ.
Pari gavyānyavyata.$_6$
(Cf. Ṛv IX. 8.6)

1178. These much-lauded divine elixirs are let flow into the self in the most exhilarating stream for the sake of obtaining aboundant food (or enhancing vigour).

1179. Pure-flowing filling the ladles, these (streams of divine love) proceed to the wind and the twin divine. May they sustain our strength and vigour.

1180. O pure effusing divine elixir, you provide gratification to the resplendent Self. May you impel him to participate in the place of benevolent works.

1181. The ten fingers effuse you and the seven participating priests caress you; the sages gladden you.

1182. When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties.

1183. When (the divine love) is purified in the pitcher of heart, it come out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow.

मघोन आ पवस्व नो जहि विश्वा अप द्विषः । इन्दो सखायमा विश ॥७॥
नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् । भक्षीमहि प्रजामिषम् ॥८॥
वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥९॥

(१)

(१–९) नवर्चस्यास्य काश्यपोऽसितो देवलो वा ऋषिः । वायुरिन्द्रसोमौ देवता । गायत्री छन्दः ।

सोमः पुनानो अर्षति सहस्रधारो अत्यविः । वायोरिन्द्रस्य निष्कृतम् ॥१॥
पवमानमवस्यवो विप्रमभि प्र गायत । सुष्वाणं देववीतये ॥२॥
पवन्ते वाजसातये सोमाः सहस्रपाजसः । गृणाना देववीतये ॥३॥

1184. Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
Indo sakhāyamā viśa.7
(Cf. Ṛv IX. 8.7)

1185. Nṛcakṣasam tvā vayamindrapītaṁ svarvidam.
Bhakṣīmahi prajāmiṣam.8
(Cf. Ṛv IX. 8.9)

1186. Vṛṣtim divaḥ pari srava dyumnam pṛthivyā adhi.
Saho naḥ soma pṛtsu dhāḥ.9
(Cf. Ṛv IX. 8.8)

Khaṇḍa II

Sūkta 3

1187. Somaḥ punāno arṣati sahasradhāro atyaviḥ.
Vāyorindrasya niṣkṛtam.1
(Cf. Ṛv IX. 13.1)

1188. Pavamānam avasyavo vipramabhi pra gāyata.
Suṣvāṇam devavītaye.2
(Cf. Ṛv IX. 13.2)

1189. Pavante vājasātaye somāḥ sahasrapājasaḥ.
Gṛṇānā devavītaye.3
(Cf. Ṛv IX. 13.3)

1184. Flow on to us, who are your affluent devotees and drive away all our adversaries. O divine love, may you procure for us the friendship of the resplendent Self.

1185. (O divine elixir) you are the contemplator of men, the loving beverage of the resplendent Self and the knower of all things; may we, while adoring you, be blessed with progeny and food.

1186. Pour down rain from heaven, and abundance, upon the earth; uphold our strength, o love divine, in our struggle of life.

1187. The spiritual elixir, while filtered, flows in thousand streams through the celestial fleecy filters, and proceeds ahead like wind and Sun's rays (*vāyu-indra*).

1188. May you, who are desirous of divine protection, sing aloud praises of the cosmic slixir which is being effused for Nature's bounties as their favourite beverage.

1189. The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection form Nature's bounties when glorified through sacred hymns.

उत नो वाजसातये पवस्व बृहतीरिषः। द्युमदिन्दो सुवीर्यम् ॥४॥
अत्या हियाना न हेतृभिरसृग्रं वाजसातये। वि वारमव्यमाशवः ॥५॥
ते नः सहस्रिणꣳ रयिं पवन्तामा सुवीर्यम्। स्वाना देवास इन्दवः ॥६॥
वाश्रा अर्षन्तीन्दवोभि वत्सं न मातरः। दधन्विरे गभस्त्योः ॥७॥
जुष्ट इन्द्राय मत्सरः पवमानः कनिक्रदत्। विश्वा अप द्विषो जहि ॥८॥
अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः। योनावृतस्य सीदत ॥९॥

1190. Uta no vājasātaye pavasva bṛhatīriṣaḥ.
Dyumadindo suvīryam.4
(Cf. Ṛv IX. 13.4)

1191. Atyā hiyānā na hetṛbhir asṛgram vājasātaye.
Vi vāram avyamāśavaḥ.5
(Cf. Ṛv IX. 13.6)

1192. Te naḥ sahasriṇaṁ rayim pavantāmā suvīryam.
Svānā devāsa indavaḥ.6
(Cf. Ṛv IX. 13.5)

1193. Vāśrā arṣantīndavo'bhi vatsam na mātaraḥ.
Dadhanvire gabhastyoḥ.7
(Cf. Ṛv IX. 13.7)

1194. Juṣṭa indrāya matsaraḥ pavamānaḥ kanikradat.
Viśvā apa dviśo jahi.8
(Cf. Ṛv IX. 13.8)

1195. Apaghnanto arāvṇaḥ pavamānaḥ svardṛśaḥ.
Yonāvṛtasya sīdata.9
(Cf. Ṛv IX. 13.9)

1190. O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food.

1191. Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter.

1192. May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour.

1193. While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms.

1194. O pure blissful love divine, you are acceptable and pleasing to the resplendent Self. While uttering sound, may you destroy all our adversaries.

1195. May you (o love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.

(४)

(१-६) नवर्चस्यास्य काश्यपोऽसितो देवलो वा ऋषिः। इन्द्रसोमौ देवते। गायत्री छन्दः॥

सोमा असृग्रमिन्दवः सुता ऋतस्य धारया। इन्द्राय मधुमत्तमाः ॥१॥
अभि विप्रा अनूषत गावो वत्सं न धेनवः। इन्द्रꣳ सोमस्य पीतये ॥२॥
मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित्। सोमो गौरी अधि श्रितः ॥३॥
दिवो नाभा विचक्षणोऽव्या वारे महीयते। सोमो यः सुक्रतुः कविः ॥४॥
यः सोमः कलशेष्वा अन्तः पवित्र आहितः। तमिन्दुः परि षस्वजे ॥५॥
प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि। जिन्वन्कोशं मधुश्चुतम् ॥६॥

Khaṇḍa III

Sūkta 4

1196. Somā asṛgram indvaḥ sutā ṛtasya dhārayā.
Indrāya madhumattamāḥ.₁
(Cf. Ṛv IX. 12.1)

1197. Abhi viprā anūṣata gāvo vatsam na dhenavaḥ.
Indraṁ somasya. pītaye.₂
(Cf. Ṛv IX. 12.2)

1198. Madacyut kṣeti sādane sindhorūrmā vipaścit.
Somo gaurī adhi śritaḥ.₃
(Cf. Ṛv IX. 12.3)

1199. Divo nābhā vicakṣaṇo'vyā vāre mahīyate.
Somo yaḥ sukratuḥ kaviḥ.₄
(Cf. Ṛv IX. 12.5)

1200. Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitaḥ.
Taminduḥ pari ṣasvaje.₅
(Cf. Ṛv IX. 12.5)

1201. Pra vācaminduriṣyati samudrasyādhi viṣṭapi.
Jinvan kosam madhuścutam.₆
(Cf. Ṛv IX. 12.6)

1196. The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent Self in the hall of this eternal sacrifice.

1197. The wise men call upon the resplendent Self to enjoy the divine elixir, as the mother kine low to their calves.

1198. The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone).

1199. The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter.

1200. The one collected in the vats of pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together.

1201. The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud.

नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सबर्दुघाम् । हिन्वानो मानुषा युजा ॥७॥
आ पवमान धारय रयिं सहस्रवर्चसम् । अस्मे इन्दो स्वाभुवम् ॥८॥
अभि प्रिया दिवः कविर्विप्रः स धारया सुतः । सोमो हिन्वे परावति ॥९॥

(५)

(१-५) पञ्चर्चस्यास्याङ्गिरस उचथ्य ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ॥

उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः । वाणस्य चोदया पविम् ॥१॥
प्रसवे त उदीरते तिस्रो वाचो मखस्युवः । यदव्य एषि सानवि ॥२॥
अव्या वारैः परि प्रियं हरिं हिन्वन्त्यद्रिभिः । पवमानं मधुश्चुतम् ॥३॥

1202. Nityastotro vanaspatir dhenāmantaḥ sabardughām.
Hinvāno mānuṣā yuja.7
(Cf. Ṛv IX. 12.7)

1203. Ā pavamāna dhārayā rayiṁ sahasravarcasam.
Asme indo svābhuvam.8
(Cf. Ṛv IX. 12.9)

1204. Abhi priyā divaḥ kavir vipraḥ sa dhārayā sutaḥ.
Somo hinve parāvati.9
(Cf. Ṛv IX. 12.8)

Khaṇḍa IV

Sūkta 5

1205. Utte śuṣmāsa īrate sindhor ūrmer iva svanaḥ.
Vāṇasya codayā pavim.1
(Cf. Ṛv IX. 50.1)

1206. Prasave ta udīrate tisro vāco makhasyuvaḥ.
Yadavya eṣi sānavi.2
(Cf. Ṛv IX. 50.2)

1207. Avyā vāraiḥ pari priyam hariṁ hinvantyadribhiḥ.
Pavamānam madhuścutam.3
(Cf. Ṛv IX. 50.3)

1202. The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core.

1203. O purifying divine elixir, may you shower upon us wealth and a thousand radiances, excellent in all respects.

1204. The sagacious elixir ,pressed and pleasing, has been brought from heaven; it flows in a stream to the happy and fortunate house of the devouts.

1205. Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow.

1206. At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuḥ and Sāman), full of joy, when you proceed to the ultra-psychic fleecy filter.

1207. They filter out the charming green-tinted, honey-dripping elixir, through the ultra-psychic fleecy filter, after, crushing (the plant) with adamantine stones (of will power).

आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥
स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः । एन्द्रस्य जठरं विश ॥५॥

(६)

(१-६) नहुस्यास्याङ्गिरसोऽमहीयुर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥१॥
पुरः सद्य इत्थाधिये दिवोदासाय शंबरम् । अध त्यं तुर्वशं यदुम् ॥२॥
परि नो अश्वमश्वविद्गोमदिन्दो हिरण्यवत् । क्षरा सहस्रिणीरिषः ॥३॥

1208. Ā pavasva madintama pavitram dhārayā kave.
Arkasya yonim āsadam.₄
(Cf. Ṛv IX. 50.4)

1209. Sa pavasva madintama gobhir añjāno aktubhiḥ.
Endrasya jaṭharam viśa.₅
(Cf. Ṛv IX. 50.5)

Khaṇḍa V

Sūkta 6

1210. Ayā vītī pari srava yasta indo madeṣvā.
Avāhannavatīrnava.₁
(Cf. S. 495; Ṛv IX. 61.1)

1211. Puraḥ sadya itthādhiye divodāsāya śambaram.
Adha tyam turvaśam yadum.₂
(Cf. Ṛv IX. 61.2)

1212. Pari no aśvam aśvavid gomadindo hiraṇyavat.
Kṣarā sahasriṇīriṣaḥ.₃
(Cf. Ṛv IX. 61.3)

1208. Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendant soul).

1209. O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul.

1210. O love divine, may you flow with that nourishing spirituality which enables the resplendent Self to subdue ninety and nine strongholds of nescience in the battle of life:-

1211. — which conquers the strongholds in an instinct, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies.

1212. O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures.

(७)

(१-३) वृषगणस्य काश्यपो निध्रुविर्ऋषिः । सोमो देवता । गायत्री छन्दः ॥

अपघ्नन्पवते मृधोप सोमो अराव्णः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
महो नो राय आ भर पवमान जही मृधः । रास्वेन्दो वीरवद्यशः ॥२॥
न त्वा शतं च न ह्रुतो राधो दित्सन्तमा मिनन् । यत्पुनानो मखस्यसे ॥३॥

(८)

(१-२) वृषगणस्य काश्यपो निध्रुविर्ऋषिः । सोमसूर्येन्द्रा देवताः । गायत्री छन्दः ॥

अया पवस्व धारया यया सूर्यमरोचयः । हिन्वानो मानुषीरपः ॥१॥
अयुक्त सूर एतशं पवमानो मनावधि । अन्तरिक्षेण यातवे ॥२॥

Sūkta 7

1213. Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
Gacchannindrasya niṣkṛtam.₁
(Cf. S. 510; Ṛv IX. 61.25)

1214. Maho no rāya ā bhara pavamānajahī mṛdhaḥ.
Bāsvendo vīravad yaśaḥ.₂
(Cf. Ṛv IX. 61.26)

1215. Na Tvā śatam ca na hruto rādho ditsantamā minan.
Yatpunāno makhasyase.₃
(Cf. Ṛv IX. 61.27)

Sūkta 8

1216. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
Hinvāno mānuṣīr apaḥ.₁
(Cf. S. 493; Ṛv IX. 63.7)

1217. Ayukta sūra etaṣam pavamāno manāvadhi.
Antarikṣeṇa yātave.₂
(Cf. Ṛv IX. 63.8)

1213. The elixir of divine love flows onward, chasing the malignant, and driving off the witholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.

1214. O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offsprings.

1215. O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined.

1216. O lord of divine elixir, may your blessings with that stream wherewith you lighten up the sun and urge on the waters beneficial to man.

1217. The purified elixir harnesses the courser of the Sun to travel through the firmament, and reach man.

उत त्या हरितो रथे सूरो अयुक्त यातवे । इन्दुरिन्द्र इति ब्रुवन् ॥३॥

(९)

(१-३) [illegible] मैत्रावरुणो वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः ॥१॥
प्रोथदश्वो न यवसेविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥२॥
उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
अच्छा द्यामरुषो धूम एषि सं दूतो अग्न ईयसे हि देवान् ॥३॥

1218. Uta tyā harito rathe sūro ayukta yātave.
Indur indra iti bruvan.$_3$
(Cf. Ṛv IX. 63.9)

Khaṇḍa VI

Sūkta 9

1219. Agnim vo devamagnibhiḥ sajosā yajiṣṭham dūtam adhvare kṛṇudhvam.
Yo marteṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.$_1$
(Cf. Ṛv VII. 3.1)

1220. Prothad aśvo na yavase'viṣyan yadā mahaḥ samvaraṇād vyasthāt.
Ādasya vāto anu vāti śocir adha sma te vrajanam krṣṇam asti.$_2$
(Cf. Ṛv VII. 3.2; Yv. XV. 62)

1221. Udyasya te navajātasya vṛṣṇo'gne carantyajarā idhānāḥ.
Acchā dyām arūṣo dhūma eṣi sam dūto agna īyase hi devān.$_3$
(Cf. Ṛv VII. 3.3)

1218. The sweet-natured one harnesses the ten horses and exclaiming "O Indra o Indra" (O Lord of resplendence) proceeds towards the sun.

1219. O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter.

1220. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vastenclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black.

1221. O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upwards: The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger.

(१०)

(१-३) वृषस्यास्याङ्गिरसौ श्रुतकक्षसुकक्षावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१॥
इन्द्रः स दामने कृत ओजिष्ठः स बले हितः । द्युम्नी श्लोकी स सोम्यः ॥२॥
गिरा वज्रो न सम्भृतः सबलो अनपच्युतः । ववक्ष उग्रो अस्तृतः ॥३॥

(११)

(१-२) वृषस्यास्याङ्गिरस उचथ्य ऋषिः । मरुत इन्द्रो देवताः । गायत्री छन्दः ॥

अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥१॥
तव त्य इन्दो अन्धसो देवा मधोर्व्याशत । पवमानस्य मरुतः ॥२॥

Sūkta 10

1222. Tam indram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.[1]
(Cf. S. 119; Ṛv VIII. 93.7 Av. XX. 47.1; 137.12)

1223. Indraḥ sa dāmane kṛta objiṣṭhaḥ sa bale hitaḥ.
Dyumnī ślokī sa somyaḥ.[2]
(Cf. Ṛv VIII. 93.8; Av. XX. 47.2; 137.13)

1224. Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
Vavakṣa ugro astṛtaḥ.[3]
(Cf. Ṛv VIII. 93.9; Av. XX. 47.3; 137.14)

Khaṇḍa VII

Sūkta 11

1225. Adhvaryo adribhiḥ sutaṁ somam pavitra ā naya.
Punāhīndrāya pātave.[1]
(Cf. S. 499; Ṛv IX. 51.1; Yv. XX. 31)

1226. Tava tya indo andhaso devā madhor vyāśata.
Pavamānasya marutaḥ.[2]
(Cf. Ṛv IX. 51.3)

1222. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.

1223. The Resplendent exists for giving (usblessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love.

1224. The powerful resplendent one is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable.

1225. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh greentinted elixir for the enjoyment of the resplendent self.

1226. O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life.

दिवः पीयूषमुत्तमꣳ सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥३॥

(१२)

(१-३) वृषगणस्य मार्गवः कविर्ऋषिः । सोमेन्द्रौ देवते । जगती छन्दः ॥

धर्त्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः ।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजाꣳसि कृणुषे नदीष्वा ॥१॥
शूरो न धत्त आयुधा गभस्त्योः स्वा३ः सिषासन्रथिरो गविष्टिषु ।
इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः ॥२॥
इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश ।
प्र नः पिन्व विद्युदभ्रेव रोदसी धिया नो वाजाꣳ उप माहि शश्वतः ॥३॥

1227. Divaḥ pīyūṣam uttamam somam indrāya vajrine.
Sunotā madhumattamam.$_3$
(Cf. Ṛv IX. 51.2)

Sūkta 12

1228. Dharttā divaḥ pavate kṛtvyo raso dakṣo devānām anumādyo nṛbhiḥ.
Hariḥ sṛjāno atyo na satvabhirvṛthā pājāñsi kṛṇuṣe nadīṣvā.$_1$
(Cf. S. 558; Ṛv IX. 76.3)

1229. Śūro na dhatta āyudhā gabhastyoḥ svāh siṣāsan rathiro gaviṣṭiṣu.
Indrasya śuṣmam īrayann apasyubhir indur hinvāno ajyate manīṣibhiḥ.$_2$
(Cf. Ṛv IX. 76.2)

1230. Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa.
Pra nah pinva vidyud abhreva rodasī dhiyā no vājām̐ upa māhi śaśvataḥ.$_3$
(Cf. Ṛv IX. 76.3)

1227. May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the admantine will power.

1228. (The divine elixir), sustainer of all powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, without any effort, replenishes its vigour in the streams (of water).

1229. Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curd

1230. O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances.

(१-२) बृहस्पत्यस्य काण्वो देवातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेसि प्रशर्ध तुर्वशे ॥१॥
यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

(१४)

(१-२) बृहस्पत्यस्य प्रागाथो भर्ग ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

उभयꣳ शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत् ॥१॥
तꣳ हि स्वराजं वृषभं तमोजसा धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामꣳ हि ते मनः ॥२॥

Sūkta 13

1231. Yadindra prāg apāg udaṅnyagvā hūyase nṛbhiḥ.
Simā purū nṛṣūto asyānave'si praśardha turvaśe.$_1$
(Cf. S. 279; Ṛv VIII. 4.1; Av. XX. 120.1)

1232. Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā.
Kanvāsastvā stomebhir brahmavāhasa indrā yacchantyā gahi. (2)
(Cf. Ṛv VIII. 4.2; Av. XX. 120.2)

Sūkta 14

1233. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā gamat.$_1$
(Cf. S. 290; Ṛv VIII. 61.1; Av. XX. 113.1)

1234. Taṁ hi svarājam vṛṣabham tamojasā dhiṣaṇe niṣṭatakṣatuḥ.
Utopamānām prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.$_2$
(Cf. Ṛv VIII. 62.2; Av. XX. 113.2)

1231. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour.

1232. O glorious Lord, all men-timid, or skilled, vicious of kind hearted — joyfully invoke you. The devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon?

1233. May the resplendent Lord come here and listen to both our hymne, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.

1234. He is self-resplendent and powerful. Both heaven and earth (*dhiṣaṇe*) honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept out devotional offerings.

(१५)

(१-३) अमहीयुराङ्गिरसः काश्यपो निध्रुविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ।

पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः । वायुमा रोह धर्मणा ॥१॥
पवमान नि तोशसे रयिं सोम श्रवाय्यम् । इन्दो समुद्रमा विश ॥२॥
अपघ्नन्पवसे मृधः ॥३॥

(१६)

(१-२) वार्षागिरा अम्बरीषऋजिश्वानावृषी । सोमो देवता । अनुष्टुप् छन्दः ।

अभी नो वाजसातमम् ॥१॥
वयं ते अस्य राधसो वसोर्वसो पुरुस्पृहः ।
नि नेदिष्ठतमा इषः स्याम सुम्ने ते अध्रिगो ॥२॥

Khaṇḍa VIII

Sūkta 15

1235. Pavasva deva āyuṣagindram gacchatu te madaḥ.
Vāyumā roha dharmaṇā.₁
(Cf. S. 483; Ṛv IX. 63.22)

1236. Pavamāna ni tośase rayim soma śravāyyam.
Indo samudramā viśa.₂
(Cf. Ṛv IX. 63.23)

1237. Apaghnan pavase mṛdhah [kratuvitsoma matsaraḥ.
Nudasvādevayum junam.] (3)
(Cf. S. 492; Ṛv IX. 63.24)

Sūkta 16

1238. Abhī no vājasātamam [rayimarṣa śataspṛham.
Indo sahasrabharṇasam tuvidyumnam vibhvāsaham.]₁
(Cf. S. 549; Ṛv IX. 98.1)

1239. Vayam te asya rādhaso vasor vaso puruspṛhaḥ.
Ni nediṣṭhatamā iṣaḥ syāma sumne te adhrigo.₂
(Cf. Ṛv IX. 98.5)

1235. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord, and rise with your supporting juice to superactivity.

1236. O purified divine elixir, you squeeze forth the calculated riches of the enemy; may you, o beloved, enter the ocean.

1237. Only fragmentary: अपघ्नन्पवसे मृधः- Ṛv. IX. 63.24. [O divine elixir, you who are exhilarating, flow onward and defend the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to bounties (i.e. to law and order.)]

1238. Only fragmentary: अभी नो वाजसातमम् - Ṛv. IX. 98.1. [Bring us, o elixir of divine love, strength bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.]

1239. O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance.

परि स्य स्वानो अक्षरदिन्दुरव्ये मदच्युतः ।
धारा य ऊर्ध्वो अध्वरे भ्राजा न याति गव्ययुः ॥३॥

(१-३) वृषस्यास्त्रैवरयो धिष्ण्या आप्त्य ऋषयः । विश्वे देवा देवताः । अक्षरपङ्क्तिश्छन्दः ।

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥१॥
शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजाभ्यः ॥२॥
दिवो धर्त्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥

(१८)

(१-३) वृषस्यास्य काव्य उशना ऋषिः । अग्निर्देवता देवताः । गायत्री छन्दः ।

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्ने रथं न वेद्यम् ॥१॥

1240. Pari sya svāno akṣarad induravye madacyutaḥ.
Dhārā ya ūrdhvo adhvare bhrājā na yāti gavyayuḥ.3
(Cf. Ṛv IX. 98.3)

1241. Pavasva soma mahānt samudraḥ pitā devānām viśvābhi dhāma.1
(Cf. S. 429; Ṛv IX. 109.4)

1242. Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam ca prajābhyaḥ.2
(Cf. Ṛv IX. 109.5)

1243. Divo dharttāsi śukraḥ pīyūṣaḥ satye vidhanman vājī pavasva.3
(Cf. Ṛv IX. 109.6)

Khaṇḍa IX

Sūkta 18

1244. Presṭhaṁ vo atithim stuṣe mitramiva priyam.
Agne ratham na vedyam.1
(Cf. S. 5; Ṛv VIII. 84.1)

1240. The shining elixir, being effused, flow through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds.

1241. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.

1242. O brilliane elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures.

1243. You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat during the righteous sacred performances (with all appropriateness).

1244. O adore fire-divine, dear as a guest and loving as a friend who brings us riches as if laden on a chariot.

कविमिव प्रशꣳस्यं यं देवास इति द्विता । नि मर्त्येष्वादधुः ॥२॥
त्वं यविष्ठ दाशुषो नॄꣳष्पाहि शृणुही गिरः । रक्षा तोकमुत त्मना ॥३॥

(१९)

(१-३) नृमेधस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

एन्द्र नो गधि प्रिय सत्राजिदगोह्य । गिरिर्न विश्वतः पृथुः पतिर्दिवः ॥१॥
अभि हि सत्य सोमपा उभे बभूथ रोदसी ।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥२॥
त्वꣳ हि शश्वतीनामिन्द्र दर्त्ता पुरामसि ।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥३॥

1245. Kavim iva praśaṅsyam yam devāsa iti dvitā.
Ni martyeṣvādadhuḥ.$_2$
(Cf. Ṛv VIII. 84.2)

1246. Tvam yaviṣṭha dāśuṣo nṛm̐ṣpāhi śṛṇuhī giraḥ.
Rakṣā tokam uta tmanā.$_3$
(Cf. Ṛv VIII. 84.3; Yv. XIII. 52; 18.77)

Sūkta 19

1247. Endra no gadhi priya satrājidagohya.
Girir na viśvataḥ pṛthuḥ patir divaḥ.$_1$
(Cf. S. 393. Ṛv VIII. 98.4; Av. XX. 64.1)

1248. Abhi hi satya somapā ubhe babhūtha rodasī.
Indrāsi sunvato vṛdhaḥ patir divaḥ.$_2$
(Cf. Ṛv VIII. 98.5; Av. XX. 64.2)

1249. Tvam hi śaśvatīnām indra darttā purām asi.
Hantā dasyor manor vṛdhaḥ patira divaḥ.$_3$
(Cf. Ṛv VIII. 98.6; Av. XX. 64.3)

1245. — Whom as a far foreseeing sage, the divine powers establish in two-fold ways among mortal men.

1246. O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children.

1247. Come to us, O resplendent, O, beloved, a great triumphant, the one whom none can conceal and lord of heaven, vast as a mountain spread on all sides.

1248. O truthful cherisher of noble deeds, you suprass heaven and earth; O resplendent you are the Fosterer of him who prepares the libation. You are the lord of heaven.

1249. O resplendent, you are the bomber of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven.

(२०)

(१-३) [illegible] माधुच्छन्दसो जेता ऋषिः। इन्द्रो देवता। अनुष्टुप् छन्दः।

पुरां भिन्दुर्युवा कविरमितौजा अजायत।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥१॥
त्वं बलस्य गोमतोपावरद्रिवो बिलम्।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥२॥
इन्द्रमीशानमोजसाभि स्तोमैरनूषत।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥३॥

॥ इति पञ्चमस्य प्रथमोऽर्धः ॥

Sūkta 20

1250. Purām bhindur yuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī purūṣṭutaḥ.[1]
(Cf. S. 359; Ṛv I. 11.4)

1251. Tvam balasya gomatopāvaradrivo bilam.
Tvām devā abibhyuṣas tujyamānāsa āviṣuḥ.[2]
(Cf. Ṛv I. 11.5)

1252. Indramīśānambjasābhi stomair anūṣata.
Sahasram yasya rātaya uta vā santi bhūyasīḥ.[3]
(Cf. Ṛv I. 11.8)

Here ends Prapāṭhaka V — Ardha I
Here also ends Adhyāya IX

1250. The resplendent God, builder and demolisher of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.

1251. As the Sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found god as their ally.

1252. Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts.

END

(१)

(१-३) वृषस्यास्य शाक्त्यः पराशर ऋषिः । सूर्यो विश्वे देवा देवताः । त्रिष्टुप् छन्दः ।

अक्रान्त्समुद्रः प्रथमे विधर्मे जनयन्प्रजा भुवनस्य गोपाः ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥१॥
मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः ।
मत्सि शर्द्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥२॥
महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥३॥

Adhyāya X

Prapāṭaka V — Ardha II

Khaṇḍa I

Sūkta 1

1253. Akrāntsamudraḥ prathame vidharmañ janayan prajā bhuvanasya gopāḥ.
Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.$_1$
(Cf. S. 529; Ṛv IX. 97.40)

1254. Matsi vāyum iṣṭaye rādhase nā matsi mitrāvarūṇā pūyamānaḥ.
Matsi śardho marūtam matsi devān matsi dyāvāpṛthivī deva soma.$_2$
(Cf. Ṛv IX. 97.42)

1255. Mahat tat somo mahiṣaścakārāpām yad garbho'vṛṇīta devān.
Adadhād indre pavamāna ojo' janayat sūrye jyotir induḥ.$_3$
(Cf. Ṛv IX. 97.41)

Adhyāya X

1253. The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.

1254. Exhilarate wind for our food and wealth, exhilarate the Sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir.

1255. The mighty elixir achieves the mighty work, Being the germ of waters, it nourishes Nature's bounties. In its pure form it gives vigour to the resplendent self and generates radiance in the Sun.

(२)

(१-१०) देवरातस्यास्याजीगर्तिः शुनःशेप ऋषिः । सोमो देवाश्च देवताः । गायत्री छन्दः ॥

एष देवो अमर्त्यः पर्णवीरिव दीयते । अभि द्रोणान्यासदम् ॥१॥
एष विप्रैरभिष्टुतोपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥२॥
एष विश्वानि वार्या शूरो यन्निव सत्वभिः । पवमानः सिषासति ॥३॥
एष देवो रथर्यति पवमानो दिशस्यति । आविष्कृणोति वग्वनुम् ॥४॥
एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिर्वाजाय मृज्यते ॥५॥
एष देवो विपा कृतोति ह्वरा९सि धावति । पवमानो अदाभ्यः ॥६॥

Sūkta 2

1256. Eṣa devo amartyaḥ parṇavīr iva dīyate.
Abhi droṇānyāsadam.1
(Cf. Ṛv IX. 3.1)

1257. Eṣa viprair abhiṣṭutopo devo vi gāhate.
Dadhad ratnāni dāśuṣe.2
(Cf. Ṛv IX. 3.6)

1258. Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
Pavamānaḥ siṣāsati.3
(Cf. Ṛv IX. 3.4)

1259. Eṣa devo raṭharyati pavamāno diśasyati.
Āviṣkṛṇoti vagvanum.4
(Cf. Ṛv IX. 3.5)

1260. Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
Harir vājāya mṛjyate.5
(Cf. Ṛv IX. 3.3)

1261. Eṣa devo vipā kṛtoti hvarāñsi dhāvati.
Pavamāno adābhyah.6
(Cf. Ṛv IX. 3.2)

1256. This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels.

1257. This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters.

1258. This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us.

1259. This love divine, as it drops hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds.

1260. This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle.

1261. This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions.

एष दिवं वि धावति तिरो रजाꣳसि धारया । पवमानः कनिक्रदत् ॥७॥
एष दिवं व्यासरत्तिरो रजाꣳस्यस्तृतः । पवमानः स्वध्वरः ॥८॥
एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥९॥
एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

(२)

(१-८) अहर्वस्यास्य काश्यपोऽसितो देवलो वा ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ।

एष धिया यात्यण्व्या शूरो रथेभिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
एष पुरू धियायते बृहते देवतातये । यत्रामृतास आशत ॥२॥

1262. Eṣa divam vi dhāvati tiro rajāṅsi dhārāyā.
Pavamānaḥ kanikradat.7
(Cf. Ṛv IX 3.7)

1263. Eṣa divam vyāsarat tiro rajānsyastṛtaḥ.
Pavamānaḥ svadhvaraḥ.8
(Cf. Ṛv IX. 3.8)

1264. Eṣa pratnena janmana devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.9
(Cf. Ṛv IX. 3.9)

1265. Eṣa u sya purūvrato jajñano janayann iṣaḥ.
Dhārayā pavate sutaḥ.10
(Cf. Ṛv IX. 3.10)

Khaṇḍa II

Sūkta 3

1266. Eṣa dhiyā yātyaṇvyā śūro rathebhirāśubhiḥ.
Gacchann indrasya niṣkṛtam.1
(Cf. Ṛv IX. 15.1)

1267. Eṣa purū dhiyāyate bṛhate devatātaye.
Yatrāmṛtāse āśata.2
(Cf. Ṛv IX. 15.2)

1262. Away it rushes with its stream across the high regions, into heaven and roars as it flows on.

1263. Having completed the sacrificial rites, it goes to heaven across the inviolable regions.

1264. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties.

1265. This elixir of love-divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification.

1266. This love divine is heroic. Expressed intelligently by fingers it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self.

1267. This love divine engages in many sacred performances and promotes divine virtues, which adorn men of immortal fame.

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणं महीरिषः ॥३॥
एष हितो वि नीयतेऽन्तः शुन्ध्यावता पथा । यदी तुञ्जन्ति भूर्णयः ॥४॥
एष रुक्मिभिरीयते वाजी शुभ्रेभिरꣳशुभिः । पतिः सिन्धूनां भवन् ॥५॥
एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा । नृम्णा दधान ओजसा ॥६॥
एष वसूनि पिब्दनः परुषा ययिवाꣳ अति । अव शादेषु गच्छति ॥७॥
एतमु त्यं दश क्षिपो हरिꣳ हिन्वन्ति यातवे । स्वायुधं मदिन्तमम् ॥८॥

1268. Etam mṛjanti marjyam upa droṇeṣvāyavaḥ.
Pracakrāṇam mahīriṣaḥ.3
(Cf. Ṛv IX. 15.7)

1269. Eṣa hito vi nīyatentaḥ śundhyāvatā pathā.
Yadī tuñjanti bhūrṇayaḥ.4
(Cf. Ṛv IX. 15.3)

1270. Eṣa rūkmibhir īyate vājī śubhrebhir aṁśubhiḥ.
Patiḥ sindhūnām bhavan.5
(Cf. Ṛv IX. 15.5)

1271. Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā
Nṛmṇā dadhāna ojasā.6
(Cf. Ṛv IX. 15.4)

1272. Eṣa vasūni pibdanaḥ paruṣā yayivāṁ ati.
Ava śādeṣu gacchati.7
(Cf. Ṛv IX. 15.6)

1273. Etamu tyam daśa kṣipo hariṁ hinvanti yātave.
Svāyudham madintamam.8
(Cf. Ṛv IX. 15.8)

1268. The priests exude the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food.

1269. The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent Self and to Nature's bounties).

1270. Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays.

1271. He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures.

1272. At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline.

1273. The ten fingers (cleanse and) urge him to go along his course. He, verily the golden-hued, is well armed and is the giver of exhilarating delight.

(४)

(१-६) बृचस्यास्य राहूगणो गोतम ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ।

एष उ स्य वृषा रथोऽव्या वारेभिरव्यत । गच्छन्वाजꣳ सहस्रिणम् ॥१॥
एतं त्रितस्य योषणो हरिꣳ हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
एष स्य मानुषीष्वा श्येनो न विक्षु सीदति । गच्छं जारो न योषितम् ॥३॥
एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः । य इन्दुर्वारमाविशत् ॥४॥
एष स्य पीतये सुतो हरिरर्षति धर्णसिः । क्रन्दन्योनिमभि प्रियम् ॥५॥
एतं त्यꣳ हरितो दश मर्मृज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥६॥

Sūkta 4

1274. Eṣa u sya vṛṣā rathovyā vārebhir avyata.
Gacchan vājaṁ sahasriṇam.1.
(Cf. Ṛv IX. 38.1)

1275. Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indumindrāya pītaye.2
(Cf. S. 771; Ṛv IX. 32.2; 38.2)

1276. Eṣa sya manuṣīṣvā śyeno na vikṣu sīdati.
Gacchañjāro na yoṣitam.3
(Cf. Ṛv IX. 38.4)

1277. Eṣa sya madyo rasova caṣṭe divaḥ śiśuḥ.
Ya indur vāram āviśat.4
(Cf. Ṛv IX. 38.5)

1278. Eṣa sya pītaye suto harir arṣati dharṇasiḥ.
Krandan yonimabhi priyam.5
(Cf. Ṛv IX. 38.6)

1279. Etam tyaṁ harito daśa marmṛjyante apasyuvaḥ.
Yābhir madāya śumbhate.6
(Cf. Ṛv IX. 38.3)

1274. This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons.

1275. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self.

1276. That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved.

1277. That exhilarating divine juice of love beholds everyone with affection — the elixir, the child of heaven, that percolates through the ultra - psychic fleecy filter.

1278. That green-hued, all-sustaining elixir when effused for enjoyment rushes to the beloved place with resounding voice (or note).

1279. The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent Self).

(५)

(१-६) पवृषस्यास्याङ्गिरसः प्रियमेध ऋषिः। सोमो देवाः सूर्यो वाद् च देवताः। गायत्री छन्दः ॥

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः। अव्यं वारं वि धावति ॥१॥
एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः। विश्वा धामान्याविशन् ॥२॥
एष देवः शुभायतेधि योनावमर्त्यः। वृत्रहा देववीतमः ॥३॥
एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः। अभि द्रोणानि धावति ॥४॥
एष सूर्यमरोचयत्पवमानो अधि द्यवि। पवित्रे मत्सरो मदः ॥५॥
एष सूर्येण हासते संवसानो विवस्वता। पतिर्वाचो अदाभ्यः ॥६॥

Khaṇḍa IV

Sūkta 5

1280. Eṣa vājī hito nṛbhir viśvavin manasaspatiḥ.
Avyam vāram vi dhāvati.[1]
(Cf. Ṛv IX. 28.1)

1281. Eṣa pavitre akṣarat somo devebhyaḥ ṣutaḥ.
Viśvā dhāmānyāviśan.[2]
(Cf. Ṛv IX. 28.2)

1282. Eṣa devaḥ śubhāyatedhi yonāvamartyaḥ.
Vṛtrahā devavītamaḥ.[3]
(Cf. Ṛv IX. 28.3)

1283. Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.
Abhi droṇāni dhāvati.[4]
(Cf. Ṛv IX. 28.4)

1284. Eṣa sūryam arocayat pavamāno adhi dyavi.
Pavitre matsaro madaḥ.[5]
(Cf. Ṛv 28.5)

1285. Eṣa sūryeṇa hāsate samvasāno vivasvatā.
Patirvāco adābhyaḥ.[6]
(Cf. Ṛv IX. 28.6)

1280. This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex.

1281. This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots.

1282. This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs.

1283. This showerer of blessings, cleansed and squeezed by ten fingers, hastens uttering a sound to the receiving pots.

1284. This purified (sap), all-contemplating and all-knowing. gives radiance to the Sun and all the spots of the sacred performances.

1285. This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter.

(१)

(१-६) नृमेधस्त्वाङ्गिरसो नृमेध ऋषिः । सोमेन्द्रवायवो देवताः । गायत्री छन्दः ।

एष कविरभिष्टुतः पवित्रे अधि तोशते । पुनानो घ्नन्नप द्विषः ॥१॥
एष इन्द्राय वायवे स्वर्जित्परि षिच्यते । पवित्रे दक्षसाधनः ॥२॥
एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥
एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तृतः ॥४॥
एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥५॥
एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति । देवावीरघशꣳसहा ॥६॥

Khaṇḍa V

Sūkta 6

1286. Eṣa kavir abhiṣṭutaḥ pavitre adhi tośate.
Punāno ghnann apa dviṣaḥ.₁
(Cf. Ṛv IX. 27.1)

1287. Eṣa indrāya vāyave svarjit pari ṣicyate.
Pavitre dakṣasādhanaḥ.₂
(Cf. Ṛv IX. 27.2)

1288. Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.
Somo vaneṣu viśvavit.₃
(Cf. Ṛv IX. 27.3)

1289. Eṣa gavyur acikradat pavamāno hiraṇyayuḥ.
Induḥ satrājidastṛtaḥ.₄
(Cf. Ṛv IX. 27.4)

1290. Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.
Punāna indur indramā.₅
(Cf. Ṛv IX. 27.5)

1291. Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.
Devāyīr aghaśaṅsahā.₆
(Cf. Ṛv IX. 27.6)

1286. This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic filter. It drives away all the opponents.

1287. This invigorating heaven-conquering ambrosia is poured upon the ultra-psychic filter for the gratification of the cosmic forces as the Sun and the wind.

1288. This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices).

1289. This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conquerer of foes, irresistible and purifier.

1290. The powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent Self.

1291. This powerful, invincible, purifying ambrosia is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration.

(७)

(१-६) षडृचस्यास्य राहूगणो गोतम ऋषिः । सोमसूर्येन्द्रा देवताः । गायत्री छन्दः ॥

स सुतः पीतये वृषा सोमः पवित्रे अर्षति । विघ्नन्रक्षाꣳसि देवयुः ॥१॥
स पवित्रे विचक्षणो हरिरर्षति धर्णसिः । अभि योनिं कनिक्रदत् ॥२॥
स वाजी रोचनं दिवः पवमानो वि धावति । रक्षोहा वारमव्ययम् ॥३॥
स त्रितस्याधि सानवि पवमानो अरोचयत् । जामिभिः सूर्यꣳ सह ॥४॥
स वृत्रहा वृषा सुतो वरिवोविददाभ्यः । सोमो वाजमिवासरत् ॥५॥
स देवः कविनेषितो३ऽभि द्रोणानि धावति । इन्दुरिन्द्राय मꣳहयन् ॥६॥

Khaṇḍa VI

Sūkta 7

1292. Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.
Vighnan rakṣāñsi devayuḥ.1
(Cf. Ṛv IX. 37.1)

1293. Sa pavitre vicakṣaṇo harir arṣati dharṇasiḥ.
Abhi yonim kanikradat.2
(Cf. Ṛv IX. 37.2)

1294. Sa vājī rocanam divaḥ pavamāno vi dhāvati.
Rakṣohā vāram avyayam.3
(Cf. Ṛv IX. 37.3)

1295. Sa tritasyādhi sānavi pavamāno arocayat.
Jāmibhiḥ sūryam̐ saha.4
(Cf. Ṛv IX. 37.4)

1296. Sa vṛtrahā vṛṣā suto varivovid adābhyaḥ.
Somo vājam ivāsarat.5
(Cf. Ṛv IX. 37.5)

1297. Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
Indurindrāya mañhayan.6
(Cf. Ṛv IX. 37.6)

1292. It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements.

1293. The all-beholding love divine, green and fresh,all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice.

1294. This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils.

1295. This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the Sun togetner with other luminaries.

1296. This effused elixir the dispeller of darkness, the showerer of benefits, the giver of wealth, and invincible, proceeds (to the receptacle) as a horse to battle.

1297. This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart, the loving elixir is for the resplendent Self in all its dignity. .

(८)

(१-५) पवित्र आङ्गिरस ऋषिः । सरस्वती देवाश्च देवताः । अनुष्टुप् छन्दः ॥

यः पावमानीरध्येत्यृषिभिः संभृतꣳ रसम् ।
सर्वꣳ स पूतमश्नाति स्वदितं मातरिश्वना ॥१॥

पावमानीर्यो अध्येत्यृषिभिः संभृतꣳ रसम् ।
तस्मै सरस्वती दुहे क्षीरꣳ सर्पिर्मधूदकम् ॥२॥

पावमानीः स्वस्त्ययनीः सुदुघा हि घृतश्चुतः ।
ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतꣳ हितम् ॥३॥

पावमानीर्दधन्तु न इमं लोकमथो अमुम् ।
कामान्त्समर्द्धयन्तु नो देवीर्देवैः समाहृताः ॥४॥

येन देवाः पवित्रेणात्मानं पुनते सदा ।
तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥५॥

Khaṇḍa VII

Sūkta 8

1298. Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtaṁ rasam.
Sarvaṁ sa pūtam aśnāti svaditam mātariśvanā.₁
(Cf. Ṛv IX. 67.31)

1299. Pāvamānīr yo adhyet ṛṣibhiḥ sambhṛtaṁ rasam.
Tasmai sarasvatī duhe kṣīram sarpir madhūdakam.₂
(Cf. Ṛv IX. 67.32)

1300. Pāvamānīḥ svastyayanīḥ sudughā hi ghṛtaścutaḥ.
Ṛṣibhiḥ sambhṛto raso brāhmaṇeṣvamṛtaṁ hitam.₃

1301. Pāvamānīr dadhantu na imam lokam atho amum.
Kāmānt samarddhayantu no devīr devaiḥ samāhṛtāḥ₄

1302. Yena devāḥ pavitreṇātmānam punate sadā.
Tena sahasradhāreṇa pāv mānīḥ punantu naḥ.₅

1298. He who reads those *pavamānī* hymns (dedicated to the effusing spirtual sap), the essence of the Veda, received and perserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex.

1299. For him who recites these *pavamānī* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia.

1300. Let these Vedic verses relating to the subject of consecration be the cause of peace and prosperity, milkers of niceties and distillers of butter. The effused delivery has been patronized and valued by the seers of yore and they have introduced that sap of life in us, the scholars of the divine texts.

1301. Through these Vedic verses relating to the divinity of consecration when we have the gathering of scholars of both sexes, she and he bestow upon us both the worlds — this one and the other beyond and may they fulfil all our aspirations.

1302. Let these Vedic verses relating to the divinity of consecration pour down to us that thousand fold holy stream which is meant to and capable of purifying our persons.

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।
पुण्याꣳश्च भक्षान्भक्षयत्यमृतत्वं च गच्छति ॥६॥

(९)

(१-३) वृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । अग्निमित्रवरुणा देवताः । त्रिष्टुप् छन्दः ॥

अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुꣳ रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम् ॥१॥
स मह्ना विश्वा दुरितानि साह्वानग्नि ष्टवे दम आ जातवेदाः ।
स नो रक्षिषद्दुरितादवद्यादस्मान्गृणत उत नो मघोनः ॥२॥
त्वं वरुण उत मित्रो अग्ने त्वां वर्द्धन्ति मतिभिर्वसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

1303. Pāvamānīḥ svastyayanīs tābhir gacchati nāndanam.
Puṇyāñśca bhakṣān bhakṣayatyamṛtatvam ca gacchati.6

Khaṇḍa VIII

Sūkta 9

1304. Aganma mahā namasā yaviṣṭham yo dīdāya samiddhaḥ sve duroṇe.
Citrabhānuṁ rodasī antar urvī svāhutam viśvataḥ pratyañcam.1
(Cf. Ṛv VII. 12.1)

1305. Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā jātavedāḥ.
Sa no rakṣiṣad duritād avadyād asmān gṛṇata uta no maghonaḥ.2
(Cf. Ṛv VII. 12.2)

1306. Tvam varuṇa uta mitro agne tvām varddhanti matibhir vasiṣṭhāḥ.
Tve vasu suṣaṇanāni santu yūyam pāta svastibhiḥ sadā naḥ.3
(Cf. Ṛv VII. 12.3)

1303. By means of these Vedic verses, associated with the divinity of consecration one gets prosperity, reaches the world of lasting happiness and enjoys the reward of merit; he gets proper sustenance, and finally attains immortality.

1304. Let us apporach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees and who shines with wondrous light between wide heaven and earth; when piously invoked. He appears to be coming to us from every quarter.

1305. May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace.

1306. O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings.

(१०)

(१-३) तृचस्यास्य काण्वो वत्स ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव। स्तोमैर्वत्सस्य वावृधे ॥१॥
कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम्। जामि ब्रुवत आयुधा ॥२॥
प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः। विप्रा ऋतस्य वाहसा ॥३॥

(११)

(१-२) तृचस्यास्याङ्गिरसाः शतं वैखानसा ऋषयः। सोमो देवता। गायत्री छन्दः॥

पवमानस्य जिघ्नतो हरेश्चन्द्रा असृक्षत। जीरा अजिरशोचिषः ॥१॥
पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः। हरिश्चन्द्रो मरुद्गणः ॥२॥

Sūkta 10

1307. Mahām̐ indro ya ojasā parjanyo vṛṣtimām̐ iva.
Stomairvatsasya vāvṛdhe.1
(Cf. Ṛv VIII. 6.1; Yv. VII. 40; Av. XX. 138.1)

1308. Kaṇvā indram yad akrata stomair yajñasya sādhanam
Jāmi bruvat āyudhā.2
(Cf. Ṛv VIII. 6.3; Av. XX. 138.3)

1309. Prajām ṛtasya pipratah pra yad bharanta vahnayaḥ.
Viprā ṛtasya vāhasā.3
(Cf. Ṛv VIII. 6.2; Av. XX. 138.2)

Khaṇḍa IX

Sūkta 11

1310. Pavamānasya jighnato hareś candrā asṛkṣata.
Jīrā ajiraśociṣaḥ.1
(Cf. Ṛv IX. 66.25)

1311. Pavamāno rathītamaḥ śubhrebhiḥ śubhraśastamaḥ.
Hariścandro marudgaṇaḥ.2
(Cf. Ṛv IX. 66.26)

1307. The Lord resplendent is glorified by His dear ones through hymns. He is great in His might like a charged cloud rich in rain.

1308. When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon.

1309. The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order.

1310. Ever-flowing have been the gladsome swift-moving streams of the purified elixir, brilliant and radiating; may the elixir be the destroyer of darkness.

1311. The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beautous splendours, green-tinted, invoked by the group of mortals —

पवमान व्यश्नुहि रश्मिभिर्वाजसातमः । दधत्स्तोत्रे सुवीर्यम् ॥३॥

(१२)

(१-३) [illegible] सप्तर्षय ऋषयः । सोमो देवता । बृहती छन्दः ।

परीतो षिञ्चता सुतꣳ सोमो य उत्तमꣳ हविः ।
दधन्वाꣳ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः ॥१॥

नूनं पुनानोविभिः परि स्रवादब्धः सुरभिन्तरः ।
सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥३॥

1312. Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.
Dadhat stotre suvīryam.₃
(Cf. Ṛv IX. 66.27)

Sūkta 12

1313. Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dandhanvāṁ yo naryo apsvāntarā suṣāva somam adribhiḥ.₁
(Cf. S. 512; Ṛv IX. 107.1; Yv. XIX. 2)

1314. Nūnam punānovibhiḥ pari sravādabdhaḥ surabhintaraḥ.
Sute citvāpsu madāmo andhasā śrīṇanto gobhir_uttaram.₂
(Cf. Ṛv IX. 107.2)

1315. Pari svānś cakṣase devamādanaḥ kratur indur vicakṣaṇaḥ.
(Cf. Ṛv IX. 107.3)

1312. — may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper.

1313. Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.

1314. The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients.

1315. After effusion, the elixir flows so as to be such by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration.

(१३)

(१-३) वृषगणो वासिष्ठो ... । सोमः पवमानो देवता । जगती छन्दः ।

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
पुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत् ॥१॥
पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे ।
स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अध्वरे ॥२॥
कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।
अपसेधन्दुरिता सोम नो मृड घृता वसानः परि यासि निर्णिजम् ॥३॥

Sūkta 13

1316. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.
Punāno vāramatyeṣyavyayam̐ śyeno na yonim ghṛtavantam āsadat.1
(Cf. S. 562; Ṛv IX. 82.1)

1317. Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayam dadhe.
Svasāra āpo abhi gā udāsarant sam grāvabhir vasate vīte adhvare.2
(Cf. Ṛv IX. 82.3)

1318. Kavir vedhasyā paryeṣi māhinam atyo na mṛṣṭo abhi vājam arṣasi.
Apasedhan duritā soma no mṛḍa ghṛtā vasānaḥ pari yāsi nirṇijaṃ.3
(Cf. Ṛv IX. 82.2)

1316. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification just as hawk (coming back to its nest for rest), it alights on the water-moistened seat.

1317. The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant).

1318. You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, o elixir, pass through the filtering device.

(१४)

(१-२) प्रगाथस्याङ्गिरसो नृमेध ऋषिः । सूर्यो देवता । बृहती छन्दः ॥

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥१॥

अलर्षिरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
यो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥२॥

(१५)

(१-२) प्रगाथस्यात्मजो भर्ग ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि ॥१॥

Khaṇḍa X

Sūkta 14

1319. Śrāyanta iva sūryam viśvedindrasya bhakṣata. Vasūni jāto janimānyojasā prati bhāgam na dīdhimaḥ.$_1$
(Cf. S. 267; Ṛv VIII. 99.3; Yv. XXXIII. 41; Av. XX. 58.1)

1320. Alarṣirātim vasudām upa stuhi bhadrā indrasya rātayaḥ. Yo asya kāmam vidhato na roṣati mano dānāyā codayan.$_2$
(Cf. Ṛv VIII. 99.4; Av. XX. 58.2)

Sūkta 15

1321. Yata indra bhayāmahe tato no abhayam kṛdhi. Maghavanchagdhi tava tan na ūtaye vi dviso vi mṛdho jahi.$_1$
(Cf. S. 274; Ṛv VIII. 61.13; Av. XIX. 15.1)

1319. As the gathering solar rays proceed to the sun, so the vital principles turn back clouds to the Lord of resplendence and by their power divide all His loftiest glories among those who have been or will be born; may we meditate on our share.

1320. Praise him, the bestower of wealth, whose bounties are never to evil doers; gifts from the Lord of resplendence are always fortunate. He never fails in fulfilling the desires of His worshipper and He always unhesitatingly gives boons to one honest and righteous.

1321. O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous lord, be firm to give us your protection; drive our enemies who try to harm us.

त्वं॒ हि रा॒धसस्पते॒ राध॑सो म॒हः क्ष॒यस्या॑सि वि॒धर्त्ता॑ ।
तं त्वा॑ व॒यं म॑घवन्निन्द्र गिर्वणः सु॒ताव॑न्तो हवामहे ॥२॥

(१६)

(१-३) बृहस्पतेस्य बार्हस्पत्यो भरद्वाज ऋषिः । सोमो देवता । गायत्री छन्दः ।

त्वं॒ सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे । पवस्व मंहयद्रयिः ॥१॥
त्वं सुतो मदिन्तमो दधन्वान्मत्सरिन्तमः । इन्दुः सत्राजिदस्तृतः ॥२॥
त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत् । द्युमन्तं शुष्ममा भर ॥३॥

1322. Tvaṁ hi rādhasaspate rādhaso mahaḥ kṣayasyāsi vidharttā.
Tam Tvā vayam maghavann indra girvaṇaḥ sutāvanto havāmahe.$_2$
(Cf. Ṛv IX. 61.14)

Khaṇḍa XI

Sūkta 16

1323. Tvaṁ somāsi dhāryur mandra ojiṣṭho adhvare.
Pavasva maṁhayadrayiḥ.$_1$
(Cf. Ṛv IX. 67.1)

1324. Tvaṁ suto madintamo dadhanvān matsa rintamaḥ.
Induḥ satrājid astṛtaḥ.$_2$
(Cf. Ṛv IX. 67.2)

1325. Tvaṁ suṣvāno adribbhir abhyarṣa kanikradat.
Dyumantaṁ śuṣmamā bhara.$_3$
(Cf. Ṛv IX. 67.3)

1322. O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotees.

1323. You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever.

1324. When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self.

1325. Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength.

(१७)

(१-३) वृषस्यास्याप्सवो मनुर्ऋषिः । सोमेन्द्रदेवा देवताः । उष्णिक् छन्दः ।

पवस्व देववीतय इन्दो धाराभिरोजसा। आ कलशं मधुमान्त्सोम नः सदः ॥१॥
तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥२॥
आ नः सुतास इन्दवः पुनाना धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वर्विदः ॥३॥

(१८)

(१-२) वृषस्यास्याङ्गिरसाबम्बरीषऋजिश्वानावृषी । देवाः सोमश्च देवताः । अनुष्टुप् छन्दः ।

परि त्यꣳ हर्यतꣳ हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वाꣳ इत्परि मदेन सह गच्छति ॥१॥
द्वियं पञ्च स्वयशसꣳ सखायो अद्रिसꣳहतम् ।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त ऊर्मयः ॥२॥

Sūkta 17

1326. Pavasva devavītaya indo dhārābhir ojasā.
A kalaśam madhumānt soma naḥ sadaḥ.₁
(Cf. S. 571; Ṛv IX. 106.7)

1327. Tava drapsā udapṛuta indram madāya vāvṛdhuḥ.
Tvām devāso amṛtāya kam papuḥ.₂
(Cf. Ṛv IX. 106.8)

1328. Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.
Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.₃
(Cf. Ṛv IX. 106.9)

Sūkta 18

1329. Pari tyaṁ haryataṁ harim babhrum punanti vāreṇa.
Yo devān visvāṁ itpari maden saha gacchati.₁
(Cf. S. 552. 1681: Ṛv IX. 98.7)

1330. Dviryam pañca svayaśasaṁ sakhāyo adrisaṁhataṁ.
Priyam indrasya kāmyam prasnāpayanta ūrmayaḥ.₂
(Cf. Ṛv IX. 98.6)

1326. O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart).

1327. Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality.

1328. Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need.

1329. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filter (attractive and nutritious); it goes to Nature's all bounties with exhilaration.

1330. The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister fingers give bath to the elixir plant.

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे ।
नरे च दक्षिणावते वीराय सदनासदे ॥३॥

(१९)

(१-३) तृचस्यास्यैश्वरयो धिष्ण्या अग्नय ऋषयः । सोमो देवाश्च देवताः । अक्षरपङ्क्तिश्छन्दः ॥

पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय ॥१॥
प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय ॥२॥
शिशुं जज्ञानꣳ हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥३॥

(२०)

(१-३) तृचस्यास्याङ्गिरसोऽमहीयुर्ऋषिः । सोमो देवाश्च देवताः । गायत्री छन्दः ॥

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

1331. Indrāya soma pātave vṛtraghne pari ṣicyase.
Nare ca daksiṇāvate vīrāya ṣadanāsade.$_3$
(Cf. Ṛv IX. 98.7)

Sūkta 19

1332. Pavasva soma mahe dakṣāyāsvo na nitko vājī dhanāya.$_1$
(Cf. S. 430; Ṛv IX. 109.10)

1333. Pra te sotāro rasam madāya punanti somam mahe dyumnāya.$_2$
(Cf. Ṛv IX. 109.11)

1334. Śiśum jajñānaṁ harim mṛjanti pavitre somam devebhya indum.$_3$
(Cf. Ṛv IX. 109.12)

Sūkta 20

1335. Upo ṣu jātama pturam gobhir bhangam pariṣkṛtam.
(Indum devā ayāsiṣuḥ.$_1$
(Cf. S. 487; 762; Ṛv IX. 61.13)

1331. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificient worshipper, who sits in the assembly of worship and offers homage.

1332. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.

1333. The priests, who press you, purify, in particular, your juice for exhilaration; they filter the elixir of life for the sake of your attaining intense brilliancy and glory.

1334. Just as a newly-born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.

1335. Sent forth buy sacred waters Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.

तमिद्वर्द्धन्तु नो गिरो वत्सꣳ सꣳशिश्वरीरिव। य इन्द्रस्य हृदꣳसनिः ॥२॥
अर्षा नः सोम शं गवे धुक्षस्व पिप्युषीमिषम्। वर्द्धा समुद्रमुक्थ्य ॥३॥

(२१)

(१-३) वृषस्यास्य काण्वस्त्रिशोक ऋषिः। अग्नीन्द्रौ देवते। गायत्री छन्दः॥

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्। येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शस्त्रं पृथुः स्वरुः। येषामिन्द्रो युवा सखा ॥२॥
अयुद्ध इद्युधा वृतꣳ शूर आजति सत्वभिः। येषामिन्द्रो युवा सखा ॥३॥

1336. Tamid varddhantu no giro vatsaṁ saṁśiśvarīr iva.
Ya indrasya hṛdaṁsaniḥ.$_2$
(Cf. Ṛv IX. 61.14)

1337. Arṣā naḥ soma śam gave dhukṣasva pipyuṣīmiṣam.
Vardhā samudram ukthya.$_3$
(Cf. Ṛv IX. 61.15)

Sūkta 21

Khaṇḍa XII

1338. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
Yeṣām indro yuvā sakhā.$_1$
(Cf. S. 133; Ṛv VIII. 45.1; Yv. VII. 32)

1339. Bṛhann id idhma eṣām bhūri śastram pṛthuḥ svarūḥ.
Yeṣām indro yuvā sakhā.$_2$
(Cf. Ṛv VIII. 45.2; Yv. 24)

1340. Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.
Yeṣām indro yuvā sakhā.$_3$
(Cf. Ṛv VIII. 45.3)

1336. May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf.

1337. O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation.

1338. The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord.

1339. Ample is their fuel to burn, many their hymns to be sung and wide their splinters; in case their close friend is the ever young resplendent Lord.

1340. Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever young resplendent Lord.

(२२)

(१-३) तृचस्यास्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ।

य एक इद्विदयते वसु मर्त्ताय दाशुषे । ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥१॥

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥२॥

कदा मर्त्तमराधसं पदा क्षुम्पमिव स्फुरत् । कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥३॥

(२३)

(१-२) द्वयृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ।

गायन्ति त्वा गायत्रिणोर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥१॥

यत्सानोः सान्वारुहो भूर्यस्पष्ट कर्त्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥२॥

Sūkta 22

1341. Ya eka id vidayate vasu marttāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.[1]
(Cf. S. 389; Ṛv I. 84.7; Av. XX. 63.4)

1342. Yaściddhi tvā bahubhya ā sutāvām̐ āvivāsati.
Ugram taṭpatyate śava indro aṅga.[2]
(Cf. Ṛv I. 84.9; Av. XX. 63.6)

1343. Kadā marttam arādhasam padā kṣumpam iva sphurat.
Kadā naḥ śuśravad gira indro aṅga.[3]
(Cf. Ṛv I. 84.8; Av. XX. 63.5)

Sūkta 23

1344. Gāyanti tvā gāyatriṇorcantyarkamrkiṇaḥ.
Brahmāṇastvā śatakrata udvam̐śamiva yemire.[1]
(Cf. S. 342; Ṛv I. 10.1)

1345. Yat sānoḥ sānvārūho bhūryaspaṣṭa karttvam.
Tad indro artham cetati yūthena vṛṣṇir ejati.[2]
(Cf. Ṛv I. 10.2)

1341. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love!

1342. He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength, O Love!

1343. Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love!

1344. O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Ṛk with prayers, the priests of the Yajuh with their pross and thereby elevate the honour of their family and descendants.

1345. When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success.

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥३॥

॥ इति पञ्चमः प्रपाठकः ॥

अथ षष्ठः प्रपाठकः

(१)

(१-४) चतुर्ऋचस्यास्य काण्वो मेधातिथिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

सुषमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥
मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुह्यूतये ॥२॥
नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥

1346. Yuṅkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.
Athā na indra somapā girām upaśrutim cara.₃
(Cf. Ṛv I. 10.3)

Here ends Prapāṭhaka V: Arḍha II
Here also ends Prapāṭhaka V
Here also ends Adhyāya X

END

Adhyāya XI

Prapṭhaka VI: Ardha I

Khaṇḍa I

Sūkta 1

1347. Suṣamiddho na ā vaha devām̐ agne haviṣmate.
Hotaḥ pāvaka yakṣi ca.₁
(Cf. Ṛv I. 13.1)

1348. Madhumantam tanūnapād yajñam deveṣu naḥ kave.
Adyā kṛṇuhyūtaye.₂
(Cf. Ṛv I. 13.2)

1349. Narāśaṅsam iha priyam asmin yajña upa hvaye.
Madhjiham haviṣkṛtam.₃
(Cf. Ṛv I. 13.3)

1346. O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world.

END

Adhyāya XI

1347. O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature's and may we perform the fire-ceremony to receive these bounties.

1348. O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual.

1349. I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of Nature's gifts.

अग्ने सुखतमे रथे देवाँ ईडित आ वह । असि होता मनुर्हितः ॥४॥

(२)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ।

यदद्य सूर उदितेनागा मित्रो अर्यमा । सुवाति सविता भगः ॥१॥
सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः । ये नो अंहोतिपिप्रति ॥२॥
उत स्वराजो अदितिरदब्धस्य व्रतस्य ये । महो राजान ईशते ॥३॥

(३)

(१-२) तृचस्यास्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

उ त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
पदा पणीनराधसो नि बाधस्व महाँ असि । न हि त्वा कश्च न प्रति ॥२॥

1350. Agne sukhatame rathe devām̐ īḍita ā vaha.
Asi hotā manur hitaḥ.4
(Cf. Ṛv I. 13.4)

Sūkta 2

1351. Yad adya sūra udite' nāgā mitro aryamā.
Suvāti savitā bhagaḥ.1
(Cf. Ṛv VII. 66. 4; Yv. XXXIII. 20)

1352. Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavaḥ.
Ye no am̐ho'tipiprati.2
(Cf. Ṛv VII. 66.5)

1353. Uta svarājo aditir adabahasya vratasya ye.
Maho rājāna īśate.3
(Cf. Ṛv VII. 66.6)

Sūkta 3

1354. U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.
Ava brahmadviṣo jahi.1
(Cf. S. 194; Ṛv VIII. 64. 1; Av. XX. 93.1)

1355. Padā paṇīn arādhaso ni bādhasva mahām asi.
Na hi tvā kaśca na prati.2
(Cf. Ṛv VIII. 64.2; Av. XX. 93.2)

1350. O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men.

1351. May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for.

1352. May our homes be well protected. May you, O liberal Ones, on your way, bear us safe over distress and sins.

1353. And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate.

1354. May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels.

1355. May you crush with your foot the niggard churls who offer no homage. you are powerful; there is none so powerful as you are.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वꣳ राजा जनानाम् ॥३॥

(४)

(१-३) वृषस्यास्य शाक्त्यः पराशर ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

आ जागृविर्विप्र ऋतं मतीनाꣳ सोमः पुनानो असदच्चमूषु ।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥१॥
स पुनान उप सूरे दधान ओभे अप्रा रोदसी वी ष आवः ।
प्रिया चिद्यस्य प्रियसास ऊती सतो धनं कारिणे न प्र यꣳसत् ॥२॥
स वर्द्धिता वर्द्धनः पूयमानः सोमो मीढ्वाꣳ अभि नो ज्योतिषावीत् ।
यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमिष्णन् ॥३॥

1356. Tvam īśāṣe sutānām indra tvam āsutānām.
Tvaṁ rājā janānām.$_3$
(Cf. Ṛv VIII. 64.3; Av. XX. 93.3)

Khaṇḍa 2

Sūkta 4

1357. Ā jāgṛvir vipra ṛtam matīnāṁ somaḥ punāno asadac camūṣu.
Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.$_1$
(Cf. Ṛv IX. 97.37)

1358. Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa āvaḥ.
Priyā cid yasya priyasāsā ūtī sato dhana kāriṇe na pra yaṅsat.$_2$
(Cf. Ṛv IX. 97.38)

1359. Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāṁ abhi no jyotiṣāvīt.
Yatra naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrim iṣṇan.$_3$
(Cf. Ṛv IX. 97.39)

1356. You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation.

1357. The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to teach by their hands this elixir.

1358. The purified brightenend elixir goes to the resplendent self, as the year approaches the Sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer.

1359. May the divine elixir, the augmenter and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it, our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks.

(५)

(१-२) प्रगाथ काण्व ऋषि । इन्द्रो देवता । बृहती छन्दः ॥

मा चिदन्यद्वि शꣳसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणꣳ सचा सुते मुहुरुक्था च शꣳसत ॥१॥
अवक्रक्षिणं वृषभं यथा जुवं गां न चर्षणीसहम् ।
विद्वेषणꣳ संवननमुभयङ्करं मꣳहिष्ठमुभयाविनम् ॥२॥

(६)

(१-२) मेधातिथिर्ऋषि । इन्द्रसूर्यौ देवते । बृहती छन्दः ॥

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१॥
कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमाशत ।
इन्द्रꣳ स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥२॥

Sūkta 5

1360. Mā cidanyadvi śaṅsata sakhāyo mā riṣaṇyata.
Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṅsata.₁
(Cf. S. 242; Ṛv VIII. 1.1; Av. XX. 85.1)

1361. Avakrakṣiṇam vṛṣabham yathā juvam gām na carṣaṇīsaham.
Vidveṣaṇaṁ samvananam ubhayaṅkaram maṁhiṣṭham ubhayāvinam.₂
(Cf. Ṛv VIII. 1.2; Av. XX. 85.2)

Sūkta 6

1362. Udu tye madhumattamā giraḥ stomāsa īrate.
Satrājito dhanasā akṣitotayo vājayanto rathā iva.₁
(Cf. S. 251; Ṛv VIII. 3.15; Av. XX. 10.1; 59.1)

1363. Kaṇvā iva bhṛgavaḥ sūryā iva viśvam id dhītam āśata.
Indram stomebhir mahayanta āyavaḥ priyamedhāso asvaran.₂
(Cf. Ṛv VIII. 3.16; Av. XX. 10.2; 59.2)

1360. O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realisation, go on repeatedly uttering hymns in His honour.

1361. He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both, a foe or a friend; he is bounteous, and a distributor of both material and spiritual prosperity.

1362. These our exceedingly sweet songs, the hymns of praises, ascend to you like over-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.

1363. As like the Sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord.

(७)

(१-३) तृचस्यास्य पौरुकुत्सौ राजानौ त्र्यरुणत्रसदस्यू ऋषी । इन्द्रो देवता । पदपङ्क्तिश्छन्दः ॥

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तरध्या ऋणया न ईरसे ॥१॥
अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः ।
गोजीरया रꣳहमाणः पुरन्ध्या ॥२॥
अनु हि त्वा सुतꣳ सोम मदामसि ॥३॥

(८)

(१-३) तृचस्यास्यैश्वरयो धिष्ण्या अग्नय ऋषयः । सोममित्रपूषभगेन्द्रविश्वेदेवा देवताः । अक्षरपङ्क्तिश्छन्दः ॥

परि प्र धन्व ॥१॥
एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥२॥

Sūkta 7

1364. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.
Dviṣastaradhyā ṛṇayā na īrase.$_1$
(Cf. S. 428; Ṛv IX. 110.1; Av. V. 6.4)

1365. Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ.
Gojīrayā ram̐hamāṇaḥ purandhyā.$_2$
(Cf. Ṛv IX. 110.3; Yv. XXII. 18)

1366. Anu hi tvā sutam soma madām asi [mahe samaryarājye.
Vājām̐ abhi pavamāna pra gāhase.]$_3$
(Cf. S. 432; Ṛv IX. 110.2)

Sūkta 8

1367. Pari pra dhanva [indrāya soma svādur mitrāya pūṣṇe bhagāya.]$_1$
(Cf. S. 427; Ṛv IX. 109.1)

1368. Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.$_2$
(Cf. Ṛv IX. 109.3)

1364. O elixir divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.

1365. O flowing elixir, by your might, you have generated the Sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us.

1366. Only fragmentary: अनु हि त्वा सुतं सोम मदामसि - Ṛv. IX.110.2.
[In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men.]

1367. Only fragmentary: परि अधन्व - Ṛv. IX 109.1.
[O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.]

1368. O pure, divine, and celestial elixir, flow for immortality and supreme abode.

इन्द्रस्ते सोम सुतस्य पेयात्क्रत्वे दक्षाय विश्वे च देवाः ॥३॥

(९)

(१-३) तृषस्यास्याङ्गिरसो हिरण्यस्तूप ऋषिः । सूर्येन्द्रसोमा देवताः । जगती छन्दः ॥

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुतः साकमीरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥१॥
उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः सन्तनिः सुन्वतामिव मधुमान्द्रप्सः परि वारमर्षति ॥२॥
उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।
अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥३॥

1369. Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ. (3)
(Cf. Ṛv IX. 109.2)

Khaṇḍa III

Sūkta 9

1370. Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasutaḥ sākam īrate.
Tantum tatam pari sargāsa āśavo nendrād ṛte pavate dhāma ki cana.₁
(Cf. Ṛv IX. 69.6)

1371. Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani.
Pavamānaḥ santaniḥ sunvatāmiva madhumān drapsaḥ pari vāram arṣati.₂
(Cf. Ṛv IX. 69.2)

1372. Ukṣā mimeti prati yanti dhenavo devasya devīr upa yanti niṣkṛtam.
Atyakramīd arjunam vāram avyayam atkam na niktam pari somo avyata.₃
(Cf. Ṛv IX. 69.3)

1369. O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength.

1370. The rushing exhilarating divine elixirs when let loose are filtered together round through the extended cloth like the Sun's rays; they flow to no other spot except where the resplendent Self is.

1371. The resplendent Lord is invoked through songs of praises. The elixir is so sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants.

1372. The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passed through the sieve of white sheepskin. Thereon it clothes it self, as it were, in new shining armour (i.e. the water is mixed with it).

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । अग्निर्देवता । विराट् छन्दः ॥

अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम् ।
दूरेदृशं गृहपतिमथव्युम् ॥१॥
तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो दम आस नित्यः ॥२॥
प्रेद्धो अग्ने दीदिहि पुरो नोजस्रया सूर्म्या यविष्ठ ।
त्वाꣳ शश्वन्त उप यन्ति वाजाः ॥३॥

(११)

(१-३) तृचस्यास्य सार्पराज्ञ्याः काद्रवेयः सर्पोऽर्बुदो वा ऋषिः । आत्मा देवता । गायत्री छन्दः ॥

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥१॥

Sūkta 10

1373. Agnim naro dīdhitibhir araṇyor hastacyutam janayata praśastaṃ.
Dūredṛśam gṛhapatim athavyum.$_1$
(Cf. S. 72; Ṛv VII. 1.1)

1374. Ṭamagnimaste vasavo nyṛṇvant supraticakṣam avase kutaścit.
Dakṣāyyo yo dama ása nityaḥ.$_2$
(Cf. Ṛv VII. 1.2)

1375. Preddho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha.
Tvāṁ śaśvanta upa yanti vājāḥ.$_3$
(Cf. Ṛv VII. 1.3; Yv. XVII. 76)

Sūkta 11

1376. Ā, yam gauḥ pṛśnir akramīd asadan mātaram puraḥ.
Pitaram ca prayant svaḥ.$_1$
(Cf. S. 630; Ṛv X. 189.1; Yv. III. 6; Av. VI. 36.1; 20.48.4)

1373. As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation.

1374. Like the husehold fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart.

1375. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.

1376. This all-moving earth rotates and revolbes in space. She rotates with her mother (waters) on her orbit on her front, and side by side, who revolves round her father, the Sun.

अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥२॥
त्रिꣳशद्धाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥३॥

॥ इति षष्ठस्य प्रथमोऽर्द्धः ॥

अथ षष्ठस्य द्वितीयोऽर्द्धः

(१)

(१-४) चतुर्ऋचस्यास्य (१-३) प्रथमादितृचस्य राहूगणो गोतमः, (४) चतुर्थ्याश्च मैत्रावरुणो वसिष्ठ ऋषी । अग्निर्देवता । गायत्री छन्दः ॥

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥१॥
यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु । अरक्षद्दाशुषे गयम् ॥२॥

1377. Antaś carati rocanāsya prāṇād apānatī.
Vyakhyanmahiṣo divam.₂
(Cf. S. 631; Ṛv X. 189.2; Yv. III. 7; Av. VI. 31.2; XX. 48.5)

1378. Trīṁśad dhāma vi rājati vākpataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.₃
(Cf. S. 632; Ṛv X. 189.3; Yv. III. 8; Av. VI. 31.3; XX. 48.6)

Here ends Prapāthaka VI — Ardha I
Here also ends Adhyāya XI

Adhyāya XII

Prapāṭhak VI: Ardha II

Khaṇḍa I

Sūkta 1

1379. Upaprayanto adhvaram mantram vocemāgnaye.
Āre asme ca śṛṇvate.₁
(Cf. Ṛv I. 74.1; Yv. III. 11)

1380. Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣtisu.
Arakṣad dāśuṣe gayam.₂
(Cf. Ṛv I. 74.2)

1377. Its (i.e. of the Sun) lustre moves within the creation like exhalation (out-breath) and inhalation (in-breath) of the body vital complex (upper and lower). The same mighty Sun enlightens the firmament.

1378. Praises are showered upon this divine bird — the Sun. He rules supreme through thirty stations (*dhāma*) of day and night.

END

Adhyāya XII

1379. While proceeding to the place of sacred worship, let us sing hymns to the glory of fire-divine, who hears us even afar.

1380. The ancient foremost adorable Lord always crushes rushes men who would be injuring us, and preserves the wealth of those who are his worshippers.

स नो वेदो अमात्यमग्नी रक्षतु शन्तमः। उतास्मान्पात्वꣳहसः ॥३॥
उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि। धनञ्जयो रणेरणे ॥४॥

(२)

(१-३) वृषस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः। अग्निर्देवाश्च देवताः। गायत्री छन्दः॥

अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्त्याशवः ॥१॥
अच्छा नो याह्या वहाभि प्रयाꣳसि वीतये। आ देवान्त्सोमपीतये ॥२॥
उदग्ने भारत द्युमदजस्रेण दविद्युतत्। शोचा वि भाह्यजर ॥३॥

1381. Sa no vedo amātyam agnī rakṣatu śantamaḥ.
Utāsmān pātvaṁhasaḥ.$_3$
(Cf. Ṛv VII. 15.3)

1382. Uta bravantu jantava ud agnir vṛtrahā jani.
Dhanañjayo raṇeraṇe.$_4$
(Cf. Ṛv I. 74.3)

Khaṇḍa II

Sūkta 2

1383. Agne yunkṣvā hi ye tavāśvāso deva sādhavaḥ.
Aram vahantyāśavaḥ.$_1$
(S. 25; Ṛv VI. 16.43; Yv. XIII. 36)

1384. Acchā no yahyā vahābhi prayāñsi vītaye.
Ā devānt somapītaye.$_2$
(Cf. Ṛv VI. 16.44)

1385. Udagne bhārata dyumad ajasreṇa davidyutat.
Śocā vi bhāhyajara.$_3$
(Cf. Ṛv VI. 16.45)

1381. May He, the embodiment of happiness, guard our wealth that lasts and that we possess, and may He deliver us from inequity.

1382. Let men praise the fire-divine, as soon as generated (by attrition), — the dispeller of ignorance and winner of wealth in every struggle of life.

1383. Harness, O divine Self Supreme; your well-trained vital forces, who bear you quickly to our benevolent desired ends.

1384. Come, O Lord, towards us and bring along with you the divine forces and energy for participation and enjoyment.

1385. Blaze up, O Lord, bearer of cosmic changes. May you shine with undecaying lustre.

(३)

(१-३) वृषस्यास्य परमेष्ठी प्रजापतिर्ऋषिः । सोमो देवता । अनुष्टुप् छन्दः ।

प्र सुन्वानायान्धसो मर्त्तो न वष्ट तद्वचः ।
अप श्वानमराधसꣳ हता मखं न भृगवः ॥१॥
आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।
सरज्जारो न योषणां वरो न योनिमासदम् ॥२॥
स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥३॥

(४)

(१-२) दधृषस्यास्य काण्वः सोभरिर्ऋषिः । इन्द्रो देवता । ककुप्विष्ट् छन्दः ।

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि । युधेदापित्वमिच्छसे ॥१॥
न की रेवन्तꣳ सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुꣳ समूहस्यादित्पितेव हूयसे ॥२॥

Sūkta 3

1386. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
Apa śvānaṁ arādhasaṁ hatā makham na bhṛgavaḥ.[1]
(Cf. S. 553; 774; Ṛv IX. 101.13)

1387. Ā jāmir atke avyata bhuje na putra oṇyoḥ.
Saraj jāro na yoṣaṇām varo na yonimāsadam.[2]
(Cf. Ṛv IX. 101.14)

1388. Sa vīro dakṣasādhano vi yastastambha rodasī.
Hariḥ pavitre avyatā na yonim āsadam.[3]
(Cf. Ṛv IX. 101.15)

1389. Abhrātṛvyo anā tvamanāpir indra januṣā sanādasi.
Yudhedāpitvam icchase.[1]
(Cf. S. 399; Ṛv VIII. 21.13; Av. XX. 114.1)

1390. Na kī revantam sakhyāya vindase pīyanti te surāśvaḥ.
Yadā kṛṇoṣi nadanuṁ samūhasyādit piteva hūyase.[2]
(Cf. Ṛv VIII. 21.14; Av. XX. 114.2)

1386. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant (or shining) ones drive off this villain as you have been doing on the past occasions of public sacrifices.

1387. Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved: like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher).

1388. The golden hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house.

1389. O resplendent Lord, since eternity, you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life.

1390. Surely you do not acknowledge firendship of the wealthy man. Those who are puffed up with wind offend you. When invoked as a protector, you promote sacred worship and expel niggardness.

(५)

(१-३) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥१॥
आ त्वा रथे हिरण्यये हरी मयूरशेप्या ।
शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये ॥२॥
पिबा त्वा३स्य गिर्वणः सुतस्य पूर्वपा इव ।
परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते ॥३॥

(६)

(१-२) द्वृचस्यास्य ऋजिश्वा ऋषिः । मधुसोमौ देवते । ककुबुष्णिक् छन्दः ॥

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरꣳ रजस्तुरम् ।
वनप्रक्षमुदप्रुतम् ॥१॥

Sūkta 5

1391. Ā Tvā sahasramā śatam yuktā rathe hiraṇyaye.
Brahmayujo haraya indra keśino vahantu somapītaye.₁
(Cf. S. 245; Ṛv VIII. 1.24)

1392. Ā tvā rathe hiraṇyaye harī mayūraśepyā.
Śitipṛṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.₂
(Cf. Ṛv VIII. 1.25)

1393. Pibā tvā'sya girvaṇaḥ sutasya pūrvapā iva.
Pariṣkṛtasya rasina iyam āsutiś cārur madāya patyate.₃
(Cf. Ṛv VIII. 1.26)

Sūkta 6

1394. Ā sotā pari ṣiñcatāśvam na stomam apturam rajasturam.
Vanaprakṣam udaprutam.₁
(Cf. S. 580; Ṛv IX. 108.7)

1391. O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden chariot, — to the rolling universe. So, may the long ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.

1392. On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white-backed, may you come, O resplendent Lord, to accept the elixir of devotional love.

1393. O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of affection and love is meant to gladden you.

1394. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds).

सहस्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥२॥

(७)

(१-३) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः। अग्निर्देवता। पिपीलिकमध्या शङ्कुमती गायत्री छन्दः॥

अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया। समिद्धः शुक्र आहुतः ॥१॥
गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे। सीदन्नृतस्य योनिमा ॥२॥
ब्रह्म प्रजावदा भर जातवेदो विचर्षणे। अग्ने यद्दीदयद्दिवि ॥३॥

1395. Sahasradhāram vṛṣabham payoduham priyam devāye janmane.
Ṛtena ye ṛtajāto vivāvṛīdhe rājā deva ṛtam bṛhat.₂
(Cf. Ṛv IX. 109.8)

Khaṇḍa III

Sūkta 7

1396. Agnir vṛtrāṇi janghanad draviṇasyur vipanyayā.
Samiddhaḥ śukra āhutāḥ.₁
(Cf. Ṛv VI. 16; 34; Yv. XXXIII. 9)

1397. Garbhe mātuḥ pituṣpitā vididyutāno akṣare.
Sīdann ṛtasya yonimā.₂
(Cf. Ṛv VI. 16.35).

1398. Brahma prajāvada bhara jātavedo vicarṣaṇe.
Agne yad dīdayad divi.₃
(Cf. Ṛv VI. 16.36)

1395. It filters out in thousand streams; it is the showerer of benefits, augmenter of rain water, and dear to the divine elements. It swells in waters. It is a kine, a divine, true and vast.

1396. May rediant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destory all adversaries.

1397. He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner concsience, the seat of holy law.

1398. O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine (from here) to heaven.

(८)

(१-३) [illegible] मैत्रावरुणो वसिष्ठ ऋषिः । [illegible] देवता । त्रिष्टुप् छन्दः ।

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।
सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमन्ति होता ॥१॥
भद्रा वस्त्रा समन्याऽऽ३ वसानो महान्कविर्निवचनानि शंसन् ।
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देववीतौ ॥२॥
समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे ।
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥३॥

Sūkta 8

1399. Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam.
Sutaḥ pavitram paryeti rebhan miteva sadma paśumanti hotā.₁
(Cf. S. 526; Ṛv IX. 97.1)

1400. Bhadrā vastrā samanyā'' vasāno mahān kavir nivacanāni śañsan.
Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgṛvir devavītau.₂
(Cf. Ṛv IX. 97.2)

1401. Samu priyo mṛjyate sāno avye yaśastaro yaśasām kṣaito asme.
Abhi svara dhanvā pūvamāno yūyam pāta svastibhih sadā naḥ.₃
(Cf. Ṛv IX. 97.3)

1399. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts, other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care.

1400. O grant wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice.

1401. (The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings.

(९)
(१-३) वृषस्यास्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ।

एतो न्विन्द्रꣳ स्तवाम शुद्धꣳ शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वाꣳसꣳ शुद्धैराशीर्वान्ममत्तु ॥१॥
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य ॥२॥
इन्द्र शुद्धो हि नो रयिꣳ शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजꣳ सिषाससि ॥३॥

(१०)
(१-३) वृषस्यास्याग्नेयः सुतम्भर ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥१॥

Sūkta 9

1402. Eto nvindram̐ stavāma śuddham̐ śuddhena sāmnā. Śuddhairukthairvāvṛdhvāñsam̐ śuddhair āśīrvān mamattu.₁
(Cf. S. 350; Ṛv VIII. 95.7)

1403. Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ. Śuddho rayim ni dhāraya śuddho mamaddhi somya.₂
(Cf. Ṛv VIII. 95.8)

1404. Indra śuddho hi no rayim̐ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājam̐ siṣāsasi.₃
(Cf. Ṛv VIII. 95.9)

Khaṇḍa IV

Sūkta 10

1405. Agne stomam manāmahe siddhram adya divispṛśaḥ. Devasya draviṇasyavaḥ.₁
(Cf. Ṛv V. 13.2)

1402. Come now and let us glorify pure Lord of resplendence with pure Sāman hymuns. Let the pure recited hymns mixed with devotional love gladden Him and magnify His glory.

1403. O Lord of resplendence, come to us, purified with your pure protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy.

1404. O pure Lord of resplendence, give us wealth and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment.

1405. Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven.

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा । स यक्षद्दैव्यं जनम् ॥२॥
त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥३॥

(११)

(१-२) सूक्तस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । पवमानो देवता । त्रिष्टुप् छन्दः ।

अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशंत वाणीः ।
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥१॥
शूरग्रामः सर्ववीरः सहावान्जेता पवस्व सनिता धनानि ।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाढः साह्वान्पृतनासु शत्रून् ॥२॥

1406. Agnirjuṣata no giro hotā yo mānuṣeṣvā.
Sa yakṣad daivyam janam.$_2$
(Cf. Ṛv V. 13.3)

1407. Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.
Tvayā yajñam vi tanvate.$_3$
(Cf. Ṛv V. 13.4)

Sūkta 11

1408. Abhi tripṛṣṭham vṛṣaṇam vayodhāmaṅgoṣiṇam avāvaśanta vāṇīḥ.
Vanā vasāno varuṇo na sindhurvi ratnadhā dayate vāryāṇi.$_1$
(Cf. S. 528; Ṛv IX. 90.2)

1409. Śūragrāmaḥ sarvavīraḥ sahāvāñ jetā pavasya sanitā dhanāni.
Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān pṛtanāsu śatrūn.$_2$
(Cf. Ṛv IX. 90.3)

1406. May the adorable Lord, inspirer of Nature's bounties seated in the inner conscience of men, take delight in our praises and honour the wishes of enlightened persons.

1407. O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that sacred works flourish to glory.

1408. The voices of the worshipper's resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.

1409. Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी ।
अपः सिषासन्नुषसः स्वा३र्गाः सं चिक्रदो महो अस्मभ्यं वाजान् ॥३॥

(१२)

(१-२) अस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । बृहती छन्दः ॥

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः ।
त्वं वृत्राणि हꣳस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः ॥१॥
तमु त्वा नूनमसुर प्रचेतसꣳ राधो भागमिवेमहे ।
महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥२॥

(१३)

(१-२) अस्य काण्वः सोभरिर्ऋषिः । अग्निमित्रावरुणा देवताः । ककुबुष्णिग् छन्दः ॥

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥

1410. Urugavyūtir abhayāni kṛṇvant samīcine ā pavasvā purandhī.
Apaḥ siṣāsann uṣasaḥ svārgāḥ sam cikrado maho aśmabhyam vājān.3
(Cf. Ṛv IX. 90.4)

Sūkta 12

1411. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.
Tvam vṛtrāṇi hañsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.1
(Cf. S. 248; Ṛv VIII. 90.5)

1412. Tam u tvā nūnam asura pracetasaṁ rādho bhāgām ivemahe.
Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan2
(Cf. Ṛv VIII. 90.6)

Sūkta 13

1413. Yajiṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.
Asya yajñasya sukratuṃ.1
(Cf. S. 112; Ṛv VIII. 19.3)

1410. Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps, well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food.

1411. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.

1412. As such, we invoke you now, O Lord of vital forces, the possessor of Supreme knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So may your blessings and favours reach us.

1413. We adore you as you are the choicest one the invoker of Nature's bounties, the immortal and wise accomplisher of this cosmic creation.

अपां नपातं सुभगं सुदीदितिमग्निमु श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥२॥

(१४)

(१-३) तृचस्यास्याजीगर्तिः शुनःशेप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः ॥१॥
न किरस्य सहन्त्य पर्येता कयस्य चित् । वाजो अस्ति श्रवाय्यः ॥२॥
स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता । विप्रेभिरस्तु सनिता ॥३॥

1414. Apam napātaṁ subhagaṁ sudīditim agnim u śreṣṭhaśociṣam.
Sa no mitrasya varuṇasya so apāmā sumnam yakṣate divi.$_2$
(Cf. Ṛv VIII. 19.4)

Khaṇḍa V

Sūkta 14

1415. Yam agne pṛtsu martyam avā vājeṣu yam junāḥ.
Sa yantā śaśvatīr iṣaḥ.$_1$
(Cf. Ṛv I. 27.7; Yv. VI. 29)

1416. Na kir asya sahantya paryetā kayasya cit.
Vājo asti śravāyyaḥ.$_2$
(Cf. Ṛv I. 27.8)

1417. Sa vājam viśvacarṣaṇir ardbhir astu tarutā.
Viprebhir astu sanitā.$_3$
(Cf. Ṛv I. 27.9)

1414. The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the Sun, the ocean, and water falls.

1415. O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom.

1416. You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws.

1417. May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties.

(१५)

(१-३) [illegible] गौतमो नोधा ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ।

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥१॥
सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः ।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्रियाभिः ॥२॥
उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः ।
मूर्द्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः ॥३॥

Sūkta 15

1418. Sākam ukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ.
Hariḥ paryadravaj jāḥ sūryasya uroṇam nanakṣe atyo na vājī. [1]
(Cf. S. 538; Ṛv IX. 93.1)

1419. Sam mātṛbhir na śiśur vāvaśāno vṛṣā dadhanve puru vāro adbhiḥ.
Maryo na yoṣām abhi niṣkṛtam yant sam gacchate kalaśa usriyābhiḥ. [2]
(Cf. Ṛv IX. 93.2)

1420. Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate sumedhāḥ.
Mūrddhānam gāvaḥ payasā camūṣvabhi śrīṇanti vasubhir na niktaiḥ. [3]
(Cf. Ṛv IX. 93.3)

1418. Ten sister — like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the Sun, the elixir hastens to the pitcher like a swift horse.

1419. The showerer of blessings (the divine elixir), loved by all and longing to meet divine ones is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds.

1420. And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as newly washed dresses.

(१६)

(१-२) दधृषम्यास्य काण्वो मेधातिथिर्ऋषिः। इन्द्रो देवता। बृहती छन्दः॥

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिर्नो बोधि सधमाद्ये वृधे३स्मां२ अवन्तु ते धियः ॥१॥

भूयाम ते सुमतौ वाजिनो वयं मा न स्तरभिमातये ।
अस्मां चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय ॥२॥

(१७)

(१-३) वृषल्यास्य वैश्वामित्रो रेणुर्ऋषिः। सोमो देवता। जगती छन्दः॥

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्द्धत ॥१॥

Sūkta 16

1421. Pibā sutasya rasino matsvā na indra gomataḥ.
Āpirno bodhi sadhamādye vṛdhesmāṁ avantu te dhiyaḥ.₁
(Cf. S. 239; Ṛv VIII. 3.1)

1422. Bhūyāma te su matau vājino vayam mā na star abhi mātaye.
Asmāñ citrābhir avatād abhiṣṭhibhir ā naḥ sumneṣu yāmaya.₂
(Cf. Ṛv VIII. 3.2)

Sūkta 17

1423. Trirasmai sapta dhenavo duduhrire satyāmāśiram parame vyomani.
Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtair avardhata.₁
(Cf. S. 560; Ṛv IX. 70.1)

1421. O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.

1422. May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance.

1423. For Him, in the eastern sky thrice-seven, i.e. 3 × 7 = 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.

स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे ।
तेजिष्ठा अपो मंऽहना परि व्यत यदी देवस्य श्रवसा सदो विदुः ॥२॥
ते अस्य सन्तु केतवोमृत्यवोदाभ्यासो जनुषी उभे अनु ।
येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत ॥३॥

(१८)

(१-२) वृषस्वास्याङ्गिरसः कुत्स ऋषिः । सोममित्रावरुणेन्द्रा देवता । त्रिष्टुप् छन्दः ।

अभि वायुं वीत्यर्षा गृणानो३भि मित्रावरुणा पूयमानः ।
अभी नरं धीजवनꣳ रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम् ॥१॥
अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः ।
अभि चन्द्रा भर्त्तवे नो हिरण्याभ्यश्वान्रथिनो देव सोम ॥२॥

1424. Sa bhakṣamāno amṛtasya cārūṇa ubhe dyāvyā kāvyenā vi śaśrathe.
Tejiṣṭhā apo maṁhanā pari vyata yadī devasya śravasā sado viduḥ.₂
(Cf. Ṛv IX. 70.2)

1425. Te asya santu ketavo'mṛtyavo'dābhyāso januṣi ubhe anu.
Yebhir nṛmṇā ca devyā ca punata ād id rājānam mananā agṛbhṇata.₃
(Cf. Ṛv IX. 70.3)

Khaṇḍa VI

Sūkta 18

1426. Abhi vāyum vītyarṣā gṛṇānobhi mitrāvaruṇā pūyamānaḥ.
Abhī naram dhījavanaṁ ratheṣṭhām abhīndram vṛṣaṇam vajrabāhum.₁
(Cf. Ṛv IX. 97.49)

1427. Abhi vastrā suvasanānyarṣābhī dhenūḥ sudughāḥ pūyamānaḥ.
Abhi candrā bharttave no hiraṇyābhyaśvān rathino deva soma.₂
(Cf. Ṛv IX. 97.50)

1424. He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir).

1425. May those — his immortal and invisible — rays protect both classes of creation (men and other cattle). By these rays, powers of men and also of Nature's bounties are purified. Nice, even for this, have sages welcomed him (the elixir) as king.

1426. Being eulogized, may it hasten to the wind; being purified, hasten to the Sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent Self, the showerer and the wielder of the thunderbolt.

1427. O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots.

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः ।
अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः ॥३॥

(१९)

(१-३) तृचस्यास्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रसूर्यौ देवते । (१-२) प्रथमाद्वितीययो-रनुष्टुप्, (३) तृतीयायाश्च बृहती छन्दसी ॥

यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय ।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम् ॥१॥
तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः ।
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम् ॥२॥
आमासु पक्वमैरय आ सूर्यं रोहयो दिवि ।
घर्मं न सामं तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥३॥

1428. Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamanaḥ.
Abhi yena draviṇam aśnavāmābhyārṣeyam jamadagnivan naḥ.₃
(Cf. Ṛv IX. 97.51)

Sūkta 19

1429. Yaj jāyathā apūrvya maghavan vṛtrahatyāya.
Tatpṛthivīm aprathayas tad astabhnā uto divam.₁
(Cf. S. 602; Ṛv VIII. 89.5)

1430. Tat te yajño ajāyata tad arka uta haskṛtiḥ.
Tadviśvam abhibhūr asi yaj jātam yac ca jantvam.₂
(Cf. Ṛv VIII. 89.6)

1431. Āmāsu pakvam airaya ā sūryam̐ rohayo divi.
Dharmam na sāmam tapatā suvṛktibhir juṣṭam gir vaṇase bṛhat.₃
(Cf. Ṛv VIII. 89.7)

1428. While being filtered and purified, bring us celestial treasures, bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing.

1429. O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide on this earth, and brought the heavens, the luminaries, into existance.

1430. Then the sacrifice was produced for you, and thence the delightful hymns of Ṛk (the revealed knowledge); thus in your power; you surpass all, whatever has been or whatsoever would be.

1431. In the raw cow, you produce the ripe milk. Then you cause the Sun to rise to heaven. (o priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred Sāman hymns and also sing the Brhat Saman to Him who loves to hear praise-songs.

(२०)

(१-३) दृषस्यास्य मैत्रावरुणोऽगस्त्य ऋषिः । इन्द्रो देवता । (१) प्रथमाया बृहती,
(२-३) द्वितीयातृतीययोश्चानुष्टुप् छन्दसी ॥

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥
आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाꣳ इन्द्र सानसिः पृतनाषाडमर्त्यः ॥२॥
त्वꣳ हि शूरः सनिता चोदयो मनुषो रथम् ।
सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥

॥ इति षष्ठस्य द्वितीयोऽर्धः ॥

Sūkta 20

1432. Matsyapāyi te mahaḥ pātrasyeva harivo matsro madaḥ.
Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ.₁
(Cf. Ṛv I. 175.1)

1433. Ā nas te gantu matsaro vṛṣā mado vareṇyaḥ.
Sahāvām̐ indra sānasiḥ pṛtanāṣāḍ amartyaḥ.₂
(Cf. Ṛv I. 175.2)

1434. Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.
Sahāvān dasyum avratam oṣaḥ pātram na śocíṣa.₃
(Cf. Ṛv 175.3)

Here ends Prapa-thaka VI — Ardha II
Also ends here Adhyāya XII

1432. O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creations, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures.

1433. O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal.

1434. O resplendent Lord, you are indeed, brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel.

END

अथ षष्ठस्य तृतीयोऽर्धः

(१)

(१-५) पञ्चर्चस्यास्य भार्गवः कविर्ऋषिः । सोमो देवता । गायत्री छन्दः ।

पवस्व वृष्टिमा सु नोपामूर्मिं दिवस्परि । अयक्ष्मा बृहतीरिषः ॥१॥
तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥
घृतं पवस्व धारया यज्ञेषु देववीतमः । अस्मभ्यं वृष्टिमा पव ॥३॥
स न ऊर्जे व्या३व्ययं पवित्रं धाव धारया । देवासः शृणवन्हि कम् ॥४॥
पवमानो असिष्यदद्रक्षाऽस्यपजङ्घनत् । प्रत्नवद्रोचयन्रुचः ॥५॥

Adhyāya XIII

Prapāṭhaka VI: Ardha III

Khaṇḍa I

Sūkta 1

1435. Pavasva vṛṣṭim ā su no'pām ūrmim divas pari.
Ayakṣmā bṛhatīr iṣaḥ.$_1$
(Cf. Ṛv IX. 49.1)

1436. Tayā pavasva dhārayā yayā gāva ihāgaman.
Janyāsa upa no gṛham.$_2$
(Cf. Ṛv IX. 49.2)

1437. Ghṛtam pavasva dhārayā yajneṣu devayītamaḥ.
Asmabhyam vṛṣṭim ā pava.$_3$
(Cf. Ṛv IX. 49.3)

1438. Sa na ūrje vyāvyayam pavitram dhāva dhārayā.
Devāsaḥ śṛṇavan hi kam.$_4$
(Cf. Ṛv IX. 49.4)

1439. Pavamāno asiṣyadad rakṣāṅsyapajanghanat.
Pratnavad rocayan rucaḥ.$_5$
(Cf. Ṛv IX. 49.5)

Adhyāya XIII

1435. May you pour down upon us a shower of rain from heaven, a stream of water from the celestial region and plenteous store of wholesome food free from disease.

1436. Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home.

1437. Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may you pour down on us floods of rain (i.e. of blessings).

1438. May you for our sustenance run through the ultrapsychic fleecy filter with your stream; may our organs of senses hear your sound.

1439. This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old.

(२)

(१-४) चतुर्ऋचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्याश्च बृहती छन्दसी ॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरङ्गमाय जग्मयेपश्चाद्ध्वने नरः ॥१॥
एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रँ सुतेभिरिन्दुभिः ॥२॥
यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषत्तन्तमिदेषते ॥३॥
अस्माअस्मा इदन्धसोध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्द्धतोभिशस्तेरवस्वरत् ॥४॥

Sūkta 2

1440. Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścād adhvane naraḥ.₁
(Cf. S. 352; Ṛv VI. 42.1)

1441. Emenam pratyetana somebhiḥ somapātamam.
Amatrebhir ṛjīṣiṇam indraṁ sutebhir indubhiḥ.₂
(Cf. Ṛv VI. 42.2)

1442. Yadī sutebhir indubhiḥ somebhiḥ pratibhūṣatha.
Vedā viśvasya medhiro dhṛṣat tan tam ideṣate.₃
(Cf. Ṛv VI. 42.3)

1443. Asmā asmā id andhaso'dhvargo pra bharā sutam.
Kuvit samasya jenyasya śardhato'bhiśaster avasvart.₄
(Cf. Ṛv VI. 42.4)

1440. May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred works. He is always a true leader, never a follower.

1441. Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion.

1442. May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be.

1443. May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary.

(१)

(१-६) बभ्रुस्त्वास्य काश्यपोऽसितो देवलो वा ऋषिः । सोमो देवा इन्द्रश्च देवता । गायत्री छन्दः ।

बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे । सोमाय गाथमर्चत ॥१॥
हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन । मधावा धावता मधु ॥२॥
नमसेदुप सीदत दध्नेदभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥३॥
अमित्रहा विचर्षणिः पवस्व सोम शं गवे । देवेभ्यो अनुकामकृत् ॥४॥
इन्द्राय सोम पातवे मदाय परि षिच्यसे । मनश्चिन्मनसस्पतिः ॥५॥
पवमान सुवीर्यं रयिं सोम रिरीहि णः । इन्दविन्द्रेण नो युजा ॥६॥

Khaṇḍa II

Sūkta 3

1444. Babhrave nu svatavase'ruṇāya divispṛśe.
Somāya gātham arccata.[1]
(Cf. Ṛv IX. 11.4)

1445. Hasta cyutebhir adribhiḥ sutaṁ somam punītana.
Madhāvā dhāvatā madhu.[2]
(Cf. Ṛv IX. 11.5)

1446. Namased upa sīdata dadhned abhi śrīṇītana.
Indum indra dadhātana.[3]
(Cf. Ṛv IX. 11.6)

1447. Amitrahā vicarṣaṇiḥ pavasva soma śam gave.
Devebhyo anukāmakṛt.[4]
(Cf. Ṛv IX. 11.7)

1448. Indrāya soma pātave madāya pari ṣicyase.
Manaścin manasaspatiḥ.[5]
(Cf. Ṛv IX. 11.8)

1449. Pavamān suvīryaṁ rayiṁ soma rirīhi ṇaḥ.
Indavindreṇa no yujā.[6]
(Cf. Ṛv IX. 11.9)

1444. May you recite praises to the bright and brown; self-vigorous, and heaven-touching divine elixir.

1445. Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir.

1446. (O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent Self.

1447. O divine elixir, the subduer of enmity, the most wise, fulfiller of aspirations of godly men, you shower prosperity on our cows and cattle.

1448. O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent Self.

1449. O joy-bestowing effused elixir, may you give us by the grace of the resplendent of the Lord, such wealth of prosperity, as increases our vigour.

(४)

(१-३) वृषस्यास्याङ्गिरसौ श्रुतकक्षसुकक्षावृषी । सूर्येन्द्रौ देवते । गायत्री छन्दः ॥

उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत् । उरुधारेव दोहते ॥३॥

(५)

(१-१) वृषस्यास्य सूर्य ऋषिः । सूर्यो देवता । जगती छन्दः ॥

विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति ॥१॥

Sūkta 4

1450. Udghed abhi śrutām agham vṛṣabham naryāpasam,
Astāram eṣi sūrya.[1]
(Cf. S. 125; Ṛv VIII. 93.1; Av. XX. 7.1)

1451. Nava yo navatim puro bibheda bāhvojasā.
Ahim ca vṛtrahāvadhīt.[2]
(Cf. Ṛv VIII. 93.2; Av. XX. 7.2)

1452. Sa na indraḥ śivaḥ sakhāśvāvad gomad yavamat.
Urudhāreva dohate.[3]
(Cf. Ṛv VIII. 93.3; Av. XX. 7.3)

Khaṇḍa III

Sūkta 5

1453. Vibhrāḍ bṛhat pibatu somyam madhvāyur dadhad yajñapatāvavihrutam.
Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā virā jati.[1]
(Cf. S. 628; Ṛv X. 170.1; Yv. XXXIII. 30)

1450. O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men;

1451. and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked.

1452. May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), affluency in horses, kine and barley.

1453. Let the glorious luminary, our Lord, accept our powerful divine elixir of affection and bestow upon the performer of these sacred and selfless acts a life free from infirmities.

The Supreme Lord, the most glorious luminary, that is turned round by the aerial vortex, preserves the world by its own might, and nourishes all its inhabitants. In various ways, He pours forth floods of lustre everywhere.

विभ्राड् बृहत्सुभृतं वाजसातमं धर्मं दिवो धरुणे सत्यमर्पितम् ।
अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा ॥२॥
इद५ँ श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत् ।
विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ॥३॥

(६)

(१-२) दपृबस्यास्य वासिष्ठः शक्तिर्ऋषिः । इन्द्रसूर्यौ देवते । बृहती छन्दः ॥

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥१॥
मा नो अज्ञाता वृजना दुराध्यो३ माशिवासोव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोति शूर तरामसि ॥२॥

1454. Vibhrāḍ bṛhat subhṛtam vājasātaman dharmam divo dharuṇe satyam arpitam.
Amitrahā vṛtrahā dasyuhantamam jyotir jajñe asurahā sapatnahā.₂
(Cf. Ṛv X. 170.2)

1455. Idam śreṣṭham jyotiṣām jyotir uttamam viśvajid dhanajid ucyate bṛhat.
Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.₃
(Cf. Ṛv X. 170.3)

Sūkta 6

1456. Indra kratum na ā bhara pitā putrebhyo yathā.
Śikṣā ṇo asmin pūruhūta yāmani jīvā jyotiraśīmahi.₁
(Cf. S 259; Ṛv VII. 32.26; Av. XVIII. 3.67; XX. 79.1)

1457. Mā no ajñātā vṛjanā durādhyo māśivāso-va kramuḥ.
Tvayā vayam pravataḥ śaśvatīr apo'ti śura tarāmasi.₂
(Cf. Ṛv VII. 32; 27; Av. XX. 79.2)

1454. Let the glorious luminary, our Lord, mighty, all-embracing food-producing and unfading, placed on the back-ground of the heaven-sustaining circle, the destroyer of the unfriendly, the slayer of forces of nescience, and exterminator of infidels, the destroyer of ferocious rascals,and the over-whelmer of jealous relatives, make His effective appearance.

1455. This light, the best of lights, supreme, is all-conquering and winner of lasting wealth. The all-illumining, radiant, mighty Sun bring to visibility his vast domain; his is the unfailing lustre.

1456. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.

1457. Let no unknown wicked, malevolent, malignant, overpower us. May we, protected by you, having embarked on divine boats, cross over all the obstructing streams that are rushing down.

(७)

(१-२) दपृथस्त्यास्य प्रागाथो भर्ग ऋषिः। इन्द्रो देवता। (१) प्रथमाया बृहती, (२) द्वितीयायाश्च पङ्क्तिश्छन्दसी॥

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१॥

प्रभङ्गी शूरो मघवा तुवीमघः सम्मिश्लो वीर्याय कम् ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥२॥

(८)

(१) एकर्चस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः। सरस्वान् देवता। गायत्री छन्दः॥

जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तं हवामहे ॥१॥

Sūkta 7

1458. Adyādyā śvaḥśva indra trāsva pare ca naḥ.
Viśvā ca no jaritṝnt satpate ahā divā naktam ca rakṣiṣaḥ.₁
(Cf. Ṛv VIII. 61.17)

1459. Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiślo vīryāya kam.
Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajram mimikṣatuḥ.₂
(Cf. Ṛv VIII. 61.18)

Khaṇḍa IV

Sūkta 8

1460. Janīyanto nvagravaḥ putrīyanth su dānavaḥ.
Sarasvantaṁ havāmahe.₁
(Cf. Ṛv VII. 96.4)

1458. Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the good, protect us, your praisers, all and every day-by day and by night.

1459. The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerer of blessings.

1460. With a desire for wife and with longings for children, we the liberal givers, invoke the divinity of enlightenment.

(९)

(१) एकर्चस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । सरस्वती देवता । गायत्री छन्दः ॥

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१॥

(१०)

(१-३) तृचस्यास्य (१) प्रथमाया गाथिनो विश्वामित्रः, (२) द्वितीयायाः काण्वो मेधातिथिः, (३) तृतीयायाश्चाङ्गिरसाः शतं वैखानसा ऋषयः । (१) प्रथमायाः सविता, (२) द्वितीयाया ब्रह्मणस्पतिः, (३) तृतीयायाश्चाग्निर्देवताः । विराड्गायत्री छन्दः ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१॥

सोमानाꣳ स्वरणं ॥२॥

अग्न आयूꣳषि पवसे ॥३॥

Sūkta 9

1461. Uta naḥ priyā priyasu sapta svasā sujuṣṭā.
Sarasvatī stomyā bhūt.[1]
(Cf. Ṛv VI. 61.10)

Sūkta 10

1462. Tatsavitur vareṇyam bhargo devasya dhīmahi.
Dhiyo yo naḥ pra codayāt.[1]
(Cf. Ṛv III. 62.10; Yv. III. 35; XXII. 9; XXX. 2; XXXVI. 3)

1463. Somānām svaraṇam [kṛṇuhi brahmaṇaspate.
Kakṣīvanatam ya auśijaḥ].[2]
(Cf. S. 139; Ṛv I. 18.1; Yv. III. 28)

1464. Agna āyūṁṣi pavase [ā suvorjam iṣam ca naḥ.
Āre bādhasva ducchunām.].[3]
(Cf. S. 627; 15.18; Ṛv IX. 66.19; Yv. XIX. 38; 35.36)

1461. May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

1462. May we imbibe in ourselves the choicest effulgence of the divine Creator, that he evokes our intellects.

1463. Only fragmentary: सोमाना ... स्वरणम् - Ṛv. I. 18.1.
[O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.]

1464. Only fragmentary: अग्न आयू ... षि पवसे - Ṛv. IX. 66.19.
[O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts.]

(११)

(१-३) तृचस्यास्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवाश्च देवताः । गायत्री छन्दः ॥

ता नः शक्तं पार्थिवस्य ॥१॥
ऋतमृतेन सपन्तेषिरं दक्षमाशाते । अद्रुहा देवौ वर्द्धेते ॥२॥
वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गर्त्तमाशाते ॥३॥

(१२)

(१-३) तृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१) प्रथमाया इन्द्रः सूर्यो वा, (२-३) द्वितीय-तृतीययोश्चेन्द्रो देवता । गायत्री छन्दः ॥

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥१॥
युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥२॥

Sūkta 11

1465. Tā naḥ śaktam pārthivasya [maho rāyo divyasya. Mahi vā kṣatram deveṣu.]₁
(Cf. S. 1145; Ṛv V. 68.3)

1466. Ṛtam ṛtena sapanteṣiram dakṣam āśāte. Adruhā devau vardhete.₂
(Cf. Ṛv V. 68.4)

1467. Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ. Bṛhantam gartam āśāte.₃
(Cf. Ṛv V. 68.5)

Sūkta 12.

1468. Yuñjanti bradhnam aruṣam carantam pari tasthuṣaḥ. Rocante rocanā divi.₁
(Cf. Ṛv I. 6.1; Yv. XXIII. 5; Av. XX. 26.4; 47.10; 69.9)

1469. Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.₂
(Cf. Ṛv I. 6.2; Yv. XXIII. 6; Av. XX. 26.5; 47.11; 69.10)

1465. Only fragmentary: ता नः शक्तं पार्थिवस्य - Ṛv. V. 68.3. [He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.]

1466. Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile.

1467. With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position.

1468. Just as in the cosmos, the circumstationed planetary body derives light from the Sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul.

1469. May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥३॥

(११)

(१-३) वृषस्यास्य काव्य उशाना ऋषिः । सोमेन्द्रमरुतो देवता । त्रिष्टुप् छन्दः ॥

अयꣳ सोम इन्द्र तुभ्यꣳ सुन्वे तुभ्यं पवते त्वमस्य पाहि ।
त्वꣳ ह यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम् ॥१॥
स ईꣳ रथो न भुरिषाडयोजि महः पुरूणि सातये वसूनि ।
आदीं विश्वा नहुष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त ॥२॥
शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट् ।
आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाड् यज्ञः ॥३॥

1470. Ketum kṛṇvann aketave peśo maryā apeśase.
Sam uṣadbhir ajāyathāḥ.₃
(Cf. Ṛv I. 6.3; Yv. XXIX. 37; Av. XX. 26.6; 47.12; 69.11)

Khaṇḍa V

Sūkta 13

1471. Ayam soma indra tubhyaṁ sunve tubhyam pavate tvamasya pāhi.
Tvaṁ ha yam cakṛṣe tvam vavṛṣa indum madāya yujyāya somam.₁
(Cf. Ṛv IX. 88.1)

1472. Sa īm ratho na bhuriṣāḍ a yoji mahaḥ purūṇi sātaye vasūni.
Ād tim viśvā nahuṣyāṇi jatā svarṣātā vana ūrdhvā navanta.₂
(Cf. Ṛv IX. 88.2)

1473. Śuṣmī śardho na mārutam pavasvānabhiśastā divyā yathā viṭ.
Āpo na makṣū sumatir bhavā naḥ sahasrāpasāḥ pṛtanāṣāḍ yajñnaḥ.₃
(Cf. Ṛv IX. 88.7)

1470. O mortals, you owe your rise to eminence to that resplendent God who with the rays of every dawn awakens life in the lifeless and gives form to the formless.

1471. The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have chosen for your exhilaration, it is verily your companion.

1472. It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries.

1473. O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like the waters. You are, verily, of a thousand forms, adorable like the resplendent self and the victor in battle.

(१४)

(१-३) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

त्वमग्ने यज्ञाना३ँ होता विश्वेषा३ँ हितः । देवेभिर्मानुषे जने ॥१॥
स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥

(१५)

(१-३) तृचस्यास्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥१॥
वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥२॥
धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥३॥

Sūkta 14

1474. Tvam agne Yajñanāṁ hotā viśveṣāṁ hitaḥ.
Devebhir mānuṣe jane.$_1$
(Cf. S. 2; Ṛv VI. 16.1)

1475. Sa no mandrābhir adhvare jihvābhir yajā mahaḥ.
Ā devān vakṣi yakṣi ca.$_2$
(Cf. Ṛv VI. 16.2)

1476. Vetthā hi vedho adhvanaḥ pathaś ca devāñjasā.
Agne yajñeṣu sukrato.$_3$
(Cf. Ṛv VI. 16.3)

Sūkta 15

1477. Hotā devo amartyaḥ purastād eti māyayā.
Vidathāni pracodayan.$_1$
(Cf. Ṛv III. 27.7)

1478. Vājī vājeṣu dhīyatedhvareṣu pra ṇīyate.
Vipro yajñasya sādhanaḥ.$_2$
(Cf. Ṛv III. 27.8)

1479. Dhiyā cakre vareṇyo bhūtānām garbham ā dadhe.
Dakṣasya pitaram tanā.$_3$
(Cf. Ṛv III. 27.9)

1474. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.

1475. So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions.

1476. O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed.

1477. He, the invoker, the immortal fire-divine, comes first, directing solemnities by his wonderful wisdom.

1478. Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts.

1479. He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by children of wise as the parents of the world.

(१६)

(१-३) तृचस्यास्य प्रागाथो हर्यत ऋषिः । अग्नीन्द्रौ देवते । गायत्री छन्दः ॥

आ सुते सिञ्चत श्रियꣳ रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥१॥
ते जानत स्वमोक्या३ꣳ सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥२॥
उप स्रक्केषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥३॥

(१७)

(१-३) तृचस्यास्याथर्वणो बृहद्दिवा ऋषिः । (१) प्रथमाया इन्द्रः सूर्यो वा, (२-३) द्वितीयातृतीययोश्चेन्द्रो देवता । त्रिष्टुप् छन्दः ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥१॥

Khaṇḍa VI

Sūkta 16

1480. Ā sute siñcata śriyaṁ rodasyor abhiśriyam.
Rasā dadhīta vṛṣabham.₁
(Cf. Ṛv VIII. 72.13; Yv. XXXIII. 21)

1481. Te jānata svam okyāṁ sam vatsāso na mātṛbhiḥ.
Mitho nasanta jāmibhiḥ.₂
(Cf. Ṛv VIII. 72.14)

1482. Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
Indre agnā namaḥ svaḥ.₃
(Cf. Ṛv VIII. 72.15)

Sūkta 17

1483. Tad id āsa bhuvaneṣu jyeṣṭham yato jajña ugras tveṣa nṛmṇaḥ.
Sadyo jajñāno ni riṇāti śatrūnanu yam viśve madantyūmāḥ.₁
(Cf. Ṛv X. 120.1; Yv. XXXIII. 80; Av. V. 2.1; XX. 107.4)

1480. Drop into the milked stream, the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (mixture of Soma and milk) to the fire — the showerer of blessings

1481. They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin.

1482. They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with jaws. They minister all the food to the fire-divine as well as the resplendent lord (the Sun).

1483. That (Brahman verily) has been the best in all the worlds, from whence all Nature's bounties, rich in radiance, have sprung up. As soon as manifested, he overcomes the foes; he is the one, whom whosoever submits, feels happy and joyful.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥२॥
त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥३॥

(१८)

(१-३) तृचस्यास्य शौनको गृत्समद ऋषिः । विष्णुर्देवता । अष्टिश्छन्दः ।

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोममपिबद्विष्णुना सुतं यथावशम् ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥१॥

1484. Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasam dadhāti.
Avyanc ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.₂
(Cf. Ṛv X. 120.2; Av. V. 2.2; XX. 107.5)

1485. Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ.
Svādoḥ svādīyaḥ svādunā sṛjā sam adaḥ su madhu madhunābhi yodhīḥ.₃
(Cf. Ṛv X. 120.3; Av. V. 2.3; XX. 107.6)

Sūkta 18

1486. Trikadrukeṣu mahiṣo yavāśiram tuviśuṣmastṛmpatsomam apibad viṣṇunā sutam yathāvaśam.
Sa īm mamāda mahi karma kartave mahāmuruṁ sainaṁ saścad devo devaṁ satya induḥ satyamindram.₁
(Cf. S. 457; Ṛv II. 22.1; Av. XX. 95.1)

1484. Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the inanimate and the animate world are readily won by him. Happy in your exhilaration all creatures sing their praises and pay homage.

1485. All devotees offer adoration, and concentrate on you, at times twice or thrice, May you (blend a more tasting one with a tasty.) May you mix sweetness with sweetness to make further exhilarating.

1486. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap.

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
दाता राध स्तुवते काम्यं वसु प्रचेतन सैनꣳ सश्चद्देवो देवꣳ सत्य इन्दुः सत्यमिन्द्रम् ॥२॥
अध त्विषीमाꣳ अभ्योजसा कृविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत प्र चेतय सैनꣳ सश्चद्देवो देवꣳ सत्य इन्दुः सत्यमिन्द्रम् ॥३॥

॥ इति षष्ठः प्रपाठकः ॥

1487. Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākam vṛddho vīryaiḥ. sāsahir mṛdho vicarṣaṇiḥ.
Dātā rādhaḥ stuvate kāmyam vasu pracetana sainam̐ saścad devo devam̐ satya induḥ satyam indram.₂
(Cf. Ṛv II. 22.3)

1488. Adha tviṣīmāñ abhyojasā kṛvim yudhābhavad ā rodasī apṛṇad asya majmanā pra vāvṛdhe.
Adhattānyam jaṭhare prem aricyata pra cetaya sainam̐ saścad devo devam̐ satya induḥ satyam indram.₃
(Cf. Ṛv II. 22.2)

Here ends Prapāṭhaka VI — Ardha III
Also here ends Prapāṭhaka VI
Aslo ends here Adhyāya XIII

1487. O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine Self. True is the self and true is the divine sap.

1488. And mighty resplendent Self dispels nescience with His radiance in the conflict. He fills up earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and rest He distributes over to gods (the sense organs). May the divine sap pervade the divine Self. True is the Self and true is the divine sap.

END

अथ सप्तमः प्रपाठकः

(१)

(१-३) नृमेधस्याङ्गिरसः प्रियमेध ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुꣳ सत्यस्य सत्पतिम् ॥१॥
आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥२॥
इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥३॥

(२)

(१-२) नृमेधस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । बृहती छन्दः ।

आ नो विश्वासु हव्यमिन्द्रꣳ समत्सु भूषत ।
उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम ॥१॥

Adhyāya XIV

Prapāṭhaka VII: Ardha I

Khaṇḍa I

Sūkta 1

1489. Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.₁
(Cf. S. 168; Ṛv VIII. 69.4; Av. XX. 22.4; 92.1)

1490. Ā harayaḥ sasṛj jire'ruṣīr adhi barhiṣi.
Yatrābhi san navāmahe.₂
(Cf. Ṛv VIII. 69.5; Av. XX. 22.5; 92.2)

1491. Indrāya gāva āśiram duduhre vajriṇe madhu.
Yatsīm upahvare vidat.₃
(Cf. Ṛv VIII. 69.6; Av. XX. 22.6; 92.3)

Sūkta 2

1492. Ā no viśvāsu havyam indram samatsu bhūṣata.
Upa brahmāṇi savanāni vṛtrahanparamajyā ṛcīṣama.₁
(Cf. S. 269; Ṛv VIII. 90.1; Av. XX. 104.3)

Adhyāya XIV

1489. May you praise, as praise,as prescribed, with melodies the resplendent Lord, son of the truth, the guardian of wisdom and protector of the good.

1490. Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs.

1491. The cow-like divine speech has yielded the sweet milk of wisdom (i.e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart.

1492. May the resplendent Lord, who must be invoked in all our struggles of life, accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise.

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥

(३)

(१-३) वृषस्वास्य त्रैवृष्णपौरुकुत्सौ राजानौ त्र्यरुणत्रसदस्यू ऋषी । सोमेन्द्रसवितारो देवताः । त्रिष्टुप् छन्दः ॥

प्रत्नं पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत ।
इन्द्रमभि जायमानꣳ समस्वरन् ॥१॥

आदीं के चित्पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत ।
दिवो न वारꣳ सविता व्यूर्णुते ॥२॥

अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना ।
यूथे न निष्ठा वृषभो वि राजसि ॥३॥

1493. Tvam dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.$_2$
(Cf. Ṛv VIII. 90.2; Av. XX. 104.4)

Sūkta 3

1494. Pratnam pīyūṣam pūrvyam yad ukthyam maho gāhād diva ā nir adhukṣata.
Indram abhi jāyamānaṁ sam asvaran.$_1$
(Cf. Ṛv IX. 110.8)

1495. Ādīm ke cit paśyamānāsa āpyam vasuruco divyā abhyanūṣata.
Divo na vāraṁ savitā vyūrṇute.$_2$
(Cf. Ṛv IX. 110.6)

1496. Adha yad ime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā.
Yūthe na niṣṭhā vṛṣabho vi rājasi.$_3$
(Cf. Ṛv IX. 110.9)

1493. You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength.

1494 They, the heavenly inhabitants (or the sacrificers) have drained forth the primeval elixir of divine bliss out of the mighty firmament, worthy of laudation. These sacrificers in their own voice, extol the new-born sweet elixir.

1495. This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the Sun has not driven away the wide-spread darkness.

1496. Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existence by your own might, you are like a mighty bull amid the herd.

(४)

(१-३) तृचस्यास्याजीगर्तिः शुनःशेप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

इममू षु त्वमस्माकꣳ सनिं गायत्रं नव्याꣳसम् । अग्ने देवेषु प्र वोचः ॥१॥
विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥२॥
आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अन्तमस्य ॥३॥

(५)

(१-२) द्वयस्यास्य काण्वो वत्स ऋषिः । सूर्येन्द्रौ देवते । गायत्री छन्दः ॥

अहमिद्धि पितुष्परि मेधामृतस्य जग्रह । अहꣳ सूर्य इवाजनि ॥१॥
अहं प्रत्नेन जन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिद्दधे ॥२॥

Sūkta 4

1497. Imamū ṣu tvam asmākam sanim gāyatram navyāṁsam.
Agne deveṣu pra vocaḥ.₁
(Cf. S. 28; Ṛv 27.4)

1498. Vibhaktāsi citrabhāno sindhor ūrmā upāka ā.
Sadyo dāśuṣe kṣarasi.₂
(Cf. Ṛv. I. 27.6)

1499. Ā no bhaja parameṣvā vājesu madhyameṣu.
Śikṣā vasvo antamasya.₃
(Cf. Ṛv I. 27.5)

Sūkta 5

1500. Aham iddhi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.₁
(Cf. S. 152; Ṛv VIII. 6.10; Av. XX. 115.1)

1501. Aham pratnena janmanā girah śumbhāni kaṇvavat.
Yenendraḥ śuṣmam id dadhe.₂
(Cf. Ṛv VIII. 6.11; Av. XX. 115.2)

1497. O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts).

1498. You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower you blessings on the person who completely surrenders to you.

1499. May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth.

1500. I have verily acquired the deep knowledge of the eternal truth, from my supreme Father. I am born with the glory of the Sun as if.

1501. Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः । ममेद्वर्द्धस्व सुष्टुतः ॥३॥

(६)

(१-३) [illegible] तापसोऽग्निर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्म सहस्कृत ।
ये देवत्रा य आयुषु तेभिर्नो महया गिरः ॥१॥

प्र स विश्वेभिरग्निभिरग्निः स यस्य वाजिनः ।
तनये तोके अस्मदा सम्यङ्वाजैः परीवृतः ॥२॥

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्द्धय ।
त्वं नो देवतातये रायो दानाय चोदय ॥३॥

1502. Ye Tvām indra na tuṣṭuvurṛṣayo ye ca tuṣṭuvuḥ.
Memedvarddhasva suṣṭutaḥ.$_3$
(Cf. Ṛv VIII. 6.12; Av. XX. 115.3)

Khaṇḍa II

Sūkta 6

1503. Agne viśvebhir agnibhir josī brahma sahaskṛta.
Ye devatrā ya āyuṣu tebhir no mahayā giraḥ.$_1$

1504. Pra sa viśvebhir agnibhir agniḥ sa yasya vājinaḥ.
Tanaye toke asmad ā samyaṅ vājaiḥ parīvṛtaḥ.$_2$

1505. Tvam no agne agnibhir brahma yajñam ca varddhaya.
Tvam no devatātaye rāyo dānāya codaya.$_3$
(Cf. Ṛv X. 141.6; Av. III. 20.5)

1502. O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you May your glory be augmented through my offered praises.

1503. O adorable God, may you with all the divine fires (energy in various forms) exalt the praises of those who worship you with full dedication.

1504. May that fire-divine come to us with all the worldly fires, mighty and strong. May you come to us, plentifully rich in wealth, and enrich us and our children and grand children.

1505. Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth.

(७)

(१-३) तृचस्यास्य त्रैवृष्णपौरुकुत्सौ त्र्यरुणत्रसदस्यू ऋषी । सोमो देवता । बृहती छन्दः ॥

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।
स त्वं नो वीर वीर्याय चोदय ॥१॥
अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम् ।
शर्याभिर्न भरमाणो गभस्त्योः ॥२॥
अजीजनो अमृत मर्त्याय कमृतस्य धर्मन्नमृतस्य चारुणः ।
सदासरो वाजमच्छा सनिष्यदत् ॥३॥

(८)

(१-१) तृचस्यास्य वैयश्वो व्यश्वमना ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु । प्र राधाँसि चोदयते महित्वना ॥१॥

Sūkta 7

1506. Tvė soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ.
Sa tvam no vīra vīryāya codaya.₁
(Cf. Ṛv IX. 110.7)

1507. Abhyabhi hi śravasā tatardithotsam na kam cij janapānam akṣitam.
Śaryābhir na bharamāṇo gabhastyoḥ.₂
(Cf. Ṛv IX. 110.5)

1508. Ajījano amṛta martyāya kam ṛtasya dharmann amṛtasya caruṇaḥ.
Sadāsaro vājam acchā saniṣyadat.₃
(Cf. Ṛv IX. 110.4)

Sūkta 8

1509. Endum indrāya siñcata pibāti somyam madhu.
Pra rādhāṁsi codayate mahitvanā.₁
(Cf. S. 386; Ṛv VIII. 24.13)

1506. The noble men, who have liberated themselves from all worldly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power.

1507. O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands.

1508. O immortal elixir of life-force, you have generated the Sun for us, the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour).

1509. Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by His might rewards the donor with wealth and wisdom.

उपो हरीणां पतिं राधः पृञ्चन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥२॥
न ह्याऽ३ंग पुरा च न जज्ञे वीरतरस्त्वत् । न की राया नैवथा न भन्दना ॥३॥

(९)

(१) गकर्ण्याम्यार्ङ्गिरसः प्रियमेध ऋषिः । सोमो देवता । उष्णिक् छन्दः ॥

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥१॥

(१०)

(१-२) दधृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥१॥

1510. Upo harīṇām patiṁ rādhaḥ pṛñcantam abravam.
Nūnaṁ śrudhi stuvato aśvyasya.₂
(Cf. Ṛv VIII. 24.14)

1511. Na hyāṅga purā ca na jajñe vīrataras tvat.
Na kī rāyā naivathā na bhandanā.₃
(Cf. Ṛv VIII. 24.15)

Sūkta 9

1512. Nadam va odatīnām nadam yoyuvatīnām.
Patim vo aghnyānām dhenūnām iṣudhyasi.₁
(Cf. Ṛv VIII. 69.2)

Khaṇḍa IV

Sūkta 10

1513. Devo vo draviṇodāḥ pūrṇā vivaṣṭvāsicam.
Ud vā siñcadhvam upa vā pṛṇadhvam ād id vo deva ohate.₁
(Cf. S. 55; Ṛv VII. 16.11)

1510. Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise.

1511. O immortal elixir of life-force, you have generated the Sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streching forth, you always go to battle constantly (in our favour).

1512. For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill.

1513. The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties.

तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥२॥

(११)

(१-३) वृषस्वास्य काण्वः सोभरिर्ऋषिः । अग्निर्देवता । बृहती छन्दः ।

अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥१॥
यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिर्नमस्यत ॥२॥
प्र दैवोदासो अग्निः ॥३॥

1514. Taṁ hotāram adhvarasya pracetasam vahnim devā akṛṇvata.
Dedhāti ratnam vidhate suvīryam agnir janāya dāśuṣe.$_2$
(Cf. Ṛv VII. 16.12)

Sūkta 11

1515. Adarśi gātuvittamo yasmin vratānyādadhuḥ.
Upo ṣu jātam āryasya varddhanam agnim nakṣantu no giraḥ.$_3$
(Cf. S. 47; Ṛv VIII. 103.1)

1516. Yasmād rejanta kṛṣṭayaś carkṛtyāni kṛṇvataḥ.
Sahasrasām medhasātāviva tmanāgnim dhībhir namasyata.$_2$
(Cf. Ṛv VIII. 103.3)

1517. Pra daivodāso agniḥ [devāñ indro na majmanā.
Anu mātaram pṛthivīm vi vāvṛte tasthau nākasya śarmani.]$_3$
(Cf. Ṛv VIII. 103.2)

1514. The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains.

1515. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men.

1516. Men tremble (on account of uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you. in the solemn rite, continue to devoutly worship the adorable Lord, the bestower of thoussands of blessings.

1517. Only fragmentary: प्र देवोदासो अग्निः - Ṛv. VIII. 103.2. [Fire-divine when invoked during the sunshine runs around the Mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.]

(१२)

(१-३) तृचस्यास्याङ्गिरसाः शतं वैखानसा ऋषयः । अग्निर्देवता । गायत्री छन्दः ॥

अग्न आयूꣳषि पवसे ॥१॥
अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् ॥२॥
अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम् ॥३॥

(१३)

(१-२) तृचस्यास्यात्रेयो वसूयव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥
तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाꣳ आ वीतये वह ॥२॥

Sūkta 12

1518. Agna āyāṁṣi pavase [ā suvor jam iṣam ca naḥ.
Āre bādhasva ducchunām.]₁
(Cf. S. 627; 1464; Ṛv IX. 66.19; Yv. XIX. 38; XXXV. 16)

1519. Agnir ṛṣiḥ pavamānaḥ pāñca janyaḥ purohitaḥ.
Tam īmahe mahāgayam.₂
(Cf. Ṛv IX. 66.20; Yv. XXVI. 9)

1520. Agne pavasva svapā asme varcaḥ suvīryam.
Dadhad rayim mayi posam.₃
(Cf. Ṛv IX. 66.21; Yv. VIII. 38)

Sūkta 13

1521. Agne pāvaka rociṣā mandrayā deva jihvayā.
Ā devān vakṣi yakṣi ca.₁
(Cf. Ṛv V. 26.1; Yv. XVII. 8)

1522. Tam tvā ghṛtasnavīmahe citrabhāno svar dṛśam.
Devām̐ ā vītaye vaha.₂
(Cf. Ṛv V. 26.2)

1518. Only fragmentary: अग्न आयूंषि पवसे - Ṛv. IX. 66.19. [O adorable Lord, you support our lives, you send us fuel and food; may you drive far off the evil instincts.]

1519. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the forward leader at sacrifices. Hymned by the great, we solicit His blessings.

1520. O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment.

1521. O adorable Lord, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us Nature's bounties and honour them.

1522. Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the Sun to bring here Nature's bounties to partake of divine glory (in the creation).

वीतिहोत्रं त्वा कवे द्युमन्तं९ समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

(१४)

(१-३) वृषस्यास्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥१॥
आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् । विश्वासु पृत्सु दुष्टरम् ॥२॥
आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् । मार्डीकं धेहि जीवसे ॥३॥

(१५)

(१-५) पञ्चर्चस्यास्याग्नेयः केतुर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्निं९ हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु । तेन जेष्म धनंधनम् ॥१॥

1523. Vīti hotram tvā kave duymantam sam idhīmahi.
Agne brhantam adhvare.[3]
(Cf. Ṛv V. 26.3; Yv. 11.4)

Khaṇḍa IV

Sūkta 14

1524. Avā no agna ūtibhir gāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya.[1]
(Cf. Ṛv I. 79.7)

1525. Ā no agne rayim bhara satrāsāham vareṇyam.
Viśvāsu pṛtsu duṣṭaram.[2]
(Cf. Ṛv I. 79.8)

1526. Ā no agne sucetunā rayim viśvāyu poṣasam.
Mārḍīkam dhehi jīvase.[3]
(Cf. Ṛv I. 79.9)

Sūkta 15

1527. Agnim hinvantu no dhiyaḥ saptim āśum ivājiṣu.
Tena jeṣma dhanan dhanam.[1]
(Cf. Ṛv X. 156.1)

1523. At this worship-hall, we kindle you, O sage (the fire-divine), brilliant and vast, whose food is, as if, the comic oblations.

1524. Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn Gāyatra Sāman is chanted forth.

1525. O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances.

1526. O fire-divine, give us through your grace the wealth that supports and gives happiness all through our life.

1527. May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth.

यया गा आकरामहै सेनयाग्ने तवोत्या । तां नो हिन्व मघत्तये ॥२॥
आग्ने स्थूरꣳ रयिं भर पृथुं गोमन्तमश्विनम् । अङ्ढि खं वर्त्तया पविम् ॥३॥
अग्ने नक्षत्रमजरमा सूर्यꣳ रोहयो दिवि । दधज्ज्योतिर्जनेभ्यः ॥४॥
अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । बोधा स्तोत्रे वयो दधत् ॥५॥

(१६)

(१-३) विरूप आङ्गिरस ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥१॥
ईशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः । स्तोता स्यां तव शर्मणि ॥२॥

1528. Yayā gā ā karāmahai senayāgne tavotyā.
Tām no hinva maghattaye.$_2$
(Cf. Ṛv X. 156.2)

1529. Āgne sthūram rayim bhara pṛthum gomantam aśvinam.
Añdhi kham varttayā pavim.$_3$
(Cf. Ṛv X. 156.3)

1530. Agne nakṣatram ajaram āsūryaṁ rohayo divi.
Dadhaj jyotir janebhyaḥ.$_4$
(Cf. Ṛv X. 156.4)

1531. Agne ketur viśām asi preṣṭhaḥ sreṣṭha upasthasat.
Bodhā stotre vayo dadhat.$_5$
(Cf. Ṛv X. 156.5)

Sūkta 16

1532. Agnir mūrddhā divaḥ kakut patiḥ pṛthivyā ayam.
Apāṁ retāṁsi jinvati.$_1$
(Cf. S. 27; Ṛv VIII. 44.16; Yv. 111.12; 13.14; 15.20)

1533. Īśiṣe vāryasya hi dātrasyāgne svaḥ-patiḥ.
Stotā syām tava śarmaṇi.$_2$
(Cf. Ṛv VIII. 44.18)

1528. Send us, O adorable Lord for the acquisition of wealth, that army with wich we may acquire cattle and other riches under your protection.

1529. Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked) or change his nature.

1530. O adorable Lord, you have elevated the eternal Sun in the firmament, giving light to people.

1531. O adorable Lord, you are the best loving and most excellent ensign of the people; may you appreciate our dearest regards and grant good life to the praiser.

1532. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the Lord of the earth; it sustains the seed of entire aquatic life.

1533. O fire-divine, Lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace.

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतीꣳष्यर्चयः ॥३॥

॥ इति सप्तमस्य प्रथमोऽर्धः ॥

अथ सप्तमस्य द्वितीयोऽर्धः

(१)

(१-३) तृचस्यास्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥१॥
त्वं जामिर्जनानामग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥२॥
यजा नो मित्रावरुणा यजा देवाꣳ ऋतं बृहत् । अग्ने यक्षि स्वं दमम् ॥३॥

1534. Ud agne śucayas tava śukrā bhrājanta īrate.
Tava jyotīm̐ṣyarcayaḥ.₃
(Cf. Ṛv VIII. 44.17)

Here ends Prapāṭhaka VII — Ardha I
Here also ends Adhyāya XIV

Adhyāya XV
Prapāṭhaka VII Ardha II

Khaṇḍa I

Sūkta 1

1535. Kaste jāmir janānām agne ko dāśvadhvaraḥ.
Ko ha kasminn asi śritaḥ.₁
(Cf. Ṛv I. 75.3)

1536. Tvam jāmir janānām agne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ.₂
(Cf. Ṛv I. 75.4)

1537. Yajā no mitrāvaruṇā yajā devām̐ ṛtam bṛhat.
Agne yakṣi svam damam.₃
(Cf. Ṛv I. 75.5; Yv. XXXIII. 3)

1534. O fire-divine, may your shining pure and bright flames go upward with your lustre and splendour.

END

Adhyāya XV

1535. O foremost adorable Lord, who is your kin among men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend?

1536. O foremost fire-divine, indeed you are alone your kin amongst men; you are their beloved friend, a friend whom friends may supplicate.

1537. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house.

(२)

(१-३) वृषस्वास्य गाथिनो विश्वामित्र ऋषिः। अग्निर्देवता। गायत्री छन्दः।

ईडेन्यो नमस्यस्तिरस्तमांऽसि दर्शतः। समग्निरिध्यते वृषा ॥१॥
वृषो अग्निः समिध्यतेऽश्वो न देववाहनः। तंऽ हविष्मन्त ईडते ॥२॥
वृषणं त्वा वयं वृषन्वृषणः समिधीमहि। अग्ने दीद्यतं बृहत् ॥३॥

(३)

(१-३) वृषस्वास्याङ्गिरसो विरूप ऋषिः। अग्निर्देवता। गायत्री छन्दः।

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः। अग्ने शुक्रास ईरते ॥१॥
उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत। अग्ने हव्या जुषस्व नः ॥२॥
मन्द्रंऽ होतारमृत्विजं चित्रभानुं विभावसुम्। अग्निमीडे स उ श्रवत् ॥३॥

Sūkta 2

1538. Īḍenyo namasyas tiras tamāṁsi darśataḥ.
Sam agnir idhyate vṛṣā.$_1$
(Cf. Ṛv III. 27.13; Av. XX. 102.1)

1539. Vṛṣo agniḥ samidhyateśvo na devavāhanaḥ
Taṁ haviṣamanta īḍate.$_2$
(Cf. Ṛv III. 27.14; Av. XX. 102.2)

1540. Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhīmahi.
Agne dīdyatam bṛhat.$_3$
(Cf. Ṛv III. 27.15; Av. XX. 102.3)

Sūkta 3

1541. Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ.
Agne śukrāsa īrate.$_1$
(Cf. Ṛv VIII. 44.4)

1542. Upa tvā juhvo mama ghṛtācīr yantu haryata.
Agne havyā juṣasva naḥ.$_2$
(Cf. Ṛv VIII. 44.5)

1543. Mandraṁ hotāram ṛtvijam citrabhāṇum vibhāvasum.
Agnim iḍe sa u śravat.$_3$
(Cf. Ṛv VIII. 44.6)

1538. The revered, adorable beauty in gloom showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled.

1539. The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home.

1540. Profusely offering homage, we kindle the mighty shining fire-divine, who showers benefits on his devotees.

1541. O brilliant fire-divine, as you are kindled, your great flames start blazing up.

1542. O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings.

1543. I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations.

(४)

(१-२) उपूषस्यास्य प्रागाथो भर्ग ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

पाहि नो अग्न एकया पाह्यू३त द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥१॥
पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोव ।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥२॥

(५)

(१-२) वृषस्यास्यात्यक्षित ऋषिः । अग्निरुद्रसूर्या देवताः । त्रिष्टुप् छन्दः ॥

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि ।
चिकिद्धि भाति भासा बृहतासिक्नीमेति रुशतीमपाजन् ॥१॥
कृष्णां यदेनीमभि वर्पसाभूज्जनयन्योषां बृहतः पितुर्जाम् ।
ऊर्ध्वं भानुँ सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि भाति ॥२॥

Sūkta 4

1544. Pāhi no agna ekayā pāhyūta dvitīyayā.
Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.$_1$
(Cf. S. 36; Ṛv VIII. 60.9; Yv. XXVII. 43)

1545. Pāhi viśvasmād rakasasб arāvṇaḥ pra sma vājeṣu nova.
Tvām idd hi nediṣṭham devatātaya āpim nakṣāmahe vṛdhe.$_2$
(Cf. Ṛv VIII. 60.10)

Khaṇḍa II

Sūkta 5

1546. Ino rājann aratiḥ samiddho raudro dakṣāya suṣumāṁ adarś.
cikid vi bhāti bhāsā bṛhatāsiknīm eti ruśatīm apājan.$_1$
(Cf. Ṛv X. 3.1)

1547. Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣām bṛhataḥ pitur jām.
Ūrdhvam bhānuṁ sūryasya stabhāyan divo vasubhir aratir vi bhāti.$_2$
(Cf. Ṛv X. 3.2)

1544. O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches.

1545. May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them.

1546. You, O most effulgent among all, are regarded as Lord, the fire-divine, the conveyor of oblations, the radiant, the formidable, one with the potentiality of procuring prosperity of your devotees, and one of illustrious birth. You are regarded as all-knowing, and with great lustre, you proceed forward, scattering the glimmering darkness of night.

1547. Having overcome the departing dark night by his radiance, he (the fire-divine) begets dawn, the divine damsel, the daughter of the great father-heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the Sun.

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्रुशद्भिर्वर्णैरभि रामस्थात् ॥३॥

(६)

(१-३) वृषस्यास्य काव्य उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥१॥
दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥२॥
अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥३॥

1548. Bhadro bhadrayā sạcamāna āgāt svasāram jāro abhyeti paścāt.
Supraketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair abhi rāmamt hāt.3
(Cf. Ṛv X. 3.3)

Sūkta 6

1549. Kayā te agne aṅgira ūrjo napād upastutim.
Varāya deva manyave. (1)
(Cf. Ṛv VIII. 84.4)

1550. Dāśema kasya manasā yajñasya sahaso yaho.
Kad u voca idam namaḥ.2
(Cf. Ṛv VIII. 84.5)

1551. Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ.
Vāja draviṇaso giraḥ.3
(Cf. Ṛv VIII. 84.6)

1548. The blessed one along with the other blessed, and thus inter-twined with the lustrous dawn, the Sun, spreading his light, and throwing out the darkness with ease, meets thereafter the one who has come on her own. Now he places the dawn in his front, and rises, — thus one has the morning, spreading out his colourful illumined beams everywhere, he (the Sun) overpowers the entire darkness.

1549. O fire-divine, O adorable, the Lord of vital forces, the Son of energy, with what hymns shall I adore you, praise you, for your venerable pride?

1550. O Child of strength, tell me what offering, as your worshipper shall I present to you with a devoted mind and what prayer shall I now speak to you?

1551. O Lord, be it so that our songs, as rewards, bring to us happy habitations, aboundant wealth and food.

(७)

(१-२) इषृषस्यास्य प्रगाथो भर्ग ऋषिः । अग्निर्देवता । बृहती छन्दः ।

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥१॥
अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥२॥

(१-२) दधृषस्यास्याङ्गिरसः सुदीतिः सौह्नोत्रः पुरुमीढो वा ऋषिः । अग्निर्देवता । बृहती छन्दः ।

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
अच्छा यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये ॥१॥
अग्निꣳ सूनुꣳ सहसो जातवेदसं दानाय वार्याणाम् ।
द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि ॥२॥

Sūkta 7

1552. Agna ā yāhyāgnibhir hotāram tvā vṛṇīmahe.
Ā tvām anaktu prayatā haviṣmatī yajiṣṭham barhir ā sade.₁
(Cf. Ṛv VIII. 60.1; Av. XX. 103.2)

1553. Acchā hi tvā sahasah sūno aṅgiraḥ srucaś carantyadhvare.
ūrjo napātam ghṛtakeśam īmahegnim yajñeṣu pūrvyam.₂
(Cf. Ṛv VIII. 60.2; Av. XX. 103.3)

Sūkta 8

1554. Acchā naḥ śiraśociṣam giro yantu darśatam.
Acchā yajñāso ṇamasā purūvasum puru praśastam ūtaye.₁
(Cf. Ṛv VIII. 71.10)

1555. Agniṁ sūnuṁ sahaso jātavedasam dānāya vāryāṇām.
Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.₂
(Cf. Ṛv VIII. 71.11)

1552. O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; please do come and enshrine our hearts.

1553. O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice, i.e. the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames.

1554. Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations comes for protection near him who is rich in praise and rich in wealth.

1555. (Our invocations are) to the all-knowing fire-divine who is the source of srtength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house.

(९)

(१-३) तृचस्यास्य गाथिनो विश्वामित्र ऋषिः । देवा देवता । गायत्री छन्दः ॥

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् । तूर्णी रथः सदा नवः ॥१॥
अभि प्रयाꣳसि वाहसा दाश्वाꣳ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥२॥
साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः । अग्निस्तुविश्रवस्तमः ॥३॥

(१०)

(१-२) द्वयृचस्यास्य काण्वः सोभरिर्ऋषिः । अग्निर्देवता । ककुन्निचृद् छन्दः ॥

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ॥१॥

Khaṇḍa III

Sūkta 9

1556. Adābhyaḥ pura etā viśām agnir mānuṣīṇām.
Tūrṇī rathaḥ sadā navaḥ.₁
(Cf. Ṛv III. 11.5)

1557. Abhi prayāṁsi vāhasā dāśvām aśnoti martyaḥ.
Kṣayam pāvaka śociṣaḥ.₂
(Cf. Ṛv III. 11.7)

1558. Sāhvānviśvā abhiyujaḥ kratur devānām amṛktaḥ.
Agnis tuvi śravastamaḥ.₃
(Cf. Ṛv III. 11.8)

Sūkta 10

1559. Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ.
Bhadrā uta praśastayaḥ.₁
(Cf. S. 111; Ṛv VIII. 19.19; Yv. XV. 38)

1556. The adorable Lord, the one who goes before anyone born, prior to human race; the speedy carrier of virtues, is ever new and insusceptible to any harm.

1557. By bringing offerings to Him, the mortal worshipper obtains a home from Him whose light is pure.

1558. Inviolable are the powers of Nature's bounties; our adorable Lord subdues all enemies. He, verily, is mightiest in fame.

1559. May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.

भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहिः ।
अव स्थिरा तनुहि भूरि शर्द्धतां वनेमा ते अभिष्टये ॥२॥

(११)

(१-३) वृषस्यास्य राहूगणो गोतम ऋषिः । अग्निरुषाश्च देवते । उष्णिक् छन्दः ।

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे देहि जातवेदो महि श्रवः ॥१॥

स इधानो वसुष्कविरग्निरीडेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥२॥

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिग्मजम्भ रक्षसो दह प्रति ॥३॥

1560. Bhadram manaḥ kṛṇuṣva vṛtra tūrye yenā samatsu săsahiḥ.
Ava sthirā tanuhi bhūri śarddhatām vanemā te abhiṣṭaye.₂
(Cf. Ṛv VIII. 19.20; Yv. XV. 39.40)

Sūkta 11

1561. Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.₁
(Cf. S. 99; Ṛv I. 79.4; Yv. XV. 35)

1562. Sa idhāno vasuṣ kavir agnir īḍenyo girā.
Revadasmabhyam purvaṇīka dīdihi.₂
(Cf. Ṛv. I. 79.5; Yv. XV. 36)

1563. Kṣapo rājann uta tmanāgne vastor utoṣasaḥ.
Sa tigmā jambha rakṣaso daha prati.₃
(Cf. Ṛv I. 79.6; Yv. XV. 37)

1560. O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers.

1561. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, please give us abundant sustenance.

1562. He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth.

1563. O shining fire-divine, may you drive off at night and at dawns the pollutants with your sharp flames.

(१-३) तृचस्यास्याग्नेयो गोपवन ऋषिः । अग्निर्देवता । (१) प्रथमाया अनुष्टुप्,
(२-३) द्वितीयातृतीययोश्च गायत्री छन्दसी ॥

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वच स्तुषे शूषस्य मन्मभिः ॥१॥
यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशꣳसन्ति प्रशस्तिभिः ॥२॥
पन्याꣳसं जातवेदसं यो देवतात्युद्यता । हव्यान्यैरयद्दिवि ॥३॥

(१३)

(१-३) तृचस्यास्याङ्गिरसो भरद्वाजो वीतहव्यो वा ऋषिः । अग्निर्देवता । जगती छन्दः ॥

समिद्धमग्निꣳ समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
विप्रꣳ होतारं पुरुवारमद्रुहं कविꣳ सुम्नैरीमहे जातवेदसम् ॥१॥

Khaṇḍa IV

Sūkta 12

1564. Viśo viśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vaca stuṣe sūṣasya manmabhiḥ.$_1$
(Cf. S. 87; Ṛv VIII. 74.1)

1565. Yam janāso haviṣmanto mitram na sarpir āsutim.
Praśaṁsanti praśastibhih.$_2$
(Cf. Ṛv VIII. 74.2)

1566. Panyāṁsam jātavedasam yo devatātyudyatā.
Havyānyairayad divi.$_3$
(Cf. Ṛv VIII. 74.3)

Sūkta 13

1567. Samiddham agniṁ samidha girā gṛṇe śucim pāvakam puro adhvare dhruvam.
Vipraṁ hotāram puruvāram adruham kaviṁ sumnair īmahe jātavedasam.$_1$
(Cf. Ṛv VI. 15.7)

1564. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home.

1565. (The fire-divine or the foremost adorable Lord) whom men, bearing oblations and clarified butter, worship with songs of praise, as if he were a friend.

1566. (May we) worship Him who is must lauded and is omniscient. The worshipper sends to heaven the devotional oblations with all earnestness.

1567. We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, he is benevolent, omniscient and full of wisdom.

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्त्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥२॥
विभूषन्नग्न उभयाꣳ अनु व्रता दूतो देवानाꣳ रजसी समीयसे ।
यत्ते धीतिꣳ सुमतिमावृणीमहेध स्मा नस्त्रिवरूथः शिवो भव ॥३॥

(१४)

(१-२) तृचस्यास्य भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥१॥
यस्य त्रिधात्ववृतं बर्हिस्तस्थावसन्दिनम् । आपश्चिन्नि दधा पदम् ॥२॥

1568. Tvām d‾tam agne amṛtam yuge yuge havyavāham dadhire pāyum īḍyam.
Devāsaś ca marttāsaś ca jāgṛvim vibhum viśpatim namasā ni ṣedire.$_2$
(Cf. Ṛv VI. 15.8)

1569. Vibhūṣann agna ubhayāñ anu vratā dūto devānāṃ rajasī sam īyase.
Yat te dhītiṁ sumatim āvṛṇīmahedha smā nas trivarūthaḥ śīvo bhava.$_3$
(Cf. Ṛv VI. 15.9)

Sūkta 14

1570. Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.$_1$
(Cf. S 13; Ṛv VIII. 102.13)

1571. Yasya tridhātvavṛtam barhistasthāvasandinam.
Āpaścin ni dadhā padam.$_2$
(Cf. Ṛv VIII. 102.14)

1568. O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficient, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, just as the fire is placed on a sacred altar.

1569. O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your affection, and gracious care, O guardian of the three regions, may you be auspicious and well-wishing to us.

1570. The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality.

1571. The cosmic waters find their place in Him, for whom the triple-uncovered, but unbound firmaments is established.

पदं देवस्य मीढुषोनाधृष्टाभिरूतिभिः । भद्रा सूर्य इवोपदृक् ॥३॥

॥ इति सप्तमस्य द्वितीयोऽर्धः ॥

अथ सप्तमस्य तृतीयोऽर्धः

(१)

(१-२) द्वयृचस्यास्य काण्वो मेधातिथिर्ऋषिः । क्रमशो ऋभ्विन्द्रा देवता । बृहती छन्दः ।

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥१॥

अस्येदिन्द्रो वावृधे वृष्ण्यꣳ शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोनु ष्टुवन्ति पूर्वथा ॥२॥

1572. Padam devasya mīḍhuṣonādhṛṣṭabhir ūtibhiḥ.
Bhadrā sūrya ivopadṛk.$_3$
(Cf. Ṛv VIII. 102.15)

Here ends Prapāṭhaka VII — Ardha II
Here also ends Adhyāya XV

Adhyāya XVI
Prapāṭhaka VII — Ardha III

Khaṇḍa I

Sūkta 1

1573. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gṛṇanta pūrvyam.$_1$
(Cf. S. 256; Ṛv VIII. 3.7; Av. XX. 19.1)

1574. Asyed indro vāvṛdhe vṛṣṇyam śavo made sutasya viṣṇavi.
Adyā tam asya mahimānam āyavonu ṣṭuvanti pūrvathā.$_2$
(Cf. Ṛv VIII. 3.8; Yv. XXXIII. 97; Av. XX. 99.2)

1572. Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun.

END

Adhyāya XVI

1573. O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spirirually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).

1574. The resplendent lord auguments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever.

(२)

(१-४) चतुर्ऋचस्यास्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥१॥
इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥२॥
इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः । ऋतस्य पथ्याऽऽ३ अनु ॥३॥
इन्द्राग्नी तविषाणि वाꣳ सधस्थानि प्रयाꣳसि च । युवोरप्तूर्यꣳ हितम् ॥४॥

(३)

(१-२) द्वयृचस्यास्य प्रागाथो भर्ग ऋषिः । इन्द्राग्नी देवते । बृहती छन्दः ॥

शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

Sūkta 2

1575. Pra vāmarcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛṇe.₁
(Cf. S. 1703; Ṛv III. 12.5)

1576. Indrāgnī navatim puro dāsāpatnīr adhūnutam.
Sākam ekena karmaṇā.₂
(Cf. S. 1704; Ṛv III. 12.6)

1577. Indrāgnī apasas paryupa pra yanti dhītayaḥ.
Ṛtasya pathyā"anu.₃
(Cf. S. 1694; Ṛv III. 12.7)

1578. Indrāgnī taviṣāni vāṁ sadha sthāni prayāṁsi ca.
Yuvor ap tūryaṁ hitam.₄
(Cf. S. 1695; Ṛv 111. 12.8)

Sūkta 3

1579. Śagdhyū ṣu śacī pata indra viśvābhir ūtibhiḥ.
Bhagam na hi tvā yaśasam vasuvidam anu śūra carāmasi.₁
(Cf. S. 253; Ṛv VIII. 61.5; Av. XX. 118.1)

1575. O rays of the inner cosmic Sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment.

1576. O rays of the inner cosmic Sun and lightning (*indrāgnī*) with one united effort you overthrow ninety strongholds possessed by evil forces.

1577. O rays of the inner cosmic Sun and lightning, the enlightened persons always tread the paths of truth.

1578. O rays of the inner cosmic Sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable.

1579. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
न किर्हि दानं परिमर्धिषत्वे यद्यद्यामि तदा भर ॥२॥

(४)

(१-२) [illegible] प्रागाथो भर्ग ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

त्वं९ ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गाविष्टय उदिन्द्राश्वमिष्टये ॥१॥
त्वं पुरू सहस्राणि शतानि च यूथा दानाय मं९हसे ।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोवसे ॥२॥

1580. Pauro aśvasya purukṛd gavām asyutso deva hiraṇyayaḥ.
Na kir hi dānam parimarddhiṣat tve yad yadyāmi tad ā bhara.$_2$
(Cf. Ṛv VIII. 61.6; Av. XX. 118.2)

Sūkta 4

1581. Tvaṁ hyehi cerave, vidā bhagam vasuttaye.
Ud vāvṛṣasva maghavan gaviṣṭaya ud indrāśvam iṣṭaye.$_1$
(Cf. S. 240; Ṛv VIII. 61.7)

1582. Tvam purū sahasrāṇi śatāni ca yūthā dānāya maṁhase.
Ā purandaram cakṛma vipra vacasa indram gāyanto'vase.$_1$
(Cf. Ṛv VIII. 61.8)

1580. You are the promoter of our vital powers, and multiplier of our mental faculties. O embodiment of divine light,you are a fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you.

1581. Bounteous as you are, come, and get wealth to be distributed to your worshippers. o bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.

1582. You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils.

(५)

(१-२) इषृषस्यास्य काण्वः सोभरिर्ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये ॥१॥

अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥२॥

(६)

(१) एकर्चस्यास्याजीगर्तिः शुनःशेप ऋषिः । वरुणो देवता । विराड्गायत्री छन्दः ॥

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥१॥

Sūkta 5

1583. Yo viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.₁
(Cf. S. 44; Ṛv VIII. 103.6)

1584. Aśvam na gīrbhī rathyaṁ sudānavo marmṛjyante devayavaḥ.
Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.₂
(Cf. Ṛv VIII. 103.7)

Khaṇḍa II

Sūkta 6

1585. Imam me varuṇa śrudhī havam adyā ca mṛḍaya.
Tvām avasyur ā cake.₁
(Cf. Ṛv I. 25.19; Yv. XXI. 1)

1583. May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.

1584. The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children.

1585. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings.

(७)

(१) एकर्चस्यास्याङ्गिरसः सुकक्ष ऋषिः । प्रजापतिर्देवता । गायत्री छन्दः ।

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥१॥

(८)

(१–२) द्यृचस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रसूर्यौ देवते । बृहती छन्दः ।

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रꣳ समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥१॥

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्दवः ॥२॥

Sūkta 7

1586. Kayā tvam na ūtyābhi pra mandase vṛṣan.
Kayā stotṛbhya ā bhara.₁
(Cf. Ṛv VIII. 93.19; Yv. XXXVI. 7)

Sūkta 8

1587. Indram id devatātaya indraṃ prayatyadhvare.
Indraṁ sam īke vanino havāmaha indram dhanasya sātaye.₁
(Cf. S. 249; Ṛv VIII. 3.5; Av. XX. 118.3)

1588. Indro mahnā rodasī paprathac chava indraḥ sūryam arocayat.
Indre ha viśvā bhuvanāni yemira indre svānāsa indavaḥ.₂
(Cf. Ṛv VIII. 3.6; Av. XX. 118.4)

1586. O showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous?

1587. We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are in progress. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.

1588. The resplendent lord, by virtue of His prowess, spreads out earth and heaven. He renders the Sun radiant. In him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow.

(९)

(१) एकर्चस्यास्य भौवनो विश्वकर्मा ऋषिः। विश्वकर्मा देवता। त्रिष्टुप् छन्दः॥

विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व तन्वा३ऽ स्वा हि ते।
मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु॥१॥

(१०)

(१-२) द्वृचस्यास्य पारुच्छेपिरनानत ऋषिः। सोमेन्द्रौ देवते। अत्यष्टिश्छन्दः॥

अया रुचा हरिण्या पुनानो विश्वा द्वेषांऽसि तरति सयुग्वभिः सूरो न सयुग्वभिः।
धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः।
विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः॥१॥
प्राचीमनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः।
अग्मन्नुक्थानि पौंऽस्येन्द्रं जैत्राय हर्षयन्।
वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता॥२॥

Sūkta 9

1589. Viśvakarman haviṣā vāvṛdhānaḥ svayam yajasva tanvām̐ svā hi te.
Muhyantvanye abhito janāsa ihāsmākam maghavā sūrir astu.₁
(Cf. Ṛv X. 81.6; Yv. XVII. 22)

Sūkta 10

1590. Ayā rucā hariṇyā punāno viśva dveṣām̐si tarati sa-yugvabhiḥ. sūro na sa yugvabhiḥ.
Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.₁
(Cf. S. 463; Ṛv IX. 111.1)

1591. Prācīm anu pradiśam yāti cekitat sam raśmibhir yatate darśato ratho daivyo darśato rathaḥ.
Agmann ukthāni pauṅsyendram jaitrāya harṣayan.
Vajraś ca yad bhavatho an apacyutā samatsvanapacyutā.₂
(Cf. Ṛv IX. 111.3)

1589. O universal architect, the creator of all things, you are exalted by offerings, in your own divine person, or at the consecrated fire. May the enemies, the unbelievers, all around be stupefied, and may you, the courteous Lord, the All-wise, be always with us.

1590. The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the Sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green tinted elixir is resplendent, pervading all constellations with grand splendour, verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour.

1591. The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot, — verily, the celestial beautiful chariot, meets the Sun's rays; the hymn of manly praises invoke the resplendent Self and stimulates Him to victory. The Self is resplendent with adamantine determination and you thus become invincible, verily, you are invincible in the battle of life.

त्वꣳ ह त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे ।
परावतो न साम तद्यत्रा रणन्ति धीतयः ।
त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे ॥३॥

(११)

(१) एकर्चस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत्कृणुह्यूतये ॥१॥

(१२)

(१) एकर्चस्यास्य राहूगणो गोतम ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥१॥

1592. Tvaṁ ha tyatpaṇīnām vido vasu sam mātṛbhir marjayasi sva ā dama ṛtasya dhītibhir dame.
Parāvato na sāma tad yatrā raṇanti dhītayaḥ.
Tridhātubhir aruṣībhir vayo dadhe rocamāno vayo dadhe.$_3$
(Cf. Ṛv IX. 111.2)

Khaṇḍa III

Sūkta 11

1593. Uta no goṣaṇim dhiyam aśvasām vājasām uta.
Nṛvat kṛṇuhyūtaye.$_1$
(Cf. Ṛv VI. 53.10)

Sūkta 12

1594. Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.
Vidā kāmasya venataḥ.$_1$
(Cf. Ṛv I. 86.8)

1592. O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode, are consecrated, — verily, in your own abode, consecrated by cosmic waters at the place of sacrifice. The Sāman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food, verily, the shining one gives us food and nutrition.

1593. Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use.

1594. O truly strong brave vital breaths, you know the toil of him who sings your praise, and the desire of him who loves you.

(१३)

(१) एकर्चस्यास्य भारद्वाज ऋजिश्वा दौष्यन्तिर्भरतो वा ऋषिः। विश्वे देवा देवताः। गायत्री छन्दः॥

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये। सुमृडीका भवन्तु नः ॥१॥

(१४)

(१-३) तृचस्यास्य गौतमो वामदेव ऋषिः। द्यावापृथिवी मित्रश्च देवताः। गायत्री छन्दः॥

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे। शुची उप प्रशस्तये ॥१॥
पुनाने तन्वा मिथः स्वेन दक्षेण राजथः। ऊह्याथे सनादृतम् ॥२॥
मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम्। परि यज्ञं नि षेदथुः ॥३॥

(१५)

(१-३) तृचस्यास्याजीगर्तिः शुनःशेप ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

अयमु ते समतसि कपोत इव गर्भधिम्। वचस्तच्चिन्न ओहसे ॥१॥

Sūkta 13

1595. Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.
Sumṛḍīkā bhavantu naḥ.₁
(Cf. Ṛv VI. 52.9; Yv. XXXIII. 77)

Sūkta 14

1596. Pra vām mahi dyavī abhyupastutim bharāmahe.
Śucī upa praśastaye.₁
(Cf. Ṛv IV. 56.5)

1597. Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ.
Ūhyāthe sanād ṛtam.₂
(Cf. Ṛv IV. 56.6)

1598. Mahī mitrasya sādhathas tarantī pipratī ṛtam.
Pari yajñam ni ṣedathuḥ.₃
(Cf. Ṛv IV. 56.7)

Sūkta 15

1599. Ayamu te sam atasi kapota iva garbhadhim.
Vacas tac cin na ohase.₁
(Cf. S. 183; Ṛv I. 30.4; Yv. XX. 45.1)

1595. May all sons of the immortal hear our words and be the source of happiness to us.

1596. We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart.

1597. You physically sanctify each other, and shine by your own power and thus you function according to eternal laws.

1598. O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task.

1599. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his preganant mate.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥२॥
ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो । समन्येषु ब्रवावहै ॥३॥

(१६)

(१-३) तृचस्यास्य प्रागाथो हर्यत ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

गाव उप वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१॥
अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवटस्य विसर्जने ॥२॥
सिञ्चन्ति नमसावटमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥३॥

1600. Stotram rādhānāṁ pate girvāho vīra yasya te.
Vibhūtir astu sūnṛtā.$_2$
(Cf. Ṛv I. 30.5; Av. XX. 45.2)

1601. Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.
Sam anyeṣu bravāvahai.$_3$
(Cf. Ṛv I. 30.6; Av. XX. 45.3)

Sūkta 16

1602. Gāva upa vadāvate mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.$_1$
(Cf. S. 117; Ṛv VIII. 72.12; Yv. XIII. 45.3)

1603. Abhyāram id adrayo niṣiktam puṣkare madhu.
Avaṭasya visarjane.$_2$
(Cf. Ṛv VIII. 72.11)

1604. Siñcanti namasāvaṭam uccācakram pari jmānam.
Nīcīnavāram akṣitam.$_3$
(Cf. Ṛv VIII. 72.10)

1600. O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee.

1601. Come to us, O embodiment of total selfless actions, for protection from our fears and help us to over-power them. May we establish communication with you for our guidance.

1602. Draw near, O cows, to the cauldron: the two mighty ones — heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden.

1603. The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the couldron down.

1604. With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below.

(१७)

(१-२) दपृषस्यास्य काण्वो देवातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम् ॥१॥
सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥२॥

(१८)

(१-२) दपृषस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

इमा उ त्वा पुरूवसो गिरो वर्द्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोभि स्तोमैरनूषत ॥१॥

Khaṇḍa IV

Sūkta 17

1605. Mā bhema mā śramiṣograsya sakhye tava.
Mahat te vṛṣṇo abhicakṣyam kṛtam paśyema turvaśam yadum.₁
(Cf. Ṛv VIII. 4.7)

1606. Savyām anu sphigyam vāvase vṛṣā na dāno asya roṣati.
Madhvā sampṛktāḥ sāraghena dhenavas tūyam ehi dravā piba.₂
(Cf. Ṛv VIII. 4.8)

Sūkta 18

1607. Imā u tvā purūv aso giro vardhantu yā mama.
Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata.₁
(Cf. S. 250; Ṛv VIII. 3.3; Yv. XXXIII. 81; Av. XX. 104.1)

1605. Blessed with your guidance and patronage, we become fearless and are never tired of work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same.

1606. You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body, just of the left part. You are moreover, not displeased with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees.

1607. These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care.

अयं॒ सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥२॥

(१९)

(१-२) दधृचस्यास्य प्रागाथः कलिः काण्वो मेधातिथिर्वा ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥१॥
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे स्वानास इन्दवः ॥२॥

(२०)

(१-३) तृचस्यास्य काश्यपौ पर्वतनारदौ काश्यपे शिखण्डिन्यावप्सरसौ वा ऋषिके । सोमो देवता । उष्णिक् छन्दः ॥

गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥१॥

1608. Ayam sahasram ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe.
Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu vipra rājye.₂
(Cf. Ṛv VIII. 3.4; Yv. XXXIII. 83; Av. XX. 104.2)

Sūkta 19

1609. Yasyāyam viśva āryo dāsaḥ śevadhi pā ariḥ.
Tirāś cid arye ruśame pavīravi tubhyet so ajyate rayiḥ.₁
(Cf. Ṛv VIII. 51.9; Yv. XXXIII. 82)

1610. Turaṇyavo madhumantam ghṛta scutam vi prāso arkam ānṛcuḥ.
Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme svānāsa indavaḥ.₂
(Cf. Ṛv VIII. 51.10; Av. XX. 119.2)

Sūkta 20

1611. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.₁
(Cf. S. 574; Ṛv IX. 105.4)

1608. He, with His might augmented by sages and seers, attains thousand-fold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem.

1609. You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May the wealth be brought directly close to you, the energetic devotees.

1610. The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength distributed among us and so too the spiritual delight.

1611. O powerful elixir, while expressed, pour upon the riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to the elixir.

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥२॥
सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम् । साह्वाँ इन्दो परि बाधो अप द्वयुम् ॥३॥

(२१)

(१-२) वृषस्यास्य भौमोऽत्रिर्ऋषिः । सोमो देवता । जगती छन्दः ।

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते ॥१॥
विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति ।
अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरद्वृषा हरिः ॥२॥

1612. So no harīṇām pata indo deva psarastamaḥ.
Sakheva sakhye naryo ruce bhava.$_2$
(Cf. Ṛv IX. 105.5)

1613. Sanemi tvam asmad ā a devam kam cid atriṇam.
Sāhvān indo pari bādho apa dvayum.$_3$
(Cf. Ṛv IX. 105.6)

Sūkta 21

1614. Añjate vyañjate sam añjate kratuṁ rihanti madhvābhyañjate.
Sindhor uchvāse patayantam ukṣaṇam hiraṇya pāvāḥ paśum apsu gṛbhṇate.$_1$
(Cf. S. 564; Ṛv IX. 86.43; Av. XVIII. 3.58)

1615. Vipaś cite pavamānāya gāyatā mahī na dhārātyandho arṣati.
Ahir na jūrṇām ati sarpati tvacam atyo na krīḍann asarad vṛṣā hariḥ.$_2$
(Cf. Ṛv IX. 86.44)

16 2. O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend.

1613. May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us, and drive off those who are engrossed in sin.

1614. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.

1615. Sing forth (o priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse.

अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः ।
हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः ॥३॥

॥ इति सप्तमः प्रपाठकः ॥

अथाष्टमः प्रपाठकः

(१)

(१-३) दक्षस्यास्याजीगर्तिः शुनःशेप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः । चनो धाः सहसो यहो ॥१॥
यच्चिद्धि शश्वता तना देवंदेवं यजामहे । त्वे इद्धूयते हविः ॥२॥

1616. Agre go rājāpyas taviṣyate vimāno ahnām bhuvaneṣvarpitaḥ.
Harir ghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.₃
(Cf. Ṛv IX. 86.45)

Here ends Prapāthaka VII — Ardha III
Here also ends Prapāthaka VII and also Adhyāya XVI

Adhyāya SVII
Prapāṭhaka VIII — Ardha I

Khaṇḍa I

Sūkta 1

1617. Viśvebhir agne agnibhir imam yajñam idam vacaḥ.
Cano dhāḥ sahaso yaho.₁
(Cf. Ṛv I. 26.10)

1618. Yac cidd hi śaśvatā tanā devam-devam yajāmahe.
Tve idd hūyate haviḥ.₂
(Cf. Ṛv I. 26.6)

1616. The divine elixir, going foremost, radiant, dweller in cosmic waters, placed in the firmament (or in consecrated waters), as the measurer of days, is now glorified, and purified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flowes, giving wealth (to all house-holders) since he has been domiciled by us.

END

Adhāya XVII

1617. O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food.

1618. Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you.

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः । प्रियाः स्वग्नयो वयम् ॥३॥

(२)

(१-३) तृचस्यास्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१॥
स नो वृषन्नमुं चरुꣳ सत्रादावन्नपा वृधि । अस्मभ्यमप्रतिष्कुतः ॥२॥
वृषा यूथेव वꣳसगः कृष्टीरियर्त्योजसा । ईशानो अप्रतिष्कुतः ॥३॥

(३)

(१-२) द्वयृचस्यास्य बार्हस्पत्यः शंयुस्तृणपाणिर्ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

त्वं नश्चित्र ऊत्या वसो राधाꣳसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥१॥

1619. Priyo no astu viś patir hotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam.₃
(Cf. Ṛv 26.7)

Sūkta 2

1620. Indram vo viśvatas pari havāmahe janebhyaḥ.
Asmākam astu kevalaḥ.₁
(Cf. Ṛv I. 7.10; Av. XX. 39.1; 70.16)

1621. Sa no vṛṣann amum caruṁ satrādāvann apā vṛdhi.
Asmabhyam apratiṣkutaḥ.₂
(Cf. Ṛv I. 7.6; Av. XX. 70.12)

1622. Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīr iyartyojasā.
Īśāno apratiṣkutaḥ.₃
(Cf. Ṛv I. 7.8; Av. XX. 70.14)

Sūkta 3

1623. Tvam naścitra ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīrasi vidā gādham tuce tu naḥ.₁
(S. 41; Ṛv VI. 48.9)

1619. May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour.

1620. We invoke God from anywhere. May He be exclusively our own.

1621. Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests.

1622. The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine.

1623. O wonderful Lord, giver of homes and shelter, encourage us by your protection and by rewarding riches You are the conveyer, o adorable Lord, of earthly wealth; may you quickly bestow safety to our children.

पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेडाꣳसि दैव्या युयोधि नोदेवानि हराꣳसि च ॥२॥

(४)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । विष्णुर्देवता । त्रिष्टुप् छन्दः ।

किमित्ते विष्णो परिचक्षि नाम प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥१॥
प्र तत्ते अद्य शिपिविष्ट हव्यमर्यः शꣳसामि वयुनानि विद्वान् ।
तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके ॥२॥
वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्द्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥३॥

1624. Parṣi tokam tanayam partṛbhiṣ ṭvam adabhair aprayutvabhiḥ.
Agne heḍāṁsi daivyā yuyodhi nodevāni harāṁsi ca.$_{2}$
(Cf. Ṛv VI. 48.10)

Sūkta 4

1625. Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe sipiviṣṭo as mi.
Mā varpo asmad apa gūha etad yad anyarūapaḥ samithe bahūthá.$_{1}$
(Cf. Ṛv VII. 100.6)

1626. Pra tat te adya śipiviṣṭa havyam aryaḥ śaṁsāmi vayunāni vidvān.
Tam tvā gṛṇāmi tavasam atavyān kṣayantam asya rajasaḥ parāke.$_{2}$
(Cf. Ṛv VII. 100.5)

1627. Vaṣaṭ te viṣṇavāsa ā kṛṇomi ṭan me juṣasva śipiviṣṭa havyam.
Varddhantu tvā suṣṭutayo giro me yūyam pāta svastibhiḥ sadā naḥ.$_{3}$
(Cf. Ṛv VII. 99.7; 100.7)

1624. You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men.

1625. What is left to be proclaimed of you, O all-pervading Lord, when you say, "I am the one with a shining halo of light." Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions.

1626. O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine).

1627. I offer, o all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAṬ. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings.

(५)

(१-३) तृचस्यास्य गौतमो वामदेव ऋषिः। सोमेन्द्रवायवो देवताः। अनुष्टुप् छन्दः ॥

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥
इन्द्रश्च वायवेषाꣳ सोमानां पीतिमर्हथः ।
युवाꣳ हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥२॥
वायविन्द्रश्च शुष्मिणा सरथꣳ शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातꣳ सोमपीतये ॥३॥

(६)

(१-३) तृचस्यास्य काश्यपौ रेभसूनू ऋषी। सोमदेवपवमानसोमा देवताः। अनुष्टुप् छन्दः ॥

अध क्षपा परिष्कृतो वाजाꣳ अभि प्र गाहसे ।
यदी विवस्वतो धियो हरिꣳ हिन्वन्ति यातवे ॥१॥

Khaṇḍa II

Sūkta 5

1628. Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.
Ā yāhi somapītaye spārho deva ni yutvatā.₁
(Ṛv IV. 47.1; Yv. XXVII. 30)

1629. Indraś ca vāyaveṣām̐ somānām pītim arhathaḥ.
Yuvām̐ hi yantīndavo nimnam āpo na sadhryak.₂
(Cf. Ṛv IV. 47.2)

1630. Vāyavindraś ca śuṣmiṇā saratham̐ śavasas patī.
Ni yutvantā na ūtaya ā yātam̐ soma pītaye.₃
(Cf. Ṛv IV. 47.3)

Sūkta 6

1631. Adha kṣapā pariṣkṛto vājān̐ abhi pra gāhase.
Yadi vivasvato dhiyo harim̐ hinvanti yātave.₁
(Cf. Ṛv IX. 99.2)

1628. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense perceptions, to enjoy the exhilarating experiences.

1629. O soul and vital breath (*indra-vāyu*), both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels.

1630 O soul and vital breath, lords of strength, vigorous and drawn by the subsidiaries, the sense-perceptions may both of you come riding in the same vehicle to accept devotional love for our protection.

1631. And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers).

तमस्य मर्जयामसि मदो य इन्द्रपातमः ।
यं गाव आसभिर्दधुः पुरा नूनं च सूरयः ॥२॥
तं गाथया पुराण्या पुनानमभ्यनूषत ।
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥३॥

(७)

(१-३) शुनःशेप आजीगर्तिः ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥
स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः । मीढ्वाँ अस्माकं बभूयात् ॥२॥
स नो दूराच्चासाच्च नि मर्त्यादघायोः । पाहि सदमिद्विश्वायुः ॥३॥

1632. Tam asya marjayāmasi mado ya indrapātamaḥ.
Yam gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.$_2$
(Cf. Ṛv IX. 99.3)

1633. Tam gāthayā purāṇyā punānam abhyanūṣata.
Uto kṛpanta dhītayo devānām nāma bibhratīḥ.$_3$
(Cf. Ṛv IX. 99.4)

Sūkta 7

1634. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ.
Samrājantam adhvarāṇām.$_1$
(Cf. S. 17; Ṛv I. 27.1)

1635. Sa ghā naḥ sūnaḥ śavasā pṛthu pragāmā suśevaḥ.
Mīḍhvāñ asmākam babhūyāt.$_2$
(Cf. Ṛv I. 27.2)

1636. Sa no dūrāc cāsāc ca ni martyād aghāyoḥ.
Pāhi sadam id viśvāyuḥ.$_3$
(Cf. Ṛv I. 27.3)

1632. We purify the sap of that elixir which is exhilarating and fit for assimilation of the resplendent Self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir; and wise men chant hymns of praise).

1633. They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it.

1634. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse.

1635. May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts).

1636. May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury.

(८)

(१-२) दपृषस्यास्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः ॥१॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥२॥

(९)

(१-३) वृषस्यास्य काण्वायनौ गोषूक्ती चाश्वसूक्ती च ऋषी । इन्द्रो देवता । गायत्री छन्दः ॥

यज्ञ इन्द्रमवर्द्धयद्यद्भूमिं व्यवर्त्तयत् । चक्राण ओपशं दिवि ॥१॥
व्या३न्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद्बलम् ॥२॥
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः । अर्वाञ्चं नुनुदे वलम् ॥३॥

Sūkta 8

1637. Tvam ındra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśasti hā janitā vṛtratūr asi tvam tūrya taruṣyataḥ.1
(Cf. S. 311; Ṛv VIII. 99.5; Yv. XXXIII. 66; Av. XX. 105.1)

1638. Anu te śuṣmam turayantam īyatuḥ kṣoṇī śiśum na mātarā.
Viśvās te spṛdhaḥ śrathayanta manyave vṛtram yad indra tūrvasi.2
(Cf. Ṛv VIII. 99.6; Yv. XXXIII. 67; Av. XX. 105.2)

Sūkta 9

1639. Yajña indram avardhayad yad bhūmim vyavart ayat.
Cakrāṇa opa śam divi.1
(Cf. S. 12.1; Ṛv VIII. 14.5; Av. XX. 27.5)

1640. Vyāntarikṣan atiran made somasya rocanā.
Indro yad abhinad valam.2
(Cf. Ṛv VIII. 14.7; Av. XX. 28.1; 39.2)

1641. Udgā ājad aṅgirobhya āviṣ kṛṇvan guhā satīḥ.
Arvāñcam nunude valam.3
(Cf. VIII. 14.8; Av. XX. 28.2; 39.3)

1637. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you bend down the opponents.

1638. Heaven and earth follow your destructive forces as mothers follow their children; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent.

1639. The worship magnifies the glory of the resplendent Lord, while He supports earth and makes clouds fertile in firmament.

1640. Through the ecstacy of celestial elixir, the lord ot resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces.

1641. He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs.

(१०)

(१-३) नृमेधपुरुमेधावाङ्गिरसौ श्रुतकक्षसुकक्षावृषी । इन्द्रो देवता । गायत्री छन्दः ।

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥१॥
युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥२॥
शिक्षा ण इन्द्र राय आ पुरु विद्वां ऋचीषम । अवा नः पार्ये धने ॥३॥

(११)

(१-३) नृमेधस्य काण्वायनी गोषूक्ती चाश्वसूक्ती च ऋषी । इन्द्रपृथिव्यापो विष्णुमित्रादयश्चमरुतश्च देवताः । उष्णिक् छन्दः ।

तव त्यदिन्द्रियं बृहत्तव दक्षमुत क्रतुम् । वज्रं शिशाति धिषणा वरेण्यम् ॥१॥
तव द्यौरिन्द्र पौंस्यं पृथिवी वर्द्धति श्रवः । त्वामापः पर्वतासश्च हिन्विरे ॥२॥

Sūkta 10

1642. Tyamu vaḥ satrāsāham viśvāsu gīrṣbāyatam.
Ā cyāvayasyūtaye.₁
(Cf. S. 170; Ṛv VIII. 92.7)

1643. Yudhmaṁ santam anarvāṇaṁ somapām an apacyutam.
Naram avāryakratum.₂
(Cf. Ṛv VIII. 92.8)

1644. Śikṣa ṇa indra rāya ā purū vidvāň ṛcīṣama.
Avā naḥ pārye dhane.₃
(Cf. Ṛv VIII. 92.9)

Sūkta 11

1645. Tava tyad indriyam bṛhat tava dakṣam uta kratum.
Vajraṁ śiśāti dhiṣaṇā vareṇyam.₁
(Cf. Ṛv VIII. 15.7: Av. XX. 106.1)

1646. Tava dyaur indra pauṁsyam pṛthivī varddhati śravaḥ.
Tvām āpaḥ parvatāsaś ca hinvire.₂
(Cf. Ṛv VIII. 15.9; Av. XX. 106.3)

1642. May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, and who pervades all through our measures of protection.

1643. Please invoke, O warriors, one whom none opposes and whom none can over-throw. He, verily, is the acceptor of devotion, and is the leader whose activities cannot be hindered.

1644. O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies.

1645. The praise sharpens your great energy, your strength, your acts and your adamantine justice.

1646. O resplendent Lord, heaven augments your supreme virility and earth your renown. These waters and mountains also glorify you.

त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः ।
त्वाꣳ शर्द्धो मदत्यनु मारुतम् ॥३॥

(१२)

(१-३) तृचस्यास्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥
कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकृदुरु णस्कृधि ॥२॥
मा नो अग्ने महाधने परा वर्ग्भारभृद्यथा । संवर्गꣳ सꣳ रयिं जय ॥३॥

(१३)

(१-३) तृचस्यास्य काण्वो वत्स ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥१॥

1647. Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ.
Tvām̐ śarddho madatyanu mārutam.$_3$
(Cf. Ṛv VIII. 15.9; Av. XX. 106.3)

Sūkta 12

1648. Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.
Amair amitram arddaya.$_1$
(Cf. S. 11; Ṛv VIII. 75.10)

1649. Kuvit su no gaviṣṭayegne sanveṣiṣo rayim.
Urukṛd uru ṇaskṛdhi.$_2$
(Cf. Ṛv VIII. 75.11)

1650. Mā no agne mahā dhane parā varg bhārabhṛd yathā.
Sam̐ vargam̐ sam̐ rayim jaya.$_3$
(Cf. Ṛv VIII. 75.12)

Sūkta 13

1651. Sam asya manyave viśo viśvā namanta kṛṣṭayaḥ.
Samudrāyeva sindhavaḥ.$_1$
(Cf. S. 137; Ṛv VIII. 6.4; Av. XX. 107.1)

1647. The great omnipresent, the mighty giver of dwellings the Sun, ocean, clouds and all strong divine (powers) find delight in your association.

1648. O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength.

1649. O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.

1650. O foremost adorable Lord, leave us not alone in this conflict as a bearer of load; snatch up wealth of infidels and give it to us.

1651. Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline.

वि चिद्वृत्रस्य दोधतः शिरो बिभेद वृष्णिना। वज्रेण शतपर्वणा ॥२॥
ओजस्तदस्य तित्विष उभे यत्समवर्त्तयत्। इन्द्रश्चर्मेव रोदसी ॥३॥

(१४)

(१-३) वृषस्यास्याजीगर्तिः शुनःशेप ऋषिः। इन्द्र आपो देवताः। विराट् छन्दः॥

सुमन्मा वस्वी रन्ती सूनरी ॥१॥
सरूप वृषन्ना गहीमौ भद्रौ धुर्यावभि। ताविमा उप सर्पतः ॥२॥
नीव शीर्षाणि मृढ्वं मध्य आपस्य तिष्ठति। शृङ्गेभिर्दशभिर्दिशन् ॥३॥

॥ इत्यष्टमस्य प्रथमोऽर्धः ॥

1652. Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
Vajreṇa śataparvaṇā.₂
(Cf. Ṛv VIII. 6.6;, Av. XX. 107.3)

1653. Ojas tad asya titviṣa ubhe yat samavarttayat.
Indraś carmeva rodasī.₃
(Cf. S. 182; Ṛv VIII. 6.5; Av. XX. 107.2)

Sūkta 14

1654. Sumanmā vasvī rantī sūnarī.₁

1655. Sarūpa vrsann ā gahīmau bhadrau dhuryāvabhi.
Tāvimā upa sarpataḥ.₂

1656. Nīva śīrṣāṇī mṛḍhvam madhya āpasya tiṣṭhati.
Śṛṅgebhir daśabhir diśan.₃

Here ends Prapāṭhaka VIII — Ardha I
Here also ends Adhyāya XVII

1652. He severs the head of the turbulent demon of evil with His mighty hundred-knotted olt of justice.

1653. This powder of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.

1654. O hymns of devotion, you arouse kind thoughts, (*sumanmā*), are rich in treasure (*vasvī*), are gladdening (*ranti*), and are also a friendly one (*sūnarī*).

1655. O charming hero (with unchanging form), please come close to this auspicious pair, that draws the car. They, verily are coming towards us-and *sāman*.

1656. May you receive blessings on your head. Of course, the resplendent Self or our Lord who provides us the entire happiness, with the signal of all his ten fingers stands amid the nectar of divine elixir.

END

अथाष्टमस्य द्वितीयोऽर्द्धः

(१)

(१-३) तृचस्यास्य काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च ऋषी । इन्द्रो देवता । गायत्री छन्दः ।

पन्यंपन्यमित्सोतार आ धावत मद्याय । सोमं वीराय शूराय ॥१॥
एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम् । इन्द्रं गीर्भिर्गिर्वणसम् ॥२॥
पाता वृत्रहा सुतमा घा गमन्नारे अस्मत् । नि यमते शतमूतिः ॥३॥

(२)

(१-३) तृचस्यास्याङ्गिरसौ श्रुतकक्षसुकक्षावृषी । विष्णुरिन्द्रो देवते । गायत्री छन्दः ।

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥१॥

Adhyāya XVIII
Prapāṭhaka VIII — Ardha II

Khaṇḍa I

Sūkta 1

1657. Panyam-panyam it sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.₁
(Cf. S. 123; Ṛv VIII. 2.25)

1658. Eha harī brahmayujā śagmā vakṣataḥ sakhāyam.
Indram gīrbhir girvaṇasam.₂
(Cf. Ṛv VIII. 2.27)

1659. Pātā gī vṛtnahā sutam ā ghā gamann āre asmat.
Ni yamate śatam ūtiḥ.₃
(Cf. Ṛv VIII. 2.26)

Sūkta 2

1660. Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.
Na tvām indrāti ricyate.₁
(Cf. S. 197; Ṛv VIII. 92.22)

Adhyāya XVIII

1657. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.

1658. May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs.

1659. Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives us hundreds of aids be constantly with us, and not stay afar.

1660. Let the drops of divine love enter your heart, as the rivers enter sea. None, verily surpasses you.

विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥३॥

(३)

(१-३) वृषस्वास्त्वाजीगर्तिः शुनःशेप ऋषिः । अग्नी देवता । गायत्री छन्दः ।

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१॥
स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः । धिये वाजाय हिन्वतु ॥२॥
स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः । उक्थैरग्निर्बृहद्भानुः ॥३॥

(४)

(१-३) वृषस्वास्त्व बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

तद्वो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शाकिने ॥१॥

1661. Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgṛve.
Ya indra jaṭhareṣu te.$_2$
(Cf. Ṛv VIII. 92.23)

1662. Aram ta indra kukṣaye somo bhavatu vṛtrahan.
Aram dhāmabhya indavaḥ.$_3$
(Cf. Ṛv VIII. 92.24)

Sūkta 3

1663. Jarā bodha tad viviḍḍhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.$_1$
(Cf. S. 15; Ṛv I. 27.10)

1664. Sa no mahāň animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu.$_2$
(Cf. Ṛv I. 27.11)

1665. Sa revāň iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ.
Ukthair agnir bṛhad bhanuḥ.$_3$
(Cf. Ṛv I. 27.12)

1666. Tad vo gāya sute sacā puruhūtāya satvane.
Śaṁ yad gave na śākine.$_1$
(Cf. S. 115; Ṛ VI. 45.22; Av. XX. 78.1)

1661. The resplendent Lord, the showerer of blessings, ever wakeful, you attain by your strength the drinking of this celestial elixir which enters into thy heart and mind.

1662. O resplendent Lord, dispeller of darkness, may the divine lover (the elixir) be enough for your heart and mind. May the drops be enough for your numerous bodies.

1663. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.

1664. May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength.

1665. May the omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy.

1666. O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.

न घा वसुर्नि यमते दानं वाजस्य गोमतः । यत्सीमुपश्रवद्गिरः ॥२॥
कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥३॥

(५)

(१-४) पञ्चस्यास्य काण्वो मेधातिथिर्ऋषिः । विष्णुरिन्द्रो देवते । गायत्री छन्दः ॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुले ॥१॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥२॥
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३॥
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥४॥

1667. Na ghā vasur ni yamate dānam vājasya gomataḥ,
Yat sīm upa śravad giraḥ.₂
(Cf. Ṛv VI. 45.23; Av. XX. 78.2)

1668. Kuvit sasya pra hi vrajam gomantam dasyuhā gamat.
Śacībhir apa no varat.₃
(Cf. Ṛv VI. 45.24; Av. XX. 78.3)

Khaṇḍa II

Sūkta 5

1669. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pāṁsule.₁
(Cf. S. 222; Ṛv I. 22.17; Yv. V. 15; Av. VII. 26.4)

1670. Trīni padā vi cakrame viṣṇur gopā a dābhyaḥ.
Ato dharmāṇi dhārayan.₂
(Cf. Ṛv I. 22.18; Yv. XXXIV. 43; Av. VII. 26.5)

1671. Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.₃
(Cf. Ṛv I. 22.19; Yv. VI. 4; 13.33; Av. VII. 26.6)

1672. Tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ.
Divīva cakṣur ātatam.₄
(Cf. Ṛv I. 22.20; Yv. VI. 5; Av. VII. 26.7)

1667. The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises.

1668. The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of butchers and by His these actions opens the gates, and releases these cattle for us.

1669. The omnipresent and the all-powerful God dominates over all the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyound the knowledge of mankind.

1670. The omnipresent God, the preserver of the indomitable, created three regions, the earth mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking.

1671. Behold the marvellous creativity and activity of omnipesent God who fulfills our noble aspirations. He is a true friend of the soul.

1672. The wise and true seekers have the supermost realization of the omnipresent Lord through meditation (within their own self): they see Him vividly as the eye ranges over the sky.

तद्विप्रासो विपन्युवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥५॥
अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्या अधि सानवि ॥६॥

(६)

(१-२) द्युपृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि ॥१॥
इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः ॥२॥

1673. Tad viprāso vipanyuvo jāgṛvāṁsaḥ sam indhate.
Viṣṇor yat paramam padam.$_5$
(Cf. Ṛv I. 22.21; Yv: XXXIV. 44)

1674. Ato devā avantu no yato viṣṇur vi cakrame.
Pṛthivyā adhi sānavi.$_6$
(Cf. Ṛv I. 22.16)

Sūkta 6

1675. Mo ṣu tvā vāghataśca nāre asman ni rīraman.
Ārāttād vā sadhamādam na ā gahīha vā sann upa śrudhi.$_1$
(Cf. S. 284; Ṛv VII. 32.1)

1676. Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate.
Indre kāmam jaritāro vasūyavo rathe na pādam ā dadhuḥ.$_2$
(Cf. Ṛv VII. 32.1)

1673. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord.

1674. May the omnipresent God, along with Nature's bounties, preserve us on that part of our earth from whence the Lord measured the (infinite) regions in the whole universe. (This refers to that part of our global earth on which the divine revelation came to men in the most natural course.)

1675. Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, please do come to our place of worship to grant our prayers.

1676. When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot.

(७)

(१-२) द्व्यृचस्यास्य काण्व आयुर्ऋषिः । सूर्यसोमा देवताः । बृहती छन्दः ॥

अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥१॥
समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥२॥

(८)

(१-२) द्व्यृचस्यास्य भार्गवो वेन ऋषिः । इन्द्रसोमौ देवते । जगती छन्दः ॥

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे ।
नरे च दक्षिणावते वीराय सदनासदे ॥१॥
तं सखायः पुरूरुचं वयं यूयं च सूरयः ।
अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥२॥

Sūkta 7

1677. Astāvi manma pūrvyam brahmendrāya vocata.
Pūrvīr ṛtasya bṛhatīr anūṣata stotur medhā asṛkṣata.₁
(Cf. Ṛv VIII. 52.9; Av. XX. 119.1)

1678. Sam indro rāyo bṛhatīr adhūnuta sam kṣoṇi sam u sūryam.
Sam̐ śukrāsaḥ śucayaḥ sam gavāśiraḥ somā indram amandiṣuḥ.₂
(Cf. Ṛv VIII. 52.10)

Sūkta 8

1679. Indrāya soma pātave vṛtraghne pari ṣicyase.
Nare ca dakṣiṇāvate vīrāya sadanāsade.₁
(Cf. S. 1331; Ṛv IX. 98.10)

1680. Tam̐ sakhāyaḥ purū rucam vayam yūyam ca sūrayaḥ.
Aśyāma vājagandhyam sanema vājapastyam.₂
(Cf. Ṛv IX. 98.12)

1677. We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many Bṛhatī verses in the ceremonies in which devotees have poured forth many hymns.

1678. When effused, pure and shining, mixed with milk and its products, the draughts of elixir gladden the resplendent Self and (pleased with that) in return, the resplendent Self has tossed together mighty stores of wealth,- the global earth and the Sun.

1679. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent Self, the crusher of nescience, and for the exhilaration of the manifestant worshipper, who sits in the assembly of worship and offers homage.

1680. The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment.

परि त्यं॑ हर्य॑तं॑ हरिं ॥३॥

(९)

(१-२) द्वयृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

कस्तमिन्द्र त्वावसो । ॥१॥

मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु ।

तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥२॥

(१०)

(१-३) तृचस्यास्य वैयश्वो विश्वमना ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ।

एदु मधोर्मदिन्तरं॑ सिञ्चाध्वर्यो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥१॥

1681. Pari tyaṁ haryatam harim [babhrum punanti vāreṇa.
Yo devānviśvāṁ itpari madena saha gacchati].3
(Cf. S. 552; 1329; Ṛv IX. 98.7)

Sūkta 9

1682. Kastamindra tvāvaso [martyo dadhṛṣati.
Śraddhā it te maghavan pārye divi vājī vājam sisāsati.]1
(Cf. S. 280; Ṛv VII. 32.14)

1683. Maghonaḥ sma vṛtra-hatyeṣu codaya ye dadati priyā vasu.
Tava praṇītī haryaśva sūribhir viśvā tarema duritā.2
(Cf. Ṛv VII. 32.15)

Khaṇḍa III

Sūkta 10

1684. Edu madhor madintaraṁ siñcādhvaryo andhasaḥ.
Evā hi vīra stavate sadāvṛdhaḥ.1
(Cf. S. 385; Ṛv VIII. 24.16; Av. XX. 64.4)

1681. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. [A fragment of the verse only — परि त्यं हर्यतं हरिम् - cf. Ṛv. IX. 98.7.]

1682. O resplendent Lord, what mortal can assail a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. [A fragment of the verse only:/ कस्तमिन्द्र त्वावसो - Ṛv. VII. 32.14.]

1683. Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our nobles devotees, pass through all perils under your guidance.

1684. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us.

इन्द्र स्थातर्हरीणां न किष्टे पूर्व्यस्तुतिम् । उदानंश शवसा न भन्दना ॥२॥
तं वो वाजानां पतिमहूमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥३॥

(११)

(१-२) [illegible] सोभरिर्ऋषिः । [illegible] देवता । [illegible] छन्दः ।

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमूहिषे ॥१॥
विभूतरातिं विप्र चित्रशोचिषमग्निमीडिष्व यन्तुरम् ।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥२॥

1685. Indra sthātar harīṇām na kiṣṭe pūrvya-stutim.
Ud ānaṁśa śavasā na bhandanā.$_2$
(Cf. Ṛv VIII. 24.17; Av. XX. 64.4)

1686. Tam vo vājanām patim ahūmahi śravasyavaḥ.
Aprāyubhir yajñebhir vāvṛdhenyam.$_3$
(Cf. Ṛv VIII. 24.18; Av. XX. 64.6)

Sūkta 11

1687. Tam gūrddhayā svarṇaram devāso devamaratim dadhanvire.
Devatrā havyam ūhiṣe.$_1$
(Cf. S. 109; Ṛv VIII. 19.1)

1688. Vibhūta-rātim vipra citraśociṣam agnim īḍiṣva yanturam.
Asya medhasya somyasya sobhare prem adhvarāya pūrvyam.$_2$
(Cf. Ṛv VIII. 19.2)

1685. O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power, nor can be compared with you in fame or in strength.

1686. Desirous of food, we invoke you, O lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work.

1687. Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.

1688. O wise, O the bounteous sage, may you while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful He is the regulator of this beautiful cosmic sacrifice of creation.

(१२)

(१-२) द्वयृचस्यास्य सप्तर्षय ऋषयः । सोमो देवता । बृहती छन्दः ॥

आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया ।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे ॥१॥
स मामृजे तिरो अण्वानि मेष्यो मीढ्वान्त्सप्तिर्न वाजयुः ।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः ॥२॥

(१३)

(१-२) द्वयृचस्यास्य प्रगाथः कलिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

वयमेनमिदा ह्योपीपेमेह वज्रिणम् ।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते ॥१॥
वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥२॥

Sūkta 12

1689. Ā soma svāno adribhis tiro vārāṇyavyayā.
Jano na puri camvor viśadd hariḥ sado vaneṣu dadhriṣe.[1]
(Cf. S. 513; Ṛv IX. 107.10)

1690. Sa māmṛje tiro aṇvāni meṣyo mīḍhvānt saptir na vājayuḥ.
Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir ṛkvabhiḥ.[2]
(Cf. Ṛv IX. 107.11)

Sūkta 13

1691. Vayam enam idā hyopīpemeha vajriṇam.
Tasmā u adya savane sutam bharā nūnam bhūṣata śrute.[1]
(Cf. S. 272; Ṛv VIII. 66.7; Av. XX. 97.1)

1692. Vṛkaś cid asya vāraṇa urāmathir ā vayuneṣu bhūṣati.
Semam na stomam jujuṣāṇa ā gahīndra pra citrayā dhiyā.[2]
(Cf. Ṛv VIII. 66.8; Av. XX. 97.2)

1689. Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups, just as a man enters a city.

1690. Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone, praised by men of wisdom and by the reciters of sacred songs.

1691. Today, yesterday, and all the days, let the resolute will power express our tributes to His full satisfaction. We offer Him our reverence. Let Him now hasten to be with us and listen to our tributes.

1692. Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you graciously accepting our praises, come speedily to us with your wondrous splendour, and accept our praises.

(१४)

(१–३) तृचस्यास्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ।

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः । तद्वां चेति प्र वीर्यम् ॥१॥
इन्द्राग्नी अपसस्परि ॥२॥
इन्द्राग्नी तविषाणि वाम् ॥३॥

(१५)

(१–२) तृचस्यास्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ।

क ईं वेद सुते सचा ॥१॥
दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
न किष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥२॥

Sūkta 14

1693. Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.
Tad vām ceti pra vīryam.
(Cf. Ṛv III. 12.9)

1694. Indrāgnī apasaspari [upa pra yanti dhītayaḥ.
Ṛtasya" pathyā anu.]$_2$
(Cf. S. 1577; Ṛv III. 12.7)

1695. Indrāgnī taviṣāṇi vām [sadhasthāni prayāṁsi ca.
Yuvor aptūryam hitam.]$_3$
(Cf. S. 1578; Ṛv III. 12.8)

Sūkta 15

1696. Ka īm veda sute sacā [pibantam kad vayo dadhe.
Ayam yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.]$_1$
(Cf. S. 297; Ṛv VII. 33.7; Av. XX. 53.1; 57.11)

1697. Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.
Na kiṣṭva ni yamadā sute gamo mahāṁś carasyo [illegible]sā.$_2$
(Cf. Ṛv VIII. 33.8; Av. XX. 53.2; 57.12)

1693. O rays of inner cosmic Sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well known is the prowess of both of you (the Sun and the lightning).

1694. Only fragmentary: इन्द्राग्नी अपसस्परि -
[O rays of the inner cosmic Sun and lightning (or of our Lord of knowledge and bliss), the enlightened persons offer you praise and alwys tread on the path of Truth.]

1695. Only fragmentary: इन्द्राग्नी तविषाणि वाम् -
[O rays of the inner cosmic Sun and lightning, in you, vigour and food are abiding together. Your readiness for dispensing justice is highly commendable.]

1696. Only fragmentary: क ईं वेद सुते सचा -
[No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength.]

1697. May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength.

यं उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥३॥

(१६)

(१–३) तृचस्यास्य काश्यपो निध्रुविर्ऋषिः । सोमो देवता । गायत्री छन्दः ।

पवमाना असृक्षत सोमाः शुक्रास इन्दवः । अभि विश्वानि काव्या ॥१॥
पवमाना दिवस्पर्यन्तरिक्षादसृक्षत । पृथिव्या अधि सानवि ॥२॥
पवमानास आशवः शुभ्रा असृग्रमिन्दवः । घ्नन्तो विश्वा अप द्विषः ॥३॥

(१७)

(१–३) तृचस्यास्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ।

तोशा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥१॥

1698. Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṅskṛtaḥ.
Yadi stotur maghavā sṛṇavaddhavam nendro yoṣatyā gamat.₃
(Cf. Ṛv VIII. 33.9; Av. XX. 53 3; 57.13)

Khaṇḍa IV

Sūkta 16

1699. Pavamānā asṛkṣata somāh śukrāsa indavaḥ.
Abhi viśvāni kāvyā.₁
(Cf. Ṛv IX. 63.25)

1700. Pavamānā divasparyantarikṣādasṛkṣata.
Pṛthivyā adhi sānavi.₂
(Cf. Ṛv IX. 63.27)

1701. Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.₃
(Cf. Ṛv IX. 63.26)

1702. Tośā vṛtrahaṇā huve sajitvānāparājitā.
Indrāgnī vājasātamā.₁
(Cf. Ṛv III. 12.4)

1698. He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come.

1699. The brilliant purified divine elixirs have been pouring forth amidst divine praises.

1700. The purified elixir are poured forth from heaven and from the firmament upon the summit of the earth.

1701. O purified elixir, swift and bright, is flowing forth, driving off all adversaries.

1702. I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment.

प्र वामर्चन्त्युक्थिनः ॥२॥
इन्द्राग्नी नवतिं पुरः ॥३॥

(१८)

(१-३) वृषस्वास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

उप त्वा रण्वसंदृशं प्रयस्वन्तः सहस्कृत । अग्ने ससृज्महे गिरः ॥१॥
उप च्छायामिव घृणेरगन्म शर्म ते वयम् । अग्ने हिरण्यसंदृशः ॥२॥
य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः । अग्ने पुरो रुरोजिथ ॥३॥

1703. Pra vāmarcantyukthino [nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛne].2
(Cf. S. 1575; Ṛv III. 12.5)

1704. Indrāgnī navatim puro [dāsapatnīr adhūnutam.
Sākam ekena karmaṇā.]3
(Cf. S. 1576; Ṛv III. 12.6)

Sūkta 18

1705. Upa tvā raṇvasandṛśam prayasvantaḥ sahaskṛta.
Agne sasṛjmahe giraḥ.1
(Cf. Ṛv VI. 16.37)

1706. Upa cchāyāmiva ghṛṇer aganma śarma te vayam.
Agne hiraṇyasandṛśah.2
(Cf. Ṛv VI. 16.38)

1707. Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagaḥ.
Agne puro rūrojitha.3
(Cf. Ṛv VI. 16.39)

1703. (O rays of the inner cosmic sun and lightning — Indra-Agni) the devotees who know the right path and are well-versed in the melody of divine symphony (invoke both of you. So I too beseech you for getting super-nourishment.) [see 1575.]
Priests well-versed in the malody of divine symphony.
[A fragment only: / प्र वामर्चन्त्युक्थिनः - Ṛv. III. 12.5.]

1704. O rays of the cosmic sun and lightning (Indra-Agni), overthrow by one blow ninety strongholds (of enemies).
(O cosmic sun and lightning, by one blow overthrow ninety strongholds, possessed by evil forces or overthrow ninety cities, providing shelter to our enemies.) [see 1576]

1705. O resplendent fire-divine, offering readily inflamable. food, we enkindle you from time to time by our prayers.

1706. O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade to avoid scorching heat.

1707. O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils.

(१९)

(१-३) तृचस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्वैश्वानरो देवते । गायत्री छन्दः ॥

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममीमहे ॥१॥
य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन् । ऋतूनुत्सृजते वशी ॥२॥
अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको वि राजति ॥३॥

॥ इत्यष्टमस्य द्वितीयोऽर्धः ॥

(१)

(१-३) तृचस्यास्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्निः प्रत्नेन जन्मना शुम्भानस्तन्वा३ꣳ स्वाम् । कविर्विप्रेण वावृधे ॥१॥

Sūkta 19

1708. Ṛtāvānam vaiśvānaram ṛtasya jyotiṣaspatim.
Ajasram gharmamīmahe.₁
(Cf. Yv. XXVI. 6; Av. VI. 36.1)

1709. Ya idam pratipaprathe yajñasya svar uttiran.
Ṛtūn utsṛjate vaśī.₂

1710. Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya.
Samrāḍ eko vi rājati.₃
(Cf. Yv. XII. 117)

Here ends Prapāṭhaka VIII — Ardha II
Here also ends Adhyāya XVIII

Adhyāya XIX
Prapāthaka VIII —Ardha III

Khaṇḍa I

Sūkta 1

1711. Agniḥ pratnena janmanā śumbhānas tanvām̐ svām.
Kavir vipreṇa vāvṛdhe.₁
(Cf. Ṛv VIII. 44.12)

1708. We offer prayers to the leader of all of us, who maintains the eternal law, who is holy and who is the lord of all luminaries and the possessor of eternal energy.

1709. He, the Lord, is one, who, furthering the light of eternal law, has spread Himself in every bit of His creation — so that He may work incessantly. He, the controller, sends for us all the seasons.

1710. The adorable Lord, is present in all His loving regions. He has been our sole reliance in the past, and so will He be in future. He shines forth alone as a sovereign Lord.

END

Adhyāya XIX

1711. The wise fire-divine decorating its form with brilliant flame, with the chant of hymns grows in might through the singing of hymns.

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥२॥
स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा सत्सि बर्हिषि ॥३॥

(२)

(१-४) चक्षुर्मानवस्त्वास्य आप्त्यपोऽवत्सार ऋषिः । सोमेन्द्रौ देवते । गायत्री छन्दः ॥

उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः । नुदस्व याः परिस्पृधः ॥१॥
अया निजघ्निरोजसा रथसङ्गे धने हिते । स्तवा अबिभ्युषा हृदा ॥२॥
अस्य व्रतानि नाधृषे पवमानस्य दूढ्या । रुज यस्त्वा पृतन्यति ॥३॥
तꣳ हिन्वन्ति मदच्युतꣳ हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥४॥

1712. Ūrjjo napātam ā huvegnim pāvaka śociṣam.
Asmin yajñe svadhvare.$_2$
(Cf. Ṛv VIII. 44.13)

1713. Sa no mitram ahas tvam agne śukreṇa śociṣā.
Devair ā satsi barhiṣi.$_3$
(Cf. Ṛv VIII. 44.14)

Sūkta 2

1714. Ut te śuṣmāso asthū rakṣo bhindante adrivaḥ.
Nudasva yāḥ parispṛdhaḥ.$_1$
(Cf. Ṛv IX. 53.1)

1715. Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā a bibhyuṣā hṛdā.$_2$
(Cf. Ṛv IX. 53.2)

1716. Asya vratāni nādhṛṣe pavamānasya dūḍhyā.
Rujā yas tvā pṛtanyati.$_3$
(Cf. Ṛv IX. 53.3)

1717. Tam̐ hinvanti madacyutam̐ harim nadīṣu vājinam.
Indum indrāya matsaram.$_4$
(Cf. Ṛv IX. 53.4)

1712. I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony.

1713. O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance.

1714. O divine elixir, crushed through stones, your powerful streams, having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us.

1715. By this strength, you become conqueror (of enemies). I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth.

1716. No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life.

1717. They, the wise devotees, plunges (the stem of the plants of) the love-divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul.

(३)

(१-३) वृषस्वास्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव ताँ२ इहि ॥१॥

वृत्रखादो वलꣳ रुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृढा चिदारुजः ॥२॥

गम्भीराँ२ उदधीꣳरिव क्रतुं पुष्यसि गा इव ।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत ॥३॥

(४)

(१-२) इयुपस्यास्य काण्वो देवातिथिर्ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥१॥

Sūkta 3

1718. Ā mandrair indra haribhir yāhi mayūra-romabhiḥ.
Mā tvā ke cin ni yemur inna pāśinoti dhanveva tāñ ihi.₁
(Cf. S. 246; Ṛv III. 45.1; Yv. XX. 53; Av. VII. 117.1)

1719. Vṛtrakhādo balaṁ rujaḥ purām darmo apām ajaḥ.
Sthātā rathasya haryor abhisvara indro dṛḍhā cid ārujah.₂
(Cf. Ṛv III. 45.2)

1720. Gambhīrāñ udadhīñr iva kratum puṣyasi gā iva.
Pra su gopā yavasam dhenavo yathā hṛadam kulyā ivāśata.₃
(Cf. Ṛv III. 45.3)

Sūkta 4

1721. Yathā gauro apā kṛtam tṛṣyann etyaveriṇam.
Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.₁
(Cf. S. 252; Ṛv VIII. 4.3)

1718. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares; pass them on quickly as travellers cross a desert.

1719. The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance. He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot, urging his horses to move towards us.

1720. You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake.

1721. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned ones.

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते ।
आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः ॥२॥

(१-२) वपृषस्यास्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

त्वमङ्ग प्र शꣳसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥१॥
मा ते राधाꣳसि मा त ऊतयो वसोऽस्मान्कदा चना दभन् ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२॥

(६)

(१-३) तृचस्यास्य गौतमो वामदेव ऋषिः । उषा अश्विनौ च देवताः । गायत्री छन्दः ॥

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥

1722. Mandantu tvā maghavann indrendavo rādho-deyāya sunvate.
Āmuṣyā somam apibaś camū sutam jyeṣṭham tad dadhiṣe sahaḥ.₂
(Cf. Ṛv VIII. 4.4)

Sūkta 5

1723. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvad anyo maghavann asti marḍitendra bravīmi te vacaḥ.₁
(Cf. S. 247; Ṛv I. 84.19; Yv. VI. 37)

1724. Mā te rādhāṁsi mā ta ūtayo vaso'smān kadā can ā dabhan.
Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.₂
(Cf. Ṛv I. 84.20)

Khaṇḍa II

Sūkta 6

1725. Prati syā sūnarī janī vyucchantī pari svasuḥ.
Divo adarśi duhitā.₁
(Cf. Ṛv IV. 52.1)

1722. O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your unsurpassing might, help us to win over adversities.

1723. O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none to give us felicity. For you alone, I recite my praises.

1724. Let not your bounteous gifts, and let not your protective powers fail us any time, O supreme Self, O lover of mankind, please bring to us all sorts of riches.

1725. The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart.

अश्वेव चित्रारुषी माता गवामृतावरी । सखा भूदश्विनोरुषाः ॥२॥
उत सखास्यश्विनोरुत माता गवामसि । उतोषो वस्व ईशिषे ॥३॥

(७)

(१-३) प्रस्कण्वस्य काण्वः प्रस्कण्व ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥१॥
या दस्रा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥२॥
वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि । यद्वा९ रथो विभिष्पतात् ॥३॥

1726. Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd aśvinor uṣāḥ.$_2$
(Cf. Ṛv IV. 52.2)

1727. Uta sakhāsyaśvinor uta mātā gavām asi.
Utoṣo vasva īśise.$_3$
(Cf. Ṛv IV. 52.3)

Sūkta 7

1728. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā bṛhat.$_1$
(Cf. S. 178; Ṛv I. 46:1)

1129. Yā dasrā sindhu-mātarā manotarā rayīṇām.
Dhiyā devā vasuvidā.$_2$
(Cf. Ṛv I. 46.2)

1730. Vacyante vām kakuhāso jūrṇāyām adhi viṣṭapi
Yadvām̐ ratho vibhiṣ patāt.$_3$
(Cf. Ṛv I. 46.3)

1726. The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the subject of worship, is the friend of the twin-divines — the Sun and moon.

1727. O dawn, you are the friend of the twin-divines; you are the mother of the rays of light; you rule over riches.

1728. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine through us.

1729. You (O twins), are the destroyer of miseries, born of the cosmic ocean: you are the willing distributor of wealth and prosperity and giver of dwelling to the performer of noble deeds.

1730. Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises.

(८)

(१-३) तृचस्यास्य राहूगणो गोतम ऋषिः । उषा देवता । उष्णिक् छन्दः ।

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१॥
उषो अद्येह गोमत्यश्वावति विभावरि । रेवदस्मे व्युच्छ सूनृतावति ॥२॥
युङ्क्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।
अथा नो विश्वा सौभगान्या वह ॥३॥

(९)

(१-२) द्वयस्यास्य राहूगणो गोतम ऋषिः । अश्विनौ देवते । उष्णिक् छन्दः ।

अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतम् ॥१॥
एह देवा मयोभुवा दस्रा हिरण्यवर्त्तनी । उषर्बुधो वहन्तु सोमपीतये ॥२॥

Sūkta 8

1731. Uṣas tac citram ā bharāsmabhyam vājinīvati.
Yena tokam ca tanayam ca dhāmahe.₁
(Cf. Ṛv I. 92; 13; Yv. XXXIV. 33)

1732. Uṣo adyeha gomatyaśvāvati vibhāvari.
Revad asme vyuccha sūnṛtāvati.₂
(Cf. Ṛv I. 92.14)

1733. Yuṅkṣvā hi vājinīvatyaśvāṁ adyāruṇāṁ uṣaḥ.
Athā no viśvā saubhagānyā vaha.₃
(Cf. Ṛv I. 92.15)

Sūkta 9

1734. Aśvinā vart ir asmad ā gomad dasrā hiraṇyavat.
Arvāgrathaṁ samanasā ni yacchatam.₁
(Cf. Ṛv I. 92.16)

1735. Eha devā mayobhuvā dasrā hiraṇyavarttanī.
Uṣarbudho vahantu somapītaye.₂
(Cf. Ṛv I. 92.18)

1731. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons.

1732. O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth.

1733. O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity.

1734. O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle.

1735. In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory.

यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवम् ॥३॥

(१०)

(१-३) तृषभ्यास्य भौमोऽत्रिर्ऋषिः । अग्निर्देवता । पङ्क्तिश्छन्दः ॥

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोस्तं नित्यासो वाजिन इषꣳ स्तोतृभ्य आ भर ॥१॥
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
अग्नी राये स्वाभुवꣳ स प्रीतो याति वार्यमिषꣳ स्तोतृभ्य आ भर ॥२॥
सो अग्निर्यो वसुगृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सꣳ सुजातासः सूरय इषꣳ स्तोतृभ्य आ भर ॥३॥

1736. Yāvitthā ślokam ā divo jyotir janāya cakrathuḥ.
Ā na ūrjam vahatam aśvinā yuvam.3
(Cf. Ṛv I. 92.17)

Khaṇḍa III

Sūkta 10

1737. Agnim tam manye yo vasur astam yam yanti dhenavaḥ`
Astam arvanta āśavo'stam nityāso vājina iṣaṁ stotṛbhya ā bhara.1
(Cf. S. 425; Ṛv V. 6.1; Yv. XV. 41)

1738. Agnir hi vājinam viśe dadāti viśvacarṣaṇiḥ.
Agnī rāye svābhuvaṁ sa prīto yāti vāryam iṣaṁ stotṛbhya ā bhara.3
(Cf. Ṛv V. 6.3)

1739. So agnir yo vasugṛṇe sam yam āyanti dhenavaḥ.
Sam arvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.3
(Cf. Ṛv V. 6.2; Yv. XV. 42)

1736. O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy.

1737. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.

1738. Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you.

1739. He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you.

(११)

(१-३) तृचस्याम्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । पङ्क्तिश्छन्दः ॥

महे नो अद्य बोधयोषो राये दिवित्मती ।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥१॥
या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥
सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥

(१२)

(१-३) तृचस्यास्यात्रेयोऽवस्युर्ऋषिः । अश्विनौ देवते । पङ्क्तिश्छन्दः ॥

प्रति प्रियतमꣳ रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतꣳ हवम् ॥१॥

Sūkta 11

1740. Mahe no adya bodhayoṣo rāye divitmatī.
Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.1
(Cf. S. 421; Ṛv V. 79.1)

1741. Yā sunīthe śaucad rathe vyauccho duhitar divaḥ.
Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.2
(Cf. Ṛv V. 79.2)

1742. Sā no adyābharad vasur vyucchā duhitar divaḥ.
Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.3
(Cf. Ṛv V. 79.3)

Sūkta 12

1743. Prati priyatamaṁ ratham vṛṣaṇam vasu-vāhanam.
Stotā vām aśvinārṣi stomebhir bhūṣati prati mādhvī mama śrutaṁ havam.1
(Cf S. 418; Ṛv V. 75.1)

1740. O radiant dawn, awaken us today for ample riches in the like manner, as you have awakended us in days of old. O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.

1741. O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge.

1742. O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge.

1743. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation.

अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्त्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् ।
रुद्रा हिरण्यवर्त्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥

(१३)

(१-२) [illegible]ात्रेयौ बुधगविष्ठिरावृषी । अग्न्युषसौ देवते । त्रिष्टुप् छन्दः ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥
अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1744. Atyāyātam aśvinā tiro viśvā ahaṁ sanā.
Dasrā hiraṇya-varttanī susmṇā sindhu-vāhasā mādhvī mama śrutaṁ havam.$_2$
(Cf. Ṛv V. 75.2)

1745. Ā no ratnāni bibhratāvaśvinā gacchatam yuvam.
Rudrā hiraṇyavarttanī juṣāṇā vājinīvasū mādhvī mama śrutam havam.$_3$
(Cf. Ṛv V. 75.3)

Khaṇḍa IV

Sūkta 13

1746. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam.
Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate nākam accha.$_1$
(Cf. S. 73; Ṛv 1.1; Yv. XV. 24; Av. XIII. 2.46)

1747. Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ prātar asthāt.
Samiddhasya ruśad adarśi pājo mahān devas tamaso niramoci.$_2$
(Cf. Ṛv V. 1.2)

1744. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.

1745. O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation.

1746. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.

1747. The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the Sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्द्ध्वो अधयज्जुहूभिः ॥३॥

(१४)

(१-३) कुत्स आङ्गिरस ऋषिः । रात्र्युषसौ देवते । त्रिष्टुप् छन्दः ॥

इदꣳ श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायैवा रात्र्युषसे योनिमारैक् ॥१॥
रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥२॥
समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥

1748. Ȳad īm gaṇasya raśanām ajīgaḥ śucir aṅkte śucibhir gobhir agniḥ.
Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj juhūbhiḥ.3
(Cf. Ṛv V. 1.3)

Sūkta 14

1749. Idaṁ śreṣṭham jyotiṣām jyotir āgāc citraḥ praketo ajaniṣṭa vibhvā.
Yathā prasūtā savituḥ savāyaivā rātryuṣase yonim āraik.1
(Cf. Ṛv I. 113.1)

1750. Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā sadanānyasyāḥ.
Samānabandhū amṛte anūcī dyāvā varṇam carata āmināne.2
(Cf. Ṛv I. 113.2)

1751. Samāno adhvā svasror anantas tam anyānyā carato devśiṣṭe.
Na methete na tasthatuḥ sumeke naktoṣāsā samansā virūpe.3
(Cf. Ṛv I. 113.3)

1748. The radiant universal fire makes manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue.

1749. This most excellent light amid all lights has arrived, the wonderful, the far-extending, the manifest has been born. As the night is born for the Sun's uprising, so she has yielded a birthplace for the dawn.

1750. The white shining dawn, the parent of the bright Sun, has arrived; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven.

1751. The path of these sisters is common and unending. Guided by the radiant Sun, they travel alternatively, though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still.

(१५)

(१-३) वृषस्यास्य भौमोऽत्रिर्ऋषिः । अश्विनावग्निरुषा वाक्सूर्यो देवताः । त्रिष्टुप् छन्दः ॥

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनꣳ रथ्येह यातं पीपिवाꣳसमश्विना घर्ममच्छ ॥१॥

न सꣳस्कृत्तं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेवसागमिष्ठा प्रत्यवर्त्तिं दाशुषे शम्भविष्ठा ॥२॥

उता यातꣳ संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान ॥३॥

Sūkta 15

1752. Ā bhātyagnir uṣasām anīkam ud viprāṇām devayā vāco asthuḥ.
Arvāñcā nūnam rathyeha yātam pīpivāṅsam aśvinā gharmam accha.₁
(Cf. Ṛv V. 76.1)

7153. Na saṅskṛtam pra mimīto gamiṣṭhānti nūnam aśvinopastuteha.
Divābhipitve'vasāgamiṣṭhā pratyavartim dāśuṣe śam-bhaviṣṭhā.₂
(Cf. Ṛv V. 76.2)

1754. Utā yātaṁ saṁgave prātar ahno madhyandina uditā sūryyasya.
Divānaktam avasā śantamena nedānīm pītir aśvinā tatāna.₃
(Cf. Ṛv V. 76.3)

1752. The fire-divine (or the Sun) lights up the face of the dawns. The devout singers have started chanting their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice.

1753. They harm not our well-accomplished sacrifice; O twin divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protection against destitution. May you be prompt to bestow happiness upon the donor of the offering.

1754. Whether you come at the milking time of the cattle, at the dawn of the day, or at noon when the Sun is high, or by day or by night, come with felicitous protection. By such recitations not only now, the twin-divines have always been welcome to the draught of devotional offers.

(१६)

(१-३) तृचस्यास्य राहूगणो गोतम ऋषिः । उषा देवता । जगती छन्दः ॥

एता उ त्या उषसः केतुमक्रत पूर्वे अर्द्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोरुषीर्यन्ति मातरः ॥१॥
उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥२॥
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥

Khaṇḍa V

Sūkta 16

1755. Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso bhānum añjate.
Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo'ruṣīyanti mātaraḥ.₁
(Cf. Ṛv I. 92.1)

1756. Ud apaptann aruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata.
Akrann uṣāso vayunāni pūrvathā ruśantam bhānum aruṣīr aśiśrayuḥ.₂
(Cf. Ṛv I. 92.2)

1757. Arcanti nārīr apaso na viṣṭibhiḥ samāena yojanenā parāvataḥ.
Iṣam vahantīḥ sukṛte sudānave viśved aha yajamānāya sunvate.₃
(Cf. Ṛv I. 92.3)

1755. These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go.

1756. Readily have the purple beams of light shot up. They have harnessed red rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance.

1757. They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest part of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage.

(१७)

(१-३) दृषस्यास्यौचथ्यो दीर्घतमा ऋषिः । अश्विनावग्निसूर्योषःसवितारश्च देवताः । जगती छन्दः ॥

अबोध्यग्निर्ज्म उदेति सूर्यो व्यू३षाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक् ॥१॥
यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥२॥
अर्वाङ्त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्द्विपदे चतुष्पदे ॥३॥

(१८)

(१-४) चतुर्ऋचस्यास्य काश्यपोऽवत्सार ऋषिः । सोमश्येनौ देवते । गायत्री छन्दः ॥

प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः । अच्छा वाजꣳ सहस्रिणम् ॥१॥

Sūkta 17

1758. Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arciṣā.
Āyukṣātm aśvinā yātave ratham prāsāvīd devaḥ savitā jagat pṛthak.₁
(Cf. Ṛv I. 157.1)

1759. Yad yuñjāthe vṛṣaṇam aśvinā ratham ghṛtena no madhunā kṣatram ukṣatam.
Asmākam brahma pṛtanāsu jinvatam vayam dhanā śurasātā bhajemahi.₂
(Cf. Ṛv I. 157.2)

1760. Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutaḥ.
Tribandhuro maghavā viśvasaubhagaḥ śamna ā vakṣad dvipade catuṣpade.₃
(Cf. Ṛv I. 157.3)

Sūkta 18

1761. Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.
Acchā vājaṁ sahasriṇam.₁
(Cf. Ṛv IX. 57.1)

1758. Fire is awakened on earth. The Sun rises: the refulgent dawn, exhilarating by her radiance has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine Sun has put the world on different routines.

1759. O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter (i.e. cure and healing). May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures.

1760. May the three-wheeler chariot of the twins drawn by swift horses (engines), laden with sweet nourishments, moving on three axles all around, well set up, bring prosperity to our men and cattle.

1761. Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food.

अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति । हरिस्तुञ्जान आयुधा ॥२॥
स मर्मृजान आयुभिरिभो राजेव सुव्रतः । श्येनो न वꣳसु षीदति ॥३॥
स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दवा भर ॥४॥

॥ इत्यष्टमः प्रपाठकः ॥

अथ नवमः प्रपाठकः

(१)

(१-३) वृषस्यास्याङ्गिरसो नृमेध ऋषिः । सोमो देवाश्च देवताः । गायत्री छन्दः ॥

प्रास्य धारा अक्षरन्वृष्णः सुतस्यौजसः । देवाꣳ अनु प्रभूषतः ॥१॥

1762. Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.
Haris tuñjāna āyudhā.₂
(Cf. Ṛv IX. 57.2)

1763. Sa marmṛjāna āyubhir ibho rājeva suvrataḥ.
Śyeno na vañsu ṣīdati.₃
(Cf. Ṛv IX. 57.3)

1764. Sa no viśvā divo vasūto pṛthivyā adhi.
Punāna indavā bhara.₄
(Cf. Ṛv IX. 57.4)

Here also ends Prapāṭhaka VIII — Ardha III
Also ends here Adhyāya XIX

Adhyāya XX
Prapāthaka IX — Ardha I

Khaṇḍa I

Sūkta 1

1765. Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasaḥ.
Devām̐ anu prabhūṣataḥ.₁
(Cf. Ṛv IX. 29.1)

1762. The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties forward brandishing his arms.

1763. He, the divine elixir of spirituality, sacred in deliberations purified by virtuous men, sits on waters like a fearless king or like a hawk.

1764. O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth.

END

Adhyāya XX

1765. The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength.

सप्तिं मृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जज्ञानमुक्थ्यम् ॥२॥
सुषहा सोम तानि ते पुनानाय प्रभूवसो । वर्द्धा समुद्रमुक्थ्य ॥३॥

(२)

(१-३) नृमेधस्याङ्गिरसः कवष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे ॥१॥
त्वामिच्छवसस्पते यन्ति गिरो न संयतः ॥२॥
वि स्रुतयो यथा पथः ॥३॥

(३)

(१-३) नृमेधस्याङ्गिरसः प्रियमेध ऋषिः । इन्द्रो देवता । (१) प्रथमाया अनुष्टुप्, (२-३) द्वितीयातृतीययोश्च गायत्री छन्दसी ॥

आ त्वा रथं यथोतये ॥१॥

1766. Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
Jyotir ja jñānam ukthyam.₂
(Cf. Ṛv IX. 29.2)

1767. Suṣahā soma tāni te punānāya prabhūvaso.
Vardhā samudram ukthya.₃
(Cf. Ṛv IX. 29.3)

Sūkta 2

1768. Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.₁
(Cf. S. 438)

1769. Tvāmic chavasaspate yanti giro na saṅyataḥ.₂

1770. Vi srutayo yathā pathā [indra tvad yantu rātayaḥ].₃
(Cf. S. 453)

Sūkta 3

1771. Ā tvā ratham yathotaye [sumnāya varttayām asi.
Tuvik ūrmim ṛtīṣahamindraṁ śaviṣṭha satpatim].₁
(Cf. S. 354; Ṛv VIII. 68.1)

1766. The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation.

1767. O lord of love divine, you are the tributor of abundant wealth. When you are purified, you look radiant. May you, therefore, fill the praise deserving ocean (i.e. the pitcher containing water) to the brim.

1768. Such is He, the Lord Supreme, the resplendent Self, One to be worshipped in all the seasons, the illustrious self.

1769. O Lord of might (the resplendent Self), our, as if, all common songs of praise and prayers seek access to you.

1770. Like streams of water on their way to sea. (see verse 453).
(Let thy gifts of various kinds flow from Thee)

1771. O most powerful, resplendent lord, protector of the virtuous, we bring you here, as if, in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.

तुविशुष्म तुविक्रतो शचीवो विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥

(४)

(१-३) दयस्यास्यौचथ्यो दीर्घतमा ऋषिः । अग्निरापः सूर्यो देवताः । विराट् छन्दः ।

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥१॥
अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥२॥
अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥३॥

1772. Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.$_2$
(Cf. Ṛv VIII. 68.2)

1773. Yasya te mahinā mahaḥ pari Jmāyantam īyatuḥ.
Hastā vajraṁ hiraṇyayam.$_3$
(Cf. Ṛv VIII. 68.3)

Sūkta 4

1774. Ā yaḥ puram nārmiṇīm adīded atyaḥ kavir nabhanyo nārvā.
Sūro na rurukvāñ chatātmā.$_1$
(Cf. Ṛv I. 149.3)

1775. Abhi dvi janmā trī rocanāni viśva rajāṁsi śuśucāno asthāt.
Hotā yajiṣṭho apāṁ sadhasthe.$_2$
(Cf. Ṛv I. 149.4)

1776. Ayaṁ sa hotā yo dvi janmā viśvā dadhe vāryāṇi śravasyā.
Martto yo asmai sutuko dadāśa.$_3$
(Cf. Ṛv I. 149.5)

1772. You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty.

1773. You are supremly powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstuctions).

1774. He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of human body and possessed of hundreds of forms, is effulgent like a Sun.

1775. He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness.

1776. He, the invoker of divine (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal, who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny.

(५)

(१-३) वृषस्यास्य गौतमो वामदेव ऋषिः । अग्निर्देवता । पदपङ्क्तिश्छन्दः ।

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम् । ऋध्यामा त ओहैः ॥१॥
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीर्ऋतस्य बृहतो बभूथ ॥२॥
एभिर्नो अर्कैर्भवा नो अर्वाङ्क्स्वा३र्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥३॥

(१)

(१-२) दपृषस्यास्य काण्वः प्रस्कण्व ऋषिः । अग्न्युषसौ देवताः । बृहती छन्दः ।

अग्ने विवस्वदुषसश्चित्रꣳ राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाꣳ उषर्बुधः ॥१॥

Sūkta 5

1777. Agne tam adyāśvam na stomaiḥ krtum na bhadraṁ hṛdispṛśam.
Ṛdhyāmā ta ohaiḥ.₁
(Cf. S. 434; Ṛv IV. 10.1; Yv. XV. 44; 17.77)

1778. Adhā hyagne krator bhadrasya dakṣasya sādhoḥ.
Rathīr ṛtasya bṛhato babhūtha.₂
(Cf. Ṛv IV. 10.2; Yv. XV. 45)

1779. Ebhir no arkair bhavā no arvāṅk svār ṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ.₃
(Cf. Ṛv IV. 10.3; Yv. 46)

Khaṇḍa II

Sūkta 6

1780. Agne vivasvad uṣasaś citraṁ rādho amartya.
Ā dāśuṣe jātavedo vahā tvam adyā devāñ uṣarḅudhaḥ.₁
(Cf. S. 40; Ṛv I. 44.1)

1777. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.

1778. O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths.

1779. O adorable Lord, you are bright as the Sun, and well-disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance.

1780. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, awaking with the morning dawn.

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥

(७)

(१-३) वृषस्यास्य वामदेव्यो बृहदुक्थ ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

विधुं दद्राणꣳ समने बहूनां युवानꣳ सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥१॥
शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनादनीडः ।
यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ॥२॥
ऐभिर्ददे वृष्ण्या पौꣳस्यानि येभिरौक्षद्वृत्रहत्याय वज्री ।
ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त देवाः ॥३॥

1781. Juṣṭo hi dūto asi havya-vāhanogne rathīr adhvarāṇām. Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravo bṛhat.₂
(Cf. Ṛv I. 44.2)

Sūkta 7

1782. Vidhum dadrāṇaṁ samane bahūnām yuvānaṁ santam palito jagāra.
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.₁
(Cf. S. 325; Ṛv X. 55.5; Av. IX. 10.9)

1783. Śakmanā śāko aruṇaḥ suparṇa ā yo mahaḥ sūraḥ sanād anīḍaḥ.
Yac ciketa satyam ittan na mogham vasu spārham uta jetota dātā.₂
(Cf. Ṛv X. 55.6)

1784. Aibhirdade vṛṣṇyā paumsyāni yebhir aukṣad vṛtrahatyāya vajrī.
Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud ajāyanta devāḥ.₃
(Cf. Ṛv X. 55.7)

1781. You are accepter of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food.

1782. Even a young man, having many-fold vigour to scatter the adversaries in battles, is beseiged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow.

1783. (There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the Sun) which has no nest to dwell in and is might and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth of which he is ever a distributor.

1784. He (the Sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, (i.e., the clouds); nature's bounties, which assist in giving rains, by the mighty means, work also through him on the same basis (as required by the principles of meteorology).

(८)

(१-३) कृषन्यास्याङ्गिरसो बिन्दुः पूतदक्षो वा ऋषिः । सोममरुतोऽश्विनौ मित्रोऽर्यमवरुणेन्द्रा देवताः । गायत्री छन्दः ॥

अस्ति सोमो अयꣳ सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥१॥
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥२॥
उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥३॥

(९)

(१-२) बृषस्यास्य भार्गवो जमदग्निर्ऋषिः । सूर्यो देवता । बृहती छन्दः ॥

बण्महाꣳ असि सूर्य बडादित्य महाꣳ असि ।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाꣳ असि ॥१॥
बट् सूर्य श्रवसा महाꣳ असि सत्रा देव महाꣳ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥२॥

Sūkta 8

1785. Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.₁
(Cf. S. 174; Ṛv VIII. 94.4)

1786. Pibanti mitro aryamā tanā pūtasya varuṇaḥ.
Triṣadhasthasya jāvataḥ.₂
(Cf. Ṛv VIII. 94.5)

1787. Uto nvasya joṣamā indraḥ sutasya gomataḥ.
Prātarhoteva matsati.₃
(Cf. Ṛv VIII. 94.6)

Sūkta 9

1788. Baṇmahāñ asi sūrya baḍ āditya mahāñ asi.
Mahaste sato mahimā panisṭam mahnā deva mahāñ asi.₁
(Cf. S. 276; Ṛv VIII. 101.11; Av. XIII. 2.29; XX. 58.3)

1789. Baṭ sūrya śravasā mahāṁ asi satrā deva mahāṁ asi.
Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.₂
(Cf. Ṛv VIII. 101.12; Yv. XXXIII. 40; Av. X. 58.4)

1785. The elixir is effused by us let the self resplendent twin — divines and vital principles gladly accept it.

1786. May the Sun, the Cosmic order and the ocean, (Mitra, Aryaman and Varuna) accept the divine elixir, purified by the strainer, abiding in three places, and granting porsperity. [1. Pitcher or droṇa-Kalaśa, through or ādhavarīya, and 3. the strainer or pūtabhṛta, pavitra or daśā-pavitra].

1787. The Sun is also eager in the morning to accept the effused elixir mixed with the milk of love and beauty, as a *hotṛ* priest (anxious to offer prayers in the morning).

1788. Verily, you are great, O radiant Sun, verily, you are great, O eternal; the greatness of the great one, we adore; verily you are great, O Supreme God.

1789. Verily, O Sun, you are great in fame; O divine, you are indeed mighty (among the divine forces, through your inherent might). Truly you are mighty, O Sun, through your fame, You are the destroyer of the wicked and always ready to lead others. Your glory is wide-spread and unabatingly indestructible.

(१०)

(१-३) तृचस्यास्याङ्गिरसौ श्रुतकक्षसुकक्षावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥१॥
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥२॥
त्वꣳ हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३॥

(११)

(१-३) तृचस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । विराट् छन्दः ॥

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥१॥

Khaṇḍa III

Sūkta 10

1790. Upa no haribhiḥ sutam yāhi madānām pate.
Upa no haribhiḥ sutam.₁
(Cf. S. 150; Ṛv VIII. 93.31)

1791. Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.
Upa no haribhiḥ sutam.₂
(Cf. Ṛv VIII. 93.32)

1792. Tvam hi vṛtrahann eṣām pātā somānām asi.
Upa no haribhiḥ sutam.₃
(Cf. Ṛv VIII. 93.33)

Sūkta 11

1793. Pra vo mahe mahevṛdhe bharadhvam pracetase pra sumatim kṛṇudhvam.
Viśaḥ pūrvīḥ pra cara carṣani prāḥ.₁
(Cf. S. 328; Ṛv VII. 31.10; Av. XX. 73.3)

1790. O Lord of rapturous joy, come with vital vigour to our expressed devotion; come with your vital faculties to our place of worship.

1791. O resplendent Lord, the dispeller of darkness, your power is known in a two-fold way. May you come with your vital divines to our effused libation.

1792. O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation.

1793. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥२॥
इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥३॥

(१२)

(१-२) दपृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रꣳसिषम् ॥१॥
शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
न हि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता च न ॥२॥

1794. Uruvyacase mahine suvṛktim indrāya brahma janayanta viprāḥ.
Tasya vratāni na minanti dhīrāḥ.$_2$
(Cf. Ṛv VII. 31.11)

1795. Indram vāṇīr anuttamanyum eva satrā rājānam dadhire sahadhyai.
Haryaśvāya barhayā samāpīn.$_3$
(Cf. Ṛv VII. 31.12)

Sūkta 12

1796. Yad indra yāvatas tvametāvad aham īśīya.
Stotāram id dadhiṣe radāvaso na pāpatvāya ram̐siṣam.$_1$
(Cf. S. 310; Ṛv VII. 32.18; Av. XX. 82.1)

1797. Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide.
Na hi tvad anyan maghavan na āpyam vasya asti pitā ca na.$_2$
(Cf. Ṛv VII. 32.19; Av. XX. 82.2)

1794. The sages composed sacred praises and engender oblations for the sublime, the far-pervading resplendent Lord. The wise (persons) never violate His statutes.

1795. The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers.

1796. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness.

1797. Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are.

(१-३) वृषस्वास्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्रो देवता । विराट् छन्दः ।

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम् ।
कृष्वा दुवांऽस्यन्तमा सचेमा ॥१॥
न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान् ।
सदा ते नाम स्वयशो विवक्मि ॥२॥
भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित् ।
मारे अस्मन्मघवञ्ज्योक्कः ॥३॥

Sūkta 13

1798. Śrudhī havam vipipānasyādrer bodhā viprasyārcato manīṣām.
Kṛṣvā duvāṁsyantamā sacemā.[1]
(Cf. Ṛv VII. 22.4)

1799. Na te giro api mṛṣye turasya na suṣṭutim asuryasya vidvān.
Sadā te nāma svayaśo vivakmi.[2]
(Cf. Ṛv VII. 22.5)

1800. Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām it.
Māre asman maghavan jyok kaḥ.[3]
(Cf. Ṛv VII. 22.6)

1798. May you hear the sound of our grinding stone, as if repeatedly singing your praises, and comprehend the hymn of adoring songs; and in a friendly manner, please accept these adorations while we crave for your kind favour.

1799. O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you.

1800. O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space.

(१४)

(१-३) वृषस्यास्य पैजवनः सुदा ऋषिः । इन्द्रो देवता । शाक्वरी छन्दः ।

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत ।
अभीके चिदु लोककृत्सङ्गे समत्सु वृत्रहा ।
अस्माकं बोधि चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥१॥
त्व१ँ सिन्धू१ँरवासृजोधराचो अहन्नहिम् ।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यम् ।
तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥२॥
वि षु विश्वा अरातयोर्यो नशन्त नो धियः ।
अस्तासि शत्रवे वधं यो न इन्द्र जिघा१ँसति ।
या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥३॥

Khaṇḍa IV

Sūkta 14

1801. Pro ṣvasmai purorathaṃ indrāya śūṣam arccata.
Abhīke cidu lokakṛt saṅge samatsu vṛtrahā.
Asmākam bodhi coditā nabhantām anyakeṣām jyākāadhi dhanvasu.[1]
(Cf. Ṛv X. 133.1; Av. XX. 95.2)

1802. Tvaṁ sindhūñravāsṛjo'dharāco ahann ahim.
Asatrur indra jannise viśvam puṣyasi vāryam.
Tam tvā pari ṣvajāmahe nabhantām anyakeṣām jyākā adhi dhanvasu.[2]
(Cf. Ṛv X. 132.2; Av. XX. 95.3)

1803. Vi ṣu viśva arātayo'ryo naśanta no dhiyaḥ.
Astāsi śatrave vadham yo na indra jighāṅsati.
Yā te rātir dadir vasu nabhantām anyakeṣām jyāka adhi dhanvasu.[3]
(Cf. Ṛv X. 133.3; Av. XX. 95.4)

1801. Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness, while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies be destroyed.

1802. You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (everyone) all that is desirable; as such, we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed.

1803. May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed.

(१५)

(१-३) नृमेधस्यास्य काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च ऋषी । सोमो देवता । गायत्री छन्दः ॥

रेवाँ इद्रेवत स्तोता स्यात्त्वावतो मघोनः । प्रेदु हरिवः सुतस्य ॥१॥
उक्थं च न शस्यमानं नागो रयिरा चिकेत । न गायत्रं गीयमानम् ॥२॥
मा न इन्द्र पीयत्नवे मा शर्धते परा दाः । शिक्षा शचीवः शचीभिः ॥३॥

(१-२) नृमेधस्यास्य काण्वो नीपातिथिर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१॥
अत्रा वि नेमिरेषामुरां न धूनुते वृकः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥२॥

Sūkta 15

1804. Revāṁ idd revata stotā syāt tvāvato maghonaḥ.
Predu harivaḥ sutasye.₁
(Cf. Ṛv VIII. 2.13)

1805. Uktham ca na śasyamānam nāgo rayirā ciketa.
Na gāyatram gīyamānam.₂
(Cf. S. 225; Ṛv VIII. 2.4)

1806. Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.₃
(Cf. Ṛv VIII. 2.15)

Sūkta 16

1807. Endra yāhi haribhir upa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divam yaya divā-vaso.₁
(Cf. S. 348; Ṛv VIII. 34.1)

1808. Atrā vi nemir eṣām urām na dhūnute vṛkaḥ.
Divo amuṣya śāsato divam yaya divāvaso.₂
(Cf. Ṛv VIII. 34.3)

1804. O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer then other rich and renowned persons.

1805. (The resplendent Lord), the enemy of the unbeliever in the words — divine, apprehends whatever power is repeated and whatever chant is being chanted.

1806. O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power.

1807. Come, O resplendent Lord, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.

1808. The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region.

आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥३॥

(१७)

(१-३) सूक्तस्यास्य भार्गवो जमदग्निर्ऋषिः । सोमेन्द्रवायवो देवता । गायत्री छन्दः ॥

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥१॥
ते सुतासो विपश्चितः शुक्रा वायुमसृक्षत ॥२॥
असृग्रं देववीतये वाजयन्तो रथा इव ॥३॥

(१८)

(१-१) सूक्तस्यास्य दैवोदासिः परुच्छेप ऋषिः । अग्निर्देवता । अत्यष्टिश्छन्दः ॥

अग्निꣳ होतारं मन्ये दास्वन्तं वसोः सूनुꣳ सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥१॥

1809. Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.
Divo amuṣya śāsato divam yaya divāvaso.₁
(Cf. Ṛv VIII. 34.2)

Sūkta 17

1810. Pavasva soma mandayann indrāya madhumattamaḥ.₁
(Cf. Ṛv IX. 67.16)

1811. Te sutāso vipaścitaḥ śukrā vāyum asṛkṣata.₂
(Cf. Ṛv IX. 67.18)

1812. Asṛgram devavītaye vājayanto rathā iva.₃
(Cf. Ṛv IX. 67.17)

Khaṇḍa 5

Sūkta 18

1813. Agniṁ hotāram manye dāsvantam vasoḥ sūnuṁ sahaso jātavedasam vipram na jātavedasam.
Ya ūrddhvayā svadhvaro devo devācyā kṛpā.
Ghṛtasya vibhrāṣṭim anu śukraśociṣa ā juhvānasya sarpiṣaḥ.₁
(Cf. S. 465; Ṛv I. 27.1; Yv. XV. 47; Av. XX. 67.3)

1809. May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region.

1810. O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.

1811. These effused elixirs, brilliant and extremely exhilarating, are let forth with speed and emission of sound for the sake of wisdom or virile activity.

1812. The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.

1813. I venerate the divine fire, the inspirer of pious works, the munificient, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage, he is endowed with knowledge. He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquefied butter, which is offered in oblations; with his flames, he invokes Nature's bounties.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिव द्या९ होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥
स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।
वीडु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निष्षहमाणो यमते नायते धन्वासहा नायते ॥३॥

॥ इति नवमस्य प्रथमोऽर्धः ॥

(१)

(१-३) बृहस्पत्यस्य पावकोऽग्निर्ऋषिः । अग्निर्देवता । सतुः पङ्क्तिर्वा छन्दः ॥

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्या३ं दधासि दाशुषे कवे ॥१॥

1814. Yajiṣṭham tvā yajamānā huvema jyeṣṭhama aṅgirasām vipra manmabhir viprebhiḥ śukra manmabhih.
Parijmānaṃ iva dyām̐ hotāram carṣaṇīnām.
Śociṣkeśam vṛṣaṇam yam imā viśaḥ prāvantu jūtaye viśaḥ.$_2$
(Cf. Ṛv I. 127.2)

1815. Sa hi purū cidojasā virukmatā dīdyāno bhavatidruhantaraḥ paraśur na druhantaraḥ.
Viḍu cid yasya samṛtau śruvad vaneva yat sthiram.
Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.$_3$
(Cf. Ṛv I. 127.3)

Here ends Prapāthaka IX — Ardha I

Prapāthaka IX — Ardha II

Sūkta 1

1816. Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso.
Bṛhad bhāno śvasā vājam ukthyām̐ dadhāsi dāśuṣe kave.$_1$
(Cf. Ṛv X. 140.1; Yv. XII. 106)

1814. We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength.

1815. Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat.

1816. O fire-divine, yours are life power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers.

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥२॥
ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥३॥
इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि दर्शतं क्रतुम् ॥४॥
इष्कर्त्तारमध्वरस्य प्रचेतसं क्षयन्त९ राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसि९ रयिम् ॥५॥

1817. Pāvakavarccāḥ śukravarccā anūnavarccā ud iyarṣi bhānunā.
Putro mātarā vicarann upāvasi pṛṇakṣi rodasī ubhe.$_2$
(Cf. Ṛv X. 140.2; Yv. XII. 107)

1818. Ūrjo napāj jātavedaḥ suśastibhir mandasva dhītibhir hitaḥ.
Tve iṣaḥ sam dadhur bhūrivarpasaś citrotayo vāmajātāḥ.$_3$
(Cf. Ṛv X. 140.3; Yv. XII. 108)

1819. Irajyann agne prathayasva jantubhir asme rāyo amartya.
Sa darśatasya vapuṣo vi rājasi pṛṇakṣi darśatam kratum.$_4$
(Cf. Ṛv X. 140.4; Yv. XII. 109)

1820. Iṣkarttāram adhvarasya pracetasam kṣayantaṃ rādhaso mahaḥ.
Rātim vāmasya subhagām mahīm iṣam dadhāsi sānasiṁ rayim.$_5$
(Cf. Ṛv X. 140.5; Yv. XII. 110)

1817. O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You, verily, unite both heaven and earth.

1818. O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources.

1819. O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication.

1820. (Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches.

ऋतावानं महिषं विश्वदर्शतमग्निꣳ सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णꣳ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

(२)

(१-२) वपृषस्याम्य काण्वः सोभरिर्ऋषिः । अग्निर्देवता । ककुष्मित् छन्दः ।

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
यस्य त्वꣳ सख्यमाविथ ॥१॥
तव द्रप्सो नीलवान्वाश ऋत्विय इन्धानः सिष्णवा ददे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥२॥

1821. Ṛtāvānam mahiṣam viśvadarśatam agniṁ sumnāya dadhire puro janāḥ.
Śrutkarṇaṁ saprathastamaṃ tvā girā daivyam mānuṣā yugā.6
(Cf. Ṛv X. 140.6; Yv. XII. 111)

Khaṇḍa VI

Sūkta 2

1822. Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ.
Yasya tvaṁ sakhyam āvitha.1
(Cf. S. 108; Ṛv V. III. 19.30)

1823. Tava drapso nīlavān vāśa ṛtviya indhānaḥ viṣṇavā dade.
Tvam mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.2
(Cf. Ṛv VIII. 19.31)

1821. Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties.

1822. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.

1823. O showerer of happiness, the flame of your cosmic fire is blue and crackling; it become fresh in every season, is resplendent and agreeable. you are the dear friend of mighty dawn, and you shine in the glimmerings of the night.

(३)

(१) एकर्चस्यास्य वैतहव्योऽरुण ऋषिः । अग्निरापो देवताः । जगती छन्दः ॥

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधोन्तर्वतीश्च सुवते च विश्वहा ॥१॥

(१) एकर्चस्यास्य चाक्षुषोऽग्निः प्रजापतिर्वा ऋषिः । अग्नीन्द्रौ देवते । गायत्री छन्दः ॥

अग्निरिन्द्राय पवते दिवि शुक्रो वि राजति । महिषीव वि जायते ॥१॥

(५)

(१) एकर्चस्यास्य काश्यपोऽवत्सार ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयꣳ सोम आह तवाहमस्मि सख्ये न्योकाः ॥१॥

Sūkta 3

1824. Tam oṣadhīr dadhire garbham ṛtviyam tam āpo agnim janayanta mātaraḥ.
Taṃ it samānam vaninaś ca vīrudhontarvatīś ca suvate ca viśvahā.।
(Cf. Ṛv X. 91.6)

Sūkta 4

1825. Agnir indrāya pavate divi śukro vi rājatı
Mahiṣīva vi jāyate.।

Sūkta 5

1826. Yo jāgāna taṃ ṛcaḥ kāmayante yo jāgāra tamu sāmāni yanti.
Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.।
(Cf. Ṛv V. 44.14)

1824. The plants bear the fire-divine like an embryo (conceived) in due season, the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow.

1825. The cosmic fire glows more and more in the celestial regions by the grace of the resplendent lord. Like the mother queen, she bears offsprings.

1826. One who wakes and watches, to him, the Rk hymns bestow their affection. One who wakes and waches, to him also come the Sāman tunes (with affection). Thus the divine loving Soma (Lord) addresses him who wakes and watches. "Please accept me as yours", Verily I am proud to have my dwelling in the friendship (of such a loving one).

(६)

(१) एकर्चस्यास्य काश्यपोऽवत्सार ऋषिः। अग्निर्देवता। त्रिष्टुप् छन्दः॥

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति।
अग्निर्जागार तमयꣳ सोम आह तवाहमस्मि सख्ये न्योकाः ॥१॥

(७)

(१-३) तृचस्यास्य काश्यपा असितमृगा औद्दालकिः कुसुरुबिन्दुर्वा ऋषिः। विश्वे देवा देवताः। गायत्री छन्दः॥

नमः सखिभ्यः पूर्वसद्भ्यो नमः साकन्निषेभ्यः। युञ्जे वाचꣳ शतपदीम् ॥१॥
युञ्जे वाचꣳ शतपदीं गाये सहस्रवर्त्तनि। गायत्रं त्रैष्टुभं जगत् ॥२॥
गायत्रं त्रैष्टुभं जगद्विश्वा रूपाणि सम्भृता। देवा ओकाꣳसि चक्रिरे ॥३॥

(८)

(१-३) तृचस्यास्य काश्यपा असितमृगा औद्दालकिः कुसुरुबिन्दुः प्रजापतिर्वा ऋषिः। विश्वे देवा अग्निर्वा देवता। गायत्री छन्दः॥

अग्निर्ज्योतिर्ज्योतिरग्निरिन्द्रो ज्योतिर्ज्योतिरिन्द्रः। सूर्यो ज्योतिर्ज्योतिः सूर्यः ॥१॥

Sūkta 6

1827. Agnir jāgāra tam ṛcaḥ kāmayantegnir jāgāra tam u sāmāni yanti.
Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.₁
(Cf. Ṛv V. 44.15)

Sūkta 7

1828. Nama sakhibhyaḥ pūrva-sadbhyo namaḥ sākan niṣebhyaḥ.
Yuñje vācaṁ śata-padīm.₁

1829. Yuñje vācaṁ śatapadīm gāye sahasra-varttani.
Gāyatram traiṣṭubham jagat.₂

1830. Gāyatram traiṣṭubham jagad viśvā rūpāṇi sambhṛtā.
Devā okāñsi cakrire.₃

Sūkta 8

1831. Agnir jyotir jyotir agnir indro jyotir jyotir indraḥ.
Sūryo jyotir jyotiḥ sūryaḥ.₁
(Cf. Yv. III. 9)

1827. Fire-divine is watchful and the Ṛk hymns bestow (him) their affection, Fire-divine is watchful, and to him, also come the Sāman tunes (with affection). Fire-divine is watchful, and the divine loving Soma (Lord) addresses him thus. "Please accept me as yours". Verily, I am proud to have my dwelling in the friendship (of such a loving one).

1828. Reverence to friends and associates who are present from the very beginning (or who are seated on our line). I use the divine speech of hundreds of usages in our invocations.

1829. I use the divine speech of hundereds of usages. I sing hymns in the speech showing thousands of modifications — the divine speech which has been revealed to making the hymns of the Gāyatra, the Traiṣṭubha and the Jāgata Sāmans.

1830. The Gāyatra Sāmans, the Traiṣṭubha Sāmans and the Jāgata Sāmans include in themselves all the Sāmans used in the Vedic Chants, Nature's bounties have made them as their abodes.

1831. The cosmic fire is verily, the light personified; and the light is verily, the resplendence divine; the Sun, verily, the light personified and light, verily, the celestial Sun.

पुनरूर्जा नि वर्त्तस्व पुनरग्न इषायुषा । पुनर्नः पाह्यꣳहसः ॥२॥
सह रय्या नि वर्त्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्न्या विश्वतस्परि ॥३॥

(९)

(१-३) तृचस्यास्य काण्वायनौ गोषूक्ती चाश्वसूक्ती च ऋषी । इन्द्रो देवता । गायत्री छन्दः ॥

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोसखा स्यात् ॥१॥
शिक्षेयमस्मै दित्सेयꣳ शचीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२॥
धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते । गामश्वं पिप्युषी दुहे ॥३॥

1832. Punar ūrjā ni varttasva punar agna iṣāyuṣā.
Punar naḥ pāhyaṁ hasaḥ.$_2$
(Cf. Yv. XII. 9.40)

1833. Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvatas pari.$_3$
(Cf. Yv. XII. 10.41)

Khaṇḍa VII

Sūkta 9

1834. Yad indrāham yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.$_1$
(Cf. S. 122; Ṛv VIII. 14.1; Av. XX. 27.1)

1835. Sikṣeyaṃ asmai ditseyaṁ śacīpate manīṣiṇe.
Yad aham gopatiḥ syām.$_2$
(Cf. Ṛv VIII. 14.2, Av. XX. 27.2)

1836. Dhenuṣ ṭā indra sūnṛtā yajamānāya sunvate.
Gām aśvam pipyuṣī duhe.$_3$
(Cf. Ṛv VIII. 14.3)

1832. O adorable Lord, may you come towards us again and again with energies; may you be pleased to provide us food and long life; may you ever protect us against sins and evils.

1833. O adorable Lord, may you come towards us again and again with riches. May we have showers of your blessings from all sides — may we be blessed with streams of your choicest helpful favours.

1834. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.

1835. O Lord of power, if I were the lord of hundreds of cattle, then I would have given to that intelligent worshipper plenty as much as I could.

1836. O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him.

(१०)

(१-३) तृचस्यास्याम्बरीषः सिन्धुद्वीप ऋषिः। आपो देवताः। गायत्री छन्दः॥

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन। महे रणाय चक्षसे ॥१॥

यो वः शिवतमो रसस्तस्य भाजयतेह नः। उशतीरिव मातरः ॥२॥

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ। आपो जनयथा च नः ॥३॥

(११)

(१-३) तृचस्यास्य वातायन ऊल ऋषिः। वायुर्देवता। गायत्री छन्दः॥

वात आ वातु भेषजꣳ शम्भु मयोभु नो हृदे। प्र न आयूꣳषि तारिषत्॥१॥

उत वात पितासि न उत भ्रातोत नः सखा। स नो जीवातवे कृधि ॥२॥

यददो वात ते गृहे३ऽमृतं निहितं गुहा। तस्य नो धेहि जीवसे ॥३॥

Sūkta 10

1837. Āpo hi ṣṭhā mayo-bhuvas tā na ūrje dadhātana.
Mahe raṇāya cakṣase.₁
(Cf. Ṛv X. 9.2; Yv. XI. 50; 36.14; Av. I. 5.1)

1838. Yo vaḥ śivatamo rasas tasya bhājayateha naḥ.
Uśatīr iva mātaraḥ.₂
(Cf. Ṛv X. 9.2; Yv. XI. 51; XXXVI. 15; Av. I. 5.2)

1839. Tasmā aram gamāma vo yasya kṣayāya jinvatah.
Āpo janayathā ca naḥ.₃
(Cf. Ṛv X. 9.3; Yv. 52; XXXVI. 16; Av. I. 5.3)

Sūkta 11

1840. Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde.
Pra na āyūṁṣi tāriṣat.₁
(Cf. S. 184; Ṛv X. 186.1)

1841. Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvātave kṛdhi.₂
(Cf. Ṛv X. 186.2)

1842. Yad ado vāta te gṛhe'mṛtam nihitam guhā.
Tasya no dhehi jīvase.₃
(Cf. Ṛv X. 186.3)

1837. Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour.

1838. Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love.

1839. May we, O waters, quickly come to you for food, shelter and procreate strength which you are always pleased to bestow upon us.

1840. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.

1841. O Cosmic Breath, you are both our father and our brother and our friend. Please give us strength that we may live long.

1842. O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long.

(१२)

(१-३) तृचस्यास्याङ्गिरसः सुपर्ण ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ।

अभि वाजी विश्वरूपो जनित्रꣳ हिरण्ययं बिभ्रदत्कꣳ सुपर्णः ।
सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृज्रो जजान ॥१॥
अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत्सम्बभूव ।
अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः ॥२॥
अयꣳ सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार ।
सहस्रदाः शतदा भूरिदावा धर्त्ता दिवो भुवनस्य विश्पतिः ॥३॥

(१३)

(१-३) तृचस्यास्य भार्गवो वेन ऋषिः । यमो देवता । त्रिष्टुप् छन्दः ।

नाके सुपर्णमुप यत्पतन्तꣳ हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥१॥

Sūkta 12

1843. Abhi vājī viśvarūpo janitraṁ hiraṇyayam bibhradatkaṁ suparṇaḥ.
Sūryasya bhānum ṛtuthā vasānaḥ pari svayam medham ṛjro jajāna.₁

1844. Apsu retaḥ śiśriye viśvarūpam tejaḥ pṛthivyām adhi yat sambabhūva.
Antarikṣe svam mahimānam mimānaḥ kanikranti vṛṣṇo aśvasya retaḥ.₂

1845. Ayaṁ sahasrā pari yuktā vasānaḥ sūryasya bhānum yajño dādhāra.
Sahasradāḥ śatadā bhūri-dāvā dharttā divo bhuvanasya viśpatiḥ.₃

Sūkta 13

1846. Nāke suparṇam upa yat patantaṁ hṛdā venanto abhyacakṣata tvā.
Hiraṇya-pakṣam varuṇasya dūtam yamasya yonau śakunam bhuraṇyum.₁
(Cf. S. 320: Ṛv X. 123.6: Av. XVIII. 3.66)

1843. O celestial Sun, you are full of strength; you give to the world diverse forms and colours; you are the eagle of the sky (in your apparent movements); you were golden raiment to your birth place as you rise; in every season you wear different clothings of varieties of aurora; you alone, O Sun, beget the sacrifice that has been going on in this would since eternity.

1844. On account of you, O Sun, seeds of multiform laid in waters, and lustre added to everything that is on the earth, ever fresh and changing; you have imparted greatness to the midspace also. You, the showerer of blessings, cry aloud to draw our attention (towards the glory of the mighty Lord who is the Sun behind the suns).

1845. Our Lord, the Sun behind the suns, has endued thousands of roles of his choice and preference, as the cosmic sacrifice upholds light of this celestial Sun. He is the sole giver of ample gifts, hundreds in varieties and thousands in numbers. Such is our earth's lord, the Supreme Ruler.

1846. They, the devotees, with a longing in their hearts, gaze at you while you, O Vena, the wisdom personified as a strong-winged bird, travel in the sky. You are a gold-winged messenger of our Venerable Lord, swift as a bird that moves with speed to the central abode of Yama, the Ordainer.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्चित्रा बिभ्रदस्यायुधानि ।
वसानो अत्कꣳ सुरभिं दृशे कꣳ स्वा३र्ण नाम जनत प्रियाणि ॥२॥
द्रप्सः समुद्रमभि यज्जिगाति पश्यन्गृध्रस्य चक्षसा विधर्मन् ।
भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि ॥३॥

॥ इति नवमस्य द्वितीयोऽर्धः ॥

अथ नवमस्य तृतीयोऽर्धः

(१)

(१-३) वृषस्यास्यैन्द्रोऽप्रतिरथ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
सङ्क्रन्दनोनिमिष एकवीरः शतꣳ सेना अजयत्साकमिन्द्रः ॥१॥

1847. Ūrddhvo gandharvo adhi nāke asthāt pratyañ citrā bibhradasyāyudhāni.
Vasāno atkaṁ surabhim dṛśe kaṁ svārṇa nāma janata priyāṇi.2
(Cf. Ṛv X. 123.7)

1848. Drapsaḥ samudram abhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman.
Bhānuḥ śukreṇa śociṣa cakānas tṛtiye cakre rajasi priyāni.3
(Cf. Ṛv X. 123.8)

Here ends Prapāṭhaka IX — Ardha II
Here also ends Adhyāya XX

Adhyāya XXI
Prapāṭhaka IX — Ardha III

Khaṇḍa I

Sūkta 1

1849. Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanaḥ kṣobhaṇaś carṣaṇīnām.
Saṅkrandanonimiṣa eka-vīraḥ śataṁ senā ajayat sākam indraḥ.1
(Cf. Ṛv X. 103.1; Yv XVII. 33; Av. XIX. 1

1847 Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment beautiful to look on.

1848. As a spark or just a drop in the sky, he comes near the ocen, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below.

END

Adhyāya XXI

1849. The powerful King is swift; He, like a formidable bull, sharpens his horns; he is terrific, and stirring up the people, he slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes, he conquers in a single attempt in one stroke hundred of hostile forces.

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥२॥
स इषुहस्तैः स निषङ्गिभिर्वशी सꣳस्रष्टा स युध इन्द्रो गणेन ।
सꣳसृष्टजित्सोमपा बाहुशर्ध्यूग्रधन्वा प्रतिहिताभिरस्ता ॥३॥

(२)

(१-२) इन्द्रस्यात्मजोऽप्रतिरथ ऋषिः । (१) प्रथमाया बृहस्पतिः, (२-२) द्वितीयातृतीययोरिन्द्रो देवते । त्रिष्टुप् छन्दः ॥

बृहस्पते परि दीया रथेन रक्षोहामित्राꣳ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥१॥
बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥२॥

1850. Sankrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā.
Tad indreṇa jayata tat sahadhvam yudho nara iṣuhastena vṛṣṇā.$_2$
(Cf. Ṛv X. 103.2; Yv. XVII. 34; Av. XIX. 13.3)

1851. Sa isu-hastaiḥ sa niṣangibhir vaśī samsraṣṭā sa yudha indro gaṇena.
Sam sṛṣṭajit somapā bāhuśardhyūgradhanvā pratihitābhir astā.$_3$
(Cf. Ṛv X. 103.3; Yv. XVII. 35; Av. XIX. 13.4)

Sūkta 2

1852. Bṛhaspate pari dīyā rathena rakṣohāmitrām apabādhamānaḥ.
Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam edhyavitā rathānām.$_1$
(Cf. X. 103.4; Yv. XVII. 36; Av. XIX. 13.8)

1853. Bala-vijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ.
Abhivīro abhisatvā sahojā jaitram indra ratham ā tiṣṭha govit.$_2$
(Cf. Ṛv X. 103.5; Yv. XVII. 37; Av. XIX. 13.5)

1850. With your powerful king, who is loud-roaring, ever-vigilant, the victorious, the warlike, the unconquerable the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat.

1851. The king rules with the help of arrow-bearing warriors, and soldiers armed with swords. He is the subduer, the warrior, and who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong — armed and having powerful bow, he shoots with well-aimed arrows.

1852. Come with your chariot, O Lord of vast kingdom, slayer of wicked, driving off your enemies, crushing them and demolishing them. O victorious in battle, may you be the defender of our chariots.

1853. O glorious king, you are known by your strength: you are mighty, heroic, over-powering, vigorous, enduring, and fierce, you are attended by heroes, assisted by mighty men; you are verily, our source of strength and the winner of wealth for us, may you ascend your triumphant chariot.

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमं॰ सजाता अनु वीरयध्वमिन्द्रं॰ सखायो अनु सं॰ रभध्वम् ॥३॥

(३)

(१-३) इन्द्रस्यास्यैन्द्रोऽप्रतिरथ ऋषिः । (१-२) प्रथमाया द्वितीयापूर्वार्द्धस्य चेन्द्रः, द्वितीयाया उत्तरार्द्धस्य मरुतः,
(३) तृतीयायाश्च क्रमेण वरुण आदित्या मरुतो देवाश्च देवताः । त्रिष्टुप् छन्दः ॥

अभि गोत्राणि सहसा गाहमानोदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयुध्यो३स्माकं॰ सेना अवतु प्र युत्सु ॥१॥
इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥२॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां॰ शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥३॥

1854. Gotrabhidam govidam vajrabāhum jayantam ajma pramṛṇantam ojasā.
Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu saṁ rabhadhvam.$_3$
(Cf. Ṛv X. 103.6; Yv. XVII. 38; Av. VI. 97.3; XIX. 13.6)

Sūkta 3

1855. Abhi gotrāni sahasā gāhamānodayo vīraḥ śatamanyur indraḥ.
Duścyavanaḥ pṛtanāṣāḍ ayudhyosmākaṁ senā avatu pra yutsu.$_1$
(Cf. Ṛv X. 103.7; Yv. XVII. 39; Av. XIX. 13.7)

1856. Indra āsām netā bṛhaspatir dakṣiṇā yajñaḥ pura etu somaḥ.
Devasenānām abhibhañjatīnām jayantīnām maruto yantvagram.$_2$
(Cf. Ṛv X. 103.8; Yv. XVII. 40; Av. XIX. 13.9)

1857. Indrasya vṛṣṇo varuṇasya rājña ādityānām marutāṁ śardha ugram.
Mahā-manasām bhuvana-cyavānām ghoṣo devānām jayatām ud asthāt.$_3$
(Cf. Ṛv X. 103.9; Yv. XVII. 40; Av. XIX. 13.10)

1854. O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with thunderbolt, and who conquers the swift foe, and destroying the enemy by his might, shows his real acumen and courage.

1855. May the king, who is pitiless and heroic, who is invincible and irresistible, with hundered fold powers, and who overthrows armies destroy the strongholds of enemies, and protect our armies in battles.

1856. May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers.

1857. May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble.

(४)

(१-३) वृषस्यास्यैन्द्रोऽप्रतिरथ ऋषिः । (१-२) प्रथमाद्वितीययोरिन्द्रः, (३) तृतीयायाश्च मरुतो देवता । त्रिष्टुप् छन्दः ।

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनाꣳसि ।
उद्वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥१॥
अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माꣳ उ देवा अवता हवेषु ॥२॥
असौ या सेना मरुतः परेषामभ्येति न ओजसा स्पर्द्धमाना ।
तां गूहत तमसापव्रतेन यथैतेषामन्यो अन्यं न जानात् ॥३॥

Sūkta 4

1858. Udd harṣaya maghavann āyudhānyut satvānām māmakānām manāṁsi.
Ud vṛtrahan vājinām vājinānyud rathānām jayatām yantu ghoṣāḥ.[1]
(Cf. Ṛv X. 103.10; Yv. XVII. 42)

1859. Asmākam indraḥ sam ṛteṣu dhvajeṣvasmākam yā iṣavas tā jayantu.
Asmākam vīrā uttare bhavantvasmāṁ u devā avatā haveṣu.[2]
(Cf. Ṛv X. 103.11; Yv. XVII. 4.3; Av. XIX. 13.11)

1860. Asau yā senā marutaḥ pareṣām abhyeti na ojasā sparddhamānā.
Tām gūhata tamasāpa-vratena yathaiteṣā manyo anyam na jānāt.[3]
(Cf. Yv. XVII. 47; Av. III. 2.6)

1858. Bristle up, O bounteous; our weapons excite the spirits of our heroes; O slayer of evils, let the speed of the horses be accelerated, let the noises of the conquering chariots be increased.

1859. When our banners and flags are raised high in concurrence, may the powerful king be our defender; may the arrows shot from our side be victorious; may our warriors be triumphant; O enlightened powers, protect us in battles.

1860. O brave vital powers, do you not see the army of evil and sinful tendencies raiding and striving with all its strength (to have a victory on our virtues). Please overcome it, and bury it in the endless darkness that not a single of them could know the other.

(५)

(१-३) तृचस्यास्यैन्द्रोऽप्रतिरथः, (३) तृतीयाया भारद्वाजः पायुर्वा ऋषिः । (१) प्रथमाया अप्वा, (२) द्वितीयाया योद्धारः, (३) तृतीयायाश्चेषुर्देवताः । (१) प्रथमायास्त्रिष्टुप्, (२-३) द्वितीयातृतीययोश्चानुष्टुप् छन्दसी ॥

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥१॥

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोनाधृष्या यथासथ ॥२॥

अवसृष्टा परा पत शरव्ये ब्रह्मसꣳशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं च नोच्छिषः ॥३॥

Sūkta 5

1861. Amīṣām cittam prati-lobhayantī gṛhāṇāṅgānyapve parehi.
Abhi prehi nirdaha hṛtsu śokair andhenāmitrās tamasā sacantām.[1]
(Cf. Ṛv X. 103.12; Yv. XVII. 44; Av. III. 2.5)

1862. Pretā jayatā nara indro vaḥ śarma yacchatu.
Ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha.[2]
(Cf. Ṛv X. 103.13; Yv. XVII. 46; Av. III. 19.7)

1863. Avasṛṣṭā parā pata śaravye brahmasaṅsite.
Gachāmitrān pra padyasva māmīṣām kam ca noccișaḥ.[3]
(Cf. Ṛv VI. 75.16; Yv. XVII. 45; Av. III. 19.8)

1861. Bewildering the senses of our foes. O poison-fed wind, seize their limbs and depart. attack them. causing injury to their hearts. with burns and pains: let our enemies be submerged in utter darkness.

1862. Advance, O warriors. advance and conquerer: the resplendent king is your sure repose and happiness; May your arms be strong, so that none injures you and victory becomes yours.

1863. O arrow, whetted with prayers. fly when discharged, go forcefully to a long distance, come down on our adversaries; strike them as to make them run away (towards their home), and spare not alive even one of the enemy.

(६)

(१-३) वृषस्याम्यैन्द्रोऽप्रतिरथो भारद्वाजः पायुर्वा, (२) द्वितीयाया अग्निर्वा ऋषिः । (१) प्रथमाया इन्द्रः, (२) द्वितीयाया अग्निः, (३) तृतीयायाश्चेन्द्रश्च बृहस्पतिश्चादितिश्च देवताः । (१) प्रथमाया-स्त्रिष्टुप्, (२) द्वितीयाया अनुष्टुप्, (३) तृतीयायाश्च पङ्क्तिश्छन्दांसि ॥

कङ्काः सुपर्णा अनु यन्त्वेनान्गृध्राणामन्नमसावस्तु सेना ।
मैषां मोच्यघहारश्च नेन्द्र वयाꣳस्येनाननुसंयन्तु सर्वान् ॥१॥

अमित्रसेनां मघवन्नस्माञ्छत्रुयतीमभि । उभौ तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ॥२॥

यत्र बाणाः सम्पतन्ति कुमारा विशिखा इव ।
तत्र नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥३॥

(७)

(१-३) वृषस्यास्यैन्द्रोऽप्रतिरथो भारद्वाजः शासो वा ऋषिः । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोरनुष्टुप्, (३) तृतीयायाश्च स्वराड् त्रिष्टुप् छन्दसी ॥

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥१॥

Sūkta 6

1864. Kankāḥ suparṇā anu yantvenān gṛdhrāṇām annam asāvastu senā.
Maiṣām mocyaghahārśś ca nendra vayāṁsyenān anusanyantu sarvān.$_1$

1865. Amitrasenām maghavann asmāñchatrūyatīm abhi.
Ubhau tāmindra vṛtrahann agnia ca dahatam prati.$_2$
(Cf. Ṛv III. 1.3)

1866. Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tatra no brahmaṇaspatir aditiḥ śarma yacchatu viśvāhā śarma yacchatu.$_3$
(Cf. Ṛv VI. 75.17; Yv. XVII. 48)

Sūkta 7

1867. Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.
Vi manyum indra vṛtrahann amitrasyābhidāsataḥ.$_1$
(Cf. Ṛv X. 152.3; Av. I. 21.3)

1864. Let ravens and frightening pinioned birds pursue them; let this army of vicious and evil tendencies (be killed) and thereafter become food of vultures. O resplendent Lord, let none of them escape who tempts us towards sins; behind them all, let ravens like crows and scavenger-birds be enjoying their flesh and having nice time.

1865. O bounteous Lord, the destroyer of nescience, O Lord of resplendence, may you and the zeal of conscientious force in me (both in coordination) completely consume and burn out the hostile army, ever watchful for an attack.

1866. Where arrows alight like boys with shaven-heads; may the Lord of Treasury, Lord of divine knowledge (Brahmaṇaspati), may the mother infinity grant us happiness; grant us happiness everyday.

1867. O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent one, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ२ अभिदासत्यधरं गमया तमः ॥२॥
इन्द्रस्य बाहू स्थविरौ युवानावनाधृष्यौ सुप्रतीकावसह्यौ ।
तौ युञ्जीत प्रथमौ योग आगते याभ्यां जितमसुराणा२ँ सहो महत् ॥३॥

(८)

(१-३) वृषस्यास्यैन्द्रोऽप्रतिरथोऽग्निर्वा ऋषिः । सोमवरुणदेवा देवताः । (१) प्रथमायास्त्रिष्टुप्, (२) द्वितीयाया अनुष्टुप्, (३) तृतीयायाश्च पङ्क्तिश्छन्दांसि ॥

मर्माणि ते वर्मणा च्छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१॥
अन्धा अमित्रा भवताशीर्षाणोहय इव ।
तेषां वो अग्निनुन्नानामिन्द्रो हन्तु वरंवरम् ॥२॥

1868. Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo asmāň abhidāsatyadharam gamayā tamaḥ.2
(Cf. Ṛv X. 152.4; Yv. VIII. 44; XVIII. 70; Av. I. 21.2)

1869. Indrasya bāhū sthavirau yuvānāvanādhṛṣyau supratīkāvasahyau.
Tau yuñjīta prathamau yoga āgate yābhyām jitam asurāṇām saho mahat.3
(Cf. Av. XIX. 13.1)

Sūkta 8

1870. Marmāṇi te varmaṇā cchādayāmi somastvā rājāmṛtenāṇu vastām.
Uror vrarīyo varuṇas te kṛṇotu jayantam tvānu devā madantu. (1)
(Cf. Ṛv VI. 75.18; Yv. XVII. 17.49; Av. VII. 18.1)

1871. Andhā amitrā bhavatāśīrṣāṇo'haya iva.
Teṣām vo agninunnānām indro hantu varam-varam.2

1868. O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeon who seeks to harm us.

1869. Strong and ever-young are the helping forces of our resplendent Lord, fair in justice, unassailable and never vanquished. May He assist us — just now without delay, when we need Him most — His assistance alone has been our reliance always in getting over our hostile vices and evils.

1870. I cover your vital parts with armour; may the Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.

1871. O my foes, the evils and sins, now hence forth you shall all be blind; you shall lie down killed like beheaded serpents. The fire of zeal in my inner conscience has already struck you down; may our resplendent Lord slay everyone of you, weak or powerful.

यो नः स्वोरणो यश्च निष्ट्यो जिघांऽसति ।
देवास्तंऽ सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरंऽ शर्म वर्म ममान्तरम् ॥३॥

(९)

(१-३) वृषस्यास्यैन्द्रोऽप्रतिरथः, (१) प्रथमाया ऐन्द्रो जयो वा, (२-३) द्वितीयातृतीययोश्च राहूगणो गोतमो वा ऋषिः ।
(१) प्रथमाया इन्द्रः, (२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । (१-२) प्रथमाद्वितीययोस्त्रिष्टुप्,
(३) तृतीयायाश्च स्वराट् त्रिष्टुप् छन्दसी ॥

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकंऽ संऽशाय पविमिन्द्र तिग्मं वि शत्रूं ताढि वि मृधो नुदस्व ॥१॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाऽसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥२॥

1872. Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṅsati.
Devās taṁ sarve dhūrvantu brahma varma mamāntaraṁ śarma varma mamāntaram.[3]
(Cf. Ṛv VI. 75.19)

Sūkta 9

1873. Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ.
Sṛkaṁ saṁśāya pavim indra tigmam vi śatrūn tāḍhi vi mṛdho nudasva.[1]
(Cf. Ṛv X. 18.2; Yv. 71; Av. VII. 84.3)

1874. Bhadram karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣbhir yajatrāḥ.
Sthirair aṅgaiṣ tuṣṭuvāṁsas tanūbhir vyaśemahi devahitam yadāyuḥ.[2]
(Cf. Ṛv I. 89.8; Yv. 25.21)

1872. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour.

1873. Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance, O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies.

1874. O learned people, may we wish our ears listen to what is beneficial and good. O persons, worthy of sacred deeds, may we see with our eyes all that is good and beneficial. May we engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God (and society).

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ओ३म् स्वस्ति नो बृहस्पतिर्दधातु ॥३॥

॥ इति नवमः प्रपाठकः ॥

॥ इत्युत्तरार्चिकः ॥

पूर्वार्चिके—

छन्दआर्चिके प्रपाठकाः ६, अर्धाः १२, ऋचः ५८५
आरण्यार्चिके ऋचः ५५
महानाम्न्यार्चिके ऋचः १०

उत्तरार्चिके—

प्रपाठकाः ९, अर्धाः २२, ऋचः १२२५

सम्पूर्णसंहितायां प्रपाठकाः १५, अर्धाः ३४, मन्त्राः १८७५ ॥

॥ इति सामवेदसंहिता ॥

1875. Svasti na indro vṛddhaśravāḥ svasti naḥ pūsā viśvavedāḥ.
Svasti nas tārkṣyo ariṣṭa-nemiḥ svasti no bṛhaspatir dadhātu.
Svasti no bṛhaspatir dadhātu.3
(Cf. Ṛv I. 89.6; Yv. XXV.19)

Here ends Prapāthaka IX-Ardha III
Here ends Prapāthaka IX
Here also ends Adhyāya XXI
Here ends the Uttararcika
Also here ends the Sāmaveda Samihītā.

1875. May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity.

END

Here ends the Adhyāya XXI.

Here ends the Uttarārcika.

Here ends the Sāma Veda Saṁhitā.

THE NIGHAṆṬU OF YASKA AND THE SAMA-VEDA

THE NIGHAṆṬU

Adhyāya I

Khaṇḍa		Subject
1.	Pṛthivī	Earth
2.	Hiraṇya	Gold
3.	Antarikṣa	Midspace
4.	Sādhāraṇa	General
5.	Raśmi	Ray
6.	Dik	Quarter
7.	Rātri	Night
8.	Uṣaḥ	Dawn
9.	Ahaḥ	Day
10.	Megha	Cloud
11.	Vāk	Speech
12.	Udaka	Water
13.	Nadī	River
14.	Aśva	Horse
15.	Ādiṣṭa	Enjoined
	Upayojana	Vehicle
16.	Jvalatikarma	Blazing
17.	Jvalataḥnāma	Flame

Adhyāya II

1.	Karma N.	Action term
2.	Apatya N.	Patronymic (child)
3.	Manuṣya N.	Man
4.	Bāhu N.	Arm
5.	Anguli N.	Finger
6.	Kānti K.	Beautifying
7.	Anna N.	Food
8.	Atti K.	Eater
9.	Bala N.	Strength

10.	Dhana N.	Wealth
11.	Go N.	Cow
12.	Krudhyati K.	To be angry.
13.	Krodha N.	Anger
14.	Gati K.	To move
15.	Kṣipra N.	Quick (Speedy)
16.	Antika N.	Near, close
17.	Saṁgrāma N.	Battle
18.	Vyāpti K.	To pervade
19.	Vadha K.	To kill
20.	Vajra N.	Thunderbolt
21.	Aiśvarya K.	to rule, to dominate
22.	Īśvara N.	Master, lord

Adhyāya III

1.	Bahu N.	Many
2.	Hrasva N.	Small
3.	Mahat N.	Great
4.	Gṛha N.	House
5.	Paricaraṇa K.	To serve
6.	Sukha N.	Pleasure
7.	Rūpa N.	Form
8.	Prasasya N.	Insist
9.	Prajñā N.	Wisdom
10.	Satya N.	Truth
11.	Paśyati K.	To see
12.	Sarvāpadāsamāmnāya	
13.	Upamā N.	Simile
14.	Arcati N.	To worship
15.	Medhāvi N.	Intelligent
16.	Stotṛ N.	Offerer of Prayer (Praise)
17.	Yajña N.	Sacrifice
18.	Ṛtvik N.	Priest
19.	Yacñā K.	To beseech
20.	Dana K.	To donate.
21.	Adhyeṣaṇā K.	
22.	Svapiti K.	To sleep

23. Kūpa N.	Water-well
24. Stena N.	Thief
25. Antarhita N.	Hiding one
26. Dura N.	Distant
27. Purāṇa N.	Old one (Time-gone)
28. Navīna N.	New one
29. Uttara Pada N.	Latter
30. Dyāva-pṛthivī N.	Pair of heaven and earth

Adhyāya IV

1. Pada N.
2. Pada N.
3. Pada N.

Adhyāya V

1. Pada N.
2. Pada N.
3. Pada N.
4. Pada N.
5. Pada N.
6. Pada N.

THE NIGHANTU OF YASKA AND THE SAMA-VEDA:

अकूपारस्य ; *akūpārasya* (1733; V. 39.2)

Nigh IV. l; pada N.; ocean; the Sun

Nir. IV. 18; May we obtain that unlimited gift of thine (V. 39.2); the Sun is called akūpāra also, i.e. unlimited, because it is immeasurable. The ocean too is called *akūpāra,* i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpa-ara,* because it does not move in a well.

अक्तुषु ; *aktuṣu* (128; VIII. 92.31)

Akuth Nigh. I. 7; = rātri N. = night. Nir. V. 28; at the close of night; at night; at dawn; at man's earliest call (VII. 39.2).

अक्षरे ; *akṣare* (1397; VI. 16.35)

See also प्रक्षरन् *prakṣaran* (1765; IX. 29.1) *Akṣaram;* Nigh. I. ll, = vāk N. = speech. Also Supreme Word OM. Also Nir XI. 40; *sahasrākṣarā* = thousand-syllabled (I.164.41)

अग्निः ; *agniḥ* (22; VI.16. 28)

Nigh. V.1; V.4 = Pada N.

Nigh. V.2: Āpri, अप्रिः Draviṇodāḥ, idhmaḥ; tanūnapāt; narāśaṁsaḥ; ilaḥ; barhiḥ; devīrdvāraḥ or dvāraḥ); uṣāsā-naktā; daivyā-hotārā; tisro devīḥ (Iḍā, Bhāratī and Sarasvatī); tvaṣṭā; vanaspatiḥ; and svāhākṛti – these thirteen. For them, see Nir. VIII 5 to VIII. 20.

The popular names for Agni are: agniḥ; jātavedaḥ and vaisvānaraḥ (see Nigh. V.I. The word *agni* is derived from *aga, agi* and in verbs, meaning *to move;* añcu: gati pūjanayeḥ; i.e. to know, to go, to have or to possess.

अघशंस ; *aghasaṁsaḥ;* (815; IX.61.19) Nigh. III.24 = stena N. = thief.

Nir. VI. 11; O Indra and Sooma, let the wicked man, the vaunter of the evil deeds *(aghaśaṁsaḥ)*. *Agha* = evil deed is derived from (the root) *han* with the preposition *ā* shortened, i.e. it kills (VII. 104.2). See also I. 129.6; Nir. X. 42.

अघ्न्याया ; *aghnyāyāḥ* (1420; IX. 93. 3)

Nigh. II. 11; aghnyā = go N. = cow; Nigh. V.5 - pada - N.; cow, an animal, not to be killed or injured; Nir. XI.43; *aghnyā* (cow) is so called because she is not to be killed (a +/*han*), or she is the destroyer of sin.

अङ्गिरस ; *aṅgirasaḥ* (908; V. 11.6)

Nigh. V. 5; pada N. See also Nir. V. 4 and X.33. Angirasaḥ is also called *varāha* or cloud or wild boar. (VIII.77.10); also X. 149.5.

Nir. III.17: Aṅgiras was born among red-hot coals, and hence so called; coals leave marks and hence also so called; they are blazing and hence also so named.

अज्म ; *ajma* (1854; X. 103. 6)

Nigh. II. 1:7 saṁgrāma N. = battle. Also Nigh. III. 4 = gṛha N. = house (abode, home).

अत्के ; *atke* (768; IX. 107.13): vajra N.

Atkaḥ Nigh. II.20: vajra N. (atkaḥ-uṇādi (III.43): a traveller; pathikaṭ always moving.

अत्य; *atyaḥ* (1774; I. 149.3)

Nigh. I. 14 = aśva = horse. Nir. IV. 13: atyaḥ = *atanāḥ*, since horse goes with speed; he gallops.

अत्रिणम्; *Atṛṇam* (22; VI. 16. 28); also *Atri*

Nigh. V. 6 speaks of sapta ṛṣayaḥ, - seven seers: Kaśyapa, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Atri and Bharadvāja, also a person free from three types of pains (physical, mental and eventual).

अथर्वा; *atharvā* (9; VI. 16.13); also atharvāṇaḥ.

Nigh. V.6 - atharva; Nigh. V.6 - atharvāṇaḥ - Pada N. Nir. XI. 18;19; atharvāṇas, i.e. motionless; the verb *tharva* means' to move'; its negation - i.e. who are without motion. See X. 14.6 also (Aṅgirasas and our manes of ninefold gaits, Atharvāṇas and Bhṛgus, the Soma pressers & c.

Also Nir. XII.34 for atharva (I.80.16) - the devotion shown by Atharvan, men, fathers, Dadhyaṅ & c.

अदिति; *aditiḥ* (102; VIII. 18.7)

Nigh. I.1: pṛthivī N. = earth.
Nigh. I.11: vāk N. = speech.
Nigh. II.11: go N. = cow
Nigh. V.5 = pada N.

Also अदिति; *aditi;* Nigh. III.30 = dyāvā-pṛthivi N. = pair of earth and heaven.

See Nir. I. 15; 16; II.13; IV. 22;23; VII. 29; XI. 22;23.

See I.89.10: Aditi is *dyau;* aditi is *antarikṣa;* aditi is everything - a common usage.

The Sun is called āditya or āditeya, being the son of Mother Infiniity. the *Aditi*. Nir. IV.22 calls *aditi* as adīnā deva-mātā. Aditi is mother of gods. Nir. IV. 23 declares: Aditi is mother, father, son, all-gods and five classes of men. Aditi means one without parts; not capable of, nor prone to division

अद्रि ; *adriḥ* (398; VII.22.1)

See *adrayaḥ* also (699; IX. 101. 3).

Nigh. I.10 megha N. = cloud; also mountain, hill or hillock; the press-stones for Soma. A person of firm determination.

See Nir. IV. 5;V. 3;4 5;6 *adriviat*, Nir. IV. 4.

अद्रिव ; Also *adrivaḥ* (345; 1172; V.37.1).

Ádri is so named because it crushes hard stones to pieces or it may be derived from √ *ad,* to eat. For *adrayaḥ, see* X. 89.6; I. 61.7.

अध्रिगु ; *adhriguh;* (81: V.10.1 -adhrigo)

Nigh. IV.2 - pada N.; adhrigo (31; V. 10.1) Adhriguḥ means *mantra* (Nir. V. 11); it is *adhi-guḥ,* since mantra is *on* (the head of) *a cow;* (*adhi* - on; guḥ - cow); it may also be adri-guḥ = *gavi - adhi.* This may be merely a play of words - make an effort O *apratihata,* make an effort. Nir. V.11).

अध्वर ; *adhvaraḥ* (96; svadhvaram; I.45.1)

Also *adhvare* (1240; IX. 98.3)

adhvara = sacrifice or yajna, free from violence or injury.

Nigh. III. 17; also antarikṣa N. = midspace (Nigh. I.3) See Nir. I.8; VI.13; X.19.

Nir. VI. 13 (VII. 39.4) *adhvare* = yajñe - a sacrifice; adhvareṣu = yajñeṣu; in sacrifices (X. 30.4)

Nir. I.8: adhvaryuḥ = adhvar-yuḥ (one of the ṛtviks or priests; one who directs the performance of a yajña; he is a guide of the sacrifice; he loves the yajña, or he is so called because *adhi* + yuḥ, i.e. the word is made by joining *adhi* with a particle *yuḥ*. The verb *dhvṛ* means to be violent, to injure; and hence *a* + *dhvara* is negation of injuring or negation of violence.

अनव ; *anavah* (440; V. 31.4)

Nigh. II. 3: manuṣya N. = man.

See also *ānavam* (86. VIII. 74.7), meaning pertaining to man; related to man or a person.

अन्तमानाम्; *antamānāṃ* (1089; I.4.3)

Nigh. II. 16, meaning closest; very near.

अन्तरिक्षम्; antarikṣam (1640; VIII. 14.7)

Nigh. I.3: antarikṣa N. = midspace (space between earth and sky or heaven (the entire celestial region - between *pṛthivi* and *dyau*. See also Nir. II. 10. Antariksa is so called antard-*kṣāntam,* because it is situated between (antarā) earth and *dyu* region; or because it is the end of earth, or because it is placed between the two regions; or because it is imperishable. (*akṣaya*) among all bodies (*antar - akṣayam*)

अन्धस्; *andhas* (124; 734; VIII. 2.1)

Nigh. II.7: anna N. = food; sustenance; cereals (any thing edible).

Nir. V.1; IX. 36; XI.9 (*andhas*); also (*andhasaḥ*) Nir. V.1 (II.14.1): *andhaḥ* is so called *anna,* because one is always anxious to have it. (it is always to be sought (*ādhyānīyam bhavati*). Darkness (*tamas*) is also called andha; because in darkness, no attention or *dhyāna* can be fixed; since nothing is visible. (*andham tamas*, darkness making one blind).

अपः; *apaḥ* (776; IX. 62.26)

Nigh. I. 12: udaka N. = water: also Nigh. II.1: karma N. = action (see VI. 30.3): rivers act today also, as they have been acting in the past.

See Nir. IV. 17; V. 5; VII. 27; X, 29; XI. 31; 36; XII. 37. For *sapta āpaḥ*, see Yajur-veda XXXIV. 55.

अप-श्नथिष्टन: *apa-śnathiṣṭana* (545;697; to drive away; IX. 101.1)

श्नथति: *śnathati;* Nigh. II.19 = vadha K. = to kill. See Nir.III. 21 (*śnathayo vaitasena*; X. 95.5) - thrice during the day, thou hast embraced me. Also Nir. IV. 19 (*śiśnam śnathateḥ*)

अपंम्नपात्; *apām-napāt* (610; VI. 52.14)

Fire-divine or agni of the interspace.

Nigh. V.4: Pada N.

See Nir. III. 16; II. 35. 10; also Nir. VIII.5; it describes *napāt* along with *tanū-napāt* which means one's own son. According to Kātthakya, it is *ājya* or ghṛta (clarified butter; but in fact. it is a synonym for progeny which does not immediately succeed the son, and hence *napāt* means grandson. It comes in succession.

In that sense, cow is *tanū*,and from her milk, one gets butter. According to Śakapūni, this is agni. Waters are also said to be *tanū* because they are spread over interspace. Apām-napāt is the fire of interspace. See X. 110.2 for *tanū-napāt* (one of the Āpris).

अपीच्यम्; *apīcyam* (147; I. 84. 15)

Nigh. III 25; = antarhita N. = hiding one. secret or vanishing terms.

See Nir. IV. 25; it stands for, in relation to, Sun's rays, - on their own, they got separated from the Sun; they were separated; sent or thrown away to a long distance; they lost their relation (*apīcyam = apagatam = apihitam = antarhitam)*.

अप्रतिष्कुतः; *apratiṣkutaḥ* (1621; I.7.6)

Nigh. IV.3 (also, *apratiṣkrtaḥ*) - Pada N.; opposed to negation; non-negative.

Apratiṣkuta = not to be kept off; unrestrainable.

Apratiskṛta to whom nothing has been opposed.

Nir. VI. 16: *apratiskutah; apratiṣkṛtah; aprati-skhalitaḥ the one that cannot be opposed; the one that cannot be prevented; the one that cannot be stopped.*

अभीके; *abhīke* (1801; X. 133.1)

Nigh. II. 17: saṁgrāma N. = battle (collision; war: conflict)

Also see Nigh. III. 29 - meeting together; in the presence of, near, towards; Nir. III. 20-coming close; coming near. (X. 133.1)

अमीवचातनम्; *amīvacātanam* (32; I.12.7) - killer of violent, hostile or inimical ones.

अमीवाः amīvā (561; IX. 85.1)

Nigh. IV.3; pain; grief; distress: fright; *anamīvā*, अनमीवा, freedom from pain.

Nir. VI. 12; XII.44; (VII. 38.7); amīva has been explained (Nir. VI. 12) along with *abhyamena*, an evil disease. *Abhyemanatrā*, Nir. X. 17.

अयक्ष्मा; *ayakṣmā* (135; 1435; IX. 49.1)

Freedom from disease; from *yakṣma;* see Nir. III. 15; X. 97.13) - disease in general: tuberculosis: any devastating disease of lungs.

अयः; *ayaḥ* (690; IX.1.2; made of gold)

Nigh. I.2; hiraṇya N. = gold

अरातयः, अरातीः; *arātayaḥ* (arātīḥ; 540; 1019; IX. 97. 10; IV. 26.7)

Arātim - to a miser; Nir. III. 11; XI. 2.

Arātayaḥ - are those who do not liberally give gifts to deserving and needy (*adānakarmāṇaḥ*) or those who have no grace to give gifts (*adānaprajñā vā*).

अरेपस; *arepasaḥ* (442)

Nir. XII.3 I. 181.4): spotless: without a blemish or sin (*pāpena alipyamānayā*).

अर्कस्य; *arkasya* (472; 1076; IX.64.22)

(a) अर्कः *Arkaḥ;* 1430; VIII. 89.6.

Nigh. II.7: anna N. = food

Nigh. II.20: vajra N. = thunderbolt

Nigh. IV.20 - pada N: the Sun or prāṇa.

See 613; III. 26.7)

Nir. V.4; arka is deva or god to be worshipped or praised; it is mantra (from ṛk) or sacred verse, used for *praying, worshipping* or praising; *arka* is *anna* or food also.

(b) अर्कम्; *arkam* (342; 1344; I. 10.14)
(*arcantyarkam arkiṇaḥ*)

अर्चिः, अर्चयः; *arciḥ, arcayaḥ* (1534; VIII. 44.17)

Nigh. I. 17- jvālā = jvalataḥ flame; glowing as flame.

Nir. III. 17; Bhrgu was born in *arci,* but he did not burn his body.

अर्जुनम्; *arjunam* (1372; IX. 69.4)

Nigh. III.7; rūpa N. = with a charms: beauty; white colour like silver.

(*Arjunī uṣaḥ,* 367; I. 49.3; a beautiful or charming dawn).

अर्णवः *arnavaḥ* (1616; IX.86. 45); with water, sea or ocean.

Arṇaḥ (Nigh. I. 12: udaka N. = water; *arṇavān* - with water. Nir. X.9; the up-going fountain is *utsa;* you have water, and hence you are *arṇavān.*

अर्भक; *arbhakaḥ;* also अर्भे *arbhe* (130; I. 7.5)

Nigh. III.2 - hrasva = small; little. - used in a dimunitive sense.

See Nir. III. 20 ad IV. 15; vide I.27.13.

[नमो महद्भ्यो नमो अर्भकेभ्यः Salutations to big (*mahat*) and small (*arbhaka*). (*arbhaka* is *avahṛta*)

Also, we are told: arbhaka is not big, not old, it stands for *avṛddha*: vide IV. 32.23.

अर्यः *aryaḥ* (555; IX. 79.1) - *arayaḥ* (enemies).

अर्यः *aryaḥ,* lord; a rich person.

Nigh. II.2: īśvara N.; a lord; a rich person; a man of holdings and recognition.

See Nir. IV. 19; V.9 and XIII.4 (vide VII. 100.5; aryaḥ īśvaraḥ)

अर्यमन्, अर्यम्णे; *aryaman; aryamṇe* (255; VIII. 101.5)

Nir. II. 13; VI. 31; IX.3; XI.23; and XII. 36.

The Sun is named as Āditya, Mitra, Aryaman, Dakṣa, Bhaga, and Aṁśa. Aryaman is so called since law and order are under his control or charge. (Nir. II. 13). May it be so that Aryaman provides you with everything nice and loving: may Pūṣā and Bhaga and Karūlati provide you with things nice and loving. (IV. 30. 24).

In I.162.1, Mitra, Varuna, Aryaman, Āyu, Indra, Ṛbhukṣan and Marut are invoked (Nir, IX.3) These terms stand for the Lord Supreme, as well as for Nature's bounties.

अर्वन्, अर्वा, अर्वत ; *arvan, arvā, arvataḥ* (234; 809; VI. 46.1)

Nigh. I.14: aśva N. = horse; Nir. x. 31; arvā or horse is so called since it moves or goes with speed: (वाजी वेजनवान् अर्वा ईरणवान् - vājī vejanavān; arvā īraṇavān). Nir: X.31. See IV. 38.10 for words वाज्यर्वा = vājītarvā.

अर्वावति ; *arvāvati* (263; VIII.33.10); अर्वावतः *arvāvataḥ* (902; IX. 39.5)

In close quarters; near arvāvataḥ or gods at close quarters.

अलर्षि, अलर्ति, इयर्ति ; *alarṣi, alarti, iyarti* (271; VIII.1.7)

Nigh. II. 14; iyarti; gatiḳ = related to motion;

अवः *avaḥ;* Nigh. II.7: anna N. = food please come.

अवटम्, अवटस्य, अवटे ; *avaṭam, avatasy, avaṭe* (117, 1602, 1603; 1604; VIII. 72.10; VIII. 72. II; VIII. 72.12)

The same as avataḥ अवतः; in Nigh. III. 23, standing for water-wells or *kūpa;* also a cavity of heart; a cavity of brain.

अवसे ; *avase* (49; VIII.71.14)

For protection. See Nir. II. 24; X. 33; avase = avanāya.

अश्वः ; *aśvaḥ* (698: IX. 101.2)

अश्वपते ; *aśvapate* (402; VIII.21.1

अश्वम् ; *aśvam* (17; 1634; I.27.1)

अश्वया ; *aśvayā* (186; VIII. 46.10)

अश्ववत् ; *aśvavat* (511; 1611; IX. 105.4)

अश्वनित् ; *aśvavit* (977; IX. 55.3)

Also, हर्यश्वाय, *haryaśvāya* (156; 716; VII. 31.1)
Nigh. V. 3; pada N.; Nigh. I. 14: aṣva N. = horse.
Nir. I. 12: any thing that runs fast is *aśva.*
(aśnuvītāśvaḥ)

Twenty-six synonyms of aśva are given in Nigh. I.14 (Nir. II. 27), of which the last eight (from *avyathayaḥ* to *aśvāḥ*) are used in plurals.

Since it moves and runs with speed (goes swiftly), it is called aśva (*aśnute' dhvānam*) For several other synonyms, see IV. 19.4. In *Uṇadi* (I.151), aśva stands for fire or *vahniḥ*. The Sun is also *aśva*.

अश्विनौ ; *asvinau* (a pair of mares; any pair may be so called, as of man and woman; wife and husband; day and night; prāna and apāna; physician and surgeon.

In the Sāma-veda, we have:

अश्विनम् ; *aśvinam* (1529; X. 156.3): full of horses; possessors of vital energy.

अश्विना, अश्विनौ: *aśvinā* and *aśvinau* (1734; II.92.16)

We have in 1726 (IV. 52.2) a reference to dawn, Uṣā, charming as aśva and an associate of aśvin-pair. And the same again. we have in 1727; IV. 52.3) Dawn and aśvin, we have again in 178; 1728; I.46.1.

For *gomatī* and *aśvāvatī* and *aśvan,* see 1732;; I. 92.14 and 1733; I.92.15.

Aśvinā = aśvinau.

In Nir. XII.6, i.e. in *Daivata* VI.1, aśvinau are the first among celestial or heavenly devatās. They are so called because as a pair, in this respect, we have two quotations:

1. वसातिषु एम चरथोऽसितौ पेत्वावित्र।
केददमश्विना युवममि देवाँ अगच्छतम्॥ (untraced)

2. इमे ह वै धावा पृथिवी प्रत्यक्षमश्विनाविमे हीदँ सर्वमाश्रुवातां। (Śatapatha Br. IV. 1.5.16) they denote as many things (in fact, all pairs are *aśvinau*. The pair of fluid (rasa) and light (jyoti) is such a one; heaven and earth is another; day and night, the Sun and Moon. The historians accept them as virtuous radiants, which appear after midnight.

अष्ट ; *aṣṭa* (278; 862; VIII.70.5)

Aṣṭa = eight; Nir. II. 18; vyāpti K. = to pervade; to include.

आखण्डल ; *aκnaṇḍala* (726; VIII.17.12)

Nigh. II.19: vadha K. = to kill; to murder; to tear to pieces.

Nir. III. 10 - *khaṇḍam khaṇḍayataḥ*.

आजि ; *āji* (68; VI. 24.6)

Ājau:, Nigh. II. 17: saṁgrāma N. = battle

आनवम्: *ānavam* ((89; VIII. 74.4)

Nigh. II.3, from *anu* or *anava* = manuṣya N. = man.

आपः ; *āpaḥ;* also अपाम; *apām* (27; 1532; VIII.44.16)

Nigh. I.3: antarikṣa N. = midspace. (may also be waters; always in feminine and plural. Also, āpaḥ = vyāpakaḥ; one that is omn present. Āpah is kaṣṭhā or cardinal direction, or quarter (Nir. II. 15).

आयवः ; *āyavaḥ* (256; 1537; VIII. 3.7)

Nigh. II.3: manuṣya N. = man (Those men who pray and offer worship)

इडा ; *iḍā* (63; iḍaspade)

Nigh. I.1 pṛthivi N. = earth; idaspade on the fire-altar constructed on the earth (*deva-yajani*).

इत्था ; *itthā* (7; 705; VI. 16.16)

Nigh. III. 10: satya = truth: also *itthā*, in this way.

इन्दवः ; *indavaḥ* (197; 1660; VIII. 92.22)

Nigh. 12 udaka N. = water.

The word is used for Soma extracts in ordinary sense it represents the internal exhilarating feelings within human consciousness.

इरज्यन् ; *irajyan* (1819; X. 140.4)

Nigh. II.21; irajyati- *aiśvarya K.;* karma or action leading to excellence.

इरज्यु ; *irajyu* - to prepare, to order, to arrange, to lead, to dispose, to be master of, to be busy in a sacrificial rite.

इष ; *iṣa* (173; VIII.93.28)

A pair of iṣa (food) and ūrja (fuel or energy); pair of food and vitality.

Nigh, II.7: both and separately are synonymous with food (anna N.)

ईखयन्ती: *īṅkhayanti* (175; X. 153.1)

Nigh. II. 14: gati K.; movement or action in general.

Receiving favour or encouragement from Indra (resplendent Lord) by offer of prayers and praises.

उक्थ्यम् ; *ukthyam* (688; VIII. 66.2); also उक्थ्य; *ukthya* (814; VIII. 99.2)

Nigh. III.8: well-procured wealth; wealth earned by noble means: praśasta N.; reverence offered to Lord by Vedic verses or prayers.

उपमः *upama; upamāni* (814; VIII. 99.2)

Nigh. II.17: antika N. = close one; near one; similarly related simile.

उस्रियाः ; *usriyah* (852; I.6.5)

Nigh. II.11: go N. = cow; to cows.

(*Usra* and *usriyā* both for cow.)

ऊर्क, ऊर्जम्; *ūrk; ūrjam* (173; VIII. 93.28)

In Nigh. 117, *iṣam* and *ūrk* both occur as synonyms for *anna* or food.

See also ūrjaḥ (food): 704; VI. 48.2

Also Nir. III.8; IX.27:43; XI. 29 (ūrj)

and ūrjayati, III.8; ūrjāhuti IX.42.43;

Ūrjavyasya XI.49; ūrjasvat VIII. 22, ūrjāhvānyau IX. 42:43; also urjāda, similar to annāda (one who takes food); ūrjaiti anna-nāma. Ūrjā is called food because food provides energy. Ūrjayati: Nir. III.8.

ऋभुः; *ṛbhuḥ:* also *ṛbhukṣaṇam* (199; VIII.93.17)

Ṛbhu (√ *ṛabh*) means clever, skilful, inventive, prudent (said of Indra, Agni and Ādityas related to wealth and prosperity; also of an arrow-Atharva-veda I.2.3; an artist; one who works in iron; blacksmith; builder of carriages Ṛbhu, Vāja and Vibhvan are the three classes of builders. For Ṛbhu, see Nir. XI. 15;16; for ṛbukṣā, Nir. IX.3. Ṛbhavaḥ are so called, since they shine or glow extensively (uru + bhā); or they shine on the basis of eternal turth (ṛta - bhā); or they stay with virtuous actions (ṛta + bhū). (See I.110.4)

Ṛbhu, Vibhvā and Vāja were three sons of Sudhanvā of the family of Aṅgiras. In the Vedic usage, rbhu and vāja- these terms are found in plural, but not so with vibhvā. Rays of the Sun are also called ṛbhavaḥ. (Nir. XI.16).

एतश; *etaṣaḥ* (268; VIII. 70. 7)

Nigh. I. 14: aśva N. = horse.

ओजसे; *ojase* (11; 1648; VIII. 75.10)

For activity, valour, virility or bravery.

Nigh, I.12: ojaḥ = udaka N. = water.

Nigh. II.9: ojaḥ = bala N. = strength.

कण्वा; *kaṇvāh* (157; 719; VIII.2.16)

Nigh. III. 15 = medhāvi N. = men of wisdom = an intellectual.

See Nir. VI. 6; VII.2 and also III.17; one born of Kaṇva; also Kaṇva's son is known as *praskaṇva.* (I.45.3)

करस्नौ ; *karasnau* (217; VIII.12.10)

Also स्प्रकरस्नम्; sṛprakarasnam one with extending or big arms.

Nigh. II.4: bāhū = two arms.

कवि ; *kaviḥ* (42; VIII.60.5)

Nigh. III. 15 = medhāvi N. = intellectual = gifted with insight; also = a poet, sage or seer.

Nir. XII.13; kavi is krantadarśanaḥ; V.18.2: Viśvā rūpāṇi prati muñcate kaviḥ: The wise one puts on all forms (*kavi* = wise). Kavi is so called because his presence is desired (√ *kam*), or the word is derived from the root *kav*, to praise. He generates bliss for bipeds and quadrupeds.

कविच्छदा ; *kavicchadā* (671; III.12.3)

Delighting in company of wise men; causing pleasure to wise.

कस्य ; *kasya* (34; VIII.84.7)

Of whom? Of ka; of Prajāpati; of the one who is happiness - personified.

Kasmai = *ekasmai* = of that One alone.

कारू: ; *kāruḥ* (plural: kāravaḥ) (234; 809; VI. 46.1)

Nigh. III.16 = stotā N. = singer; chanter of hymns = bard = one who praises.

Nir. VI.6 quotes from IX. 112.3: I am a bard; my father is a physician; my mother a stone-grinder (*Kārur aham tata bhiṣag upalaprakṣiṇī naṇa*)

Kāru = a bard; tata = father; or son
nana = mother or daughter.

कृत्वी, कृत्व्य ; *Kṛtvi, kṛtvyaḥ* (698; IX. 101.2)

Nigh. II.I: karma N.

Nir. XII.10 (X.17.2.) - Having made, kṛtvī, one of like appearance, they gave her to the Sun.

कृपा ; *kṛpā* (83; VI. 2.6)

Nigh. III.14 arcati K. = to revere; to worship with the performance of due rite or ritual.

See Nir. VI.8 (Kṛpateḥ = Kṛp; II.12 (kṛpayan and kṛpāyamāṇaḥ, X. 98.7)

कृष्टि ; *kṛṣṭi* (ll; 1648; VIII.75.10)

Nigh. II.3: manuṣya = man; cultured man.

क्रतु ; *kratuḥ, sukrato* (838; IX.48.3)

Nigh. II.1: karma N. = an action (selfless); sacrifiece

Nigh. III.9: prajña N. = intellect,

(Śatakratuḥ = an epithet of Indra, since only his actions are cent per cent selfless (He alone is entitled to perform full hundred sacrifices).

क्षयन्तम् ; *kṣayantam* (1820; X.140.5)

Kṣayati Nigh. II.21: aiśvarya K. = am action leading to prosperity; to possess; to rule; to govern.

Nir. V.9: ķsayantam; VII. 100.5 = while prospering.

क्षितिः ; *kṣitiḥ* (154); sukṣitīnām = gentlemen

Nigh. II.3: manuṣya N. = man.

Nir. IV.24 (IV.38.5): krośanti ksiṭayo bhareṣu; people shout after him in battle - (IV.38.5)

क्षिपः ; *kṣipaḥ* (1181; IX. 8.4)

Nigh. II.5: aṅguli N. = fingers

क्षुमन्त ; *kṣumantaḥ* (153; 1084; I.30.13; also 686; VIII.88.2) - possessors of food.

Nigh. II.7: kṣu = anna N. = food.

खजकृत ; *khaja-kṛta* (271; VIII.1.7) - the wager of battle; one engaged in battle.

Nigh. II.17: khaja = yuddha = saṅgrāma N.

गभस्तयोः ; *gabhastyoḥ* (973; IX. 20.6)

gabhasti : Nigh. II.4 = bāhu N. = arm.

गाथाभिः ; *gāthabhiḥ* (49; VIII.71.14)
Nigh. I. 11: gāthā = vāk N. = speech.

गिरिः ; *giriḥ* (143; VIII.6.28) - *girīṇam*
Nigh. I.10 = megha. N. = cloud.
Giriṣṭhāḥ (1873; X. 180.2)
Nir. I.20: Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Like a fierce animal, roaming everywhere, haunting the mountains. (I.154.2; X. 180.2)
Nir. I.20: giriḥ = parvataḥ = hill or mountain. (*giriḥ* is a hill or mountain since it is raised (giriḥ: *samudgīrṇe bhavati*)

गोः ; *goḥ* (225; 1805; VIII. 2.14; *nā + goḥ)*
Nigh. III.16: stotṛ N. = offerer of praises.
nagoḥ = one who refuses to praise.

गौः ; *gauḥ* = Nigh. I. 1; pṛthivi N. = earth
Nigh. II.11: go N. = cow.

घृतम् ; *ghṛtam* (1437; IX. 49.3)
Nigh. I.12: udaka N. = water.
Nir. VII.24; ghṛta = udaka (water); it may be derived from √*ghṛ,* to sprinkle.

घृणाः *ghṛṇā* (also हृणाः *hṛṇā*) (925; IX.107.20)
Nigh. I.17: ghṛṇiḥ or hṛṇiḥ = jvalatah N. = flame = effulgence.

चर्षणीनाम् ; *carṣaṇīnām* (144; VIII.16.1)
Nigh. II. 3; carṣaṇayaḥ = manuṣya N. =' men

चर्षणीधृतिः ; *carṣaṇīdhṛtiḥ* (965; IX. 24.4)
Supported, maintained or helped by men of nobility.
जरन्ते ; *jarante* (157;719; VIII.2.16) 026 jarāmahe.

जरतेः *jarate* Nigh. III.14: arcana K. = to worship = to pray.
- *jarā* means praise; it is derived from √*jṛ,* meaning to priase

जराबोध; *jarābodha* (15. 1663; I. 27. 10)

A term for fire - divine; one known through prayers. (Jarā means *old age* also - जृष्वयो-हानौ - to become aged.)

जरितृभ्यः ; *jaritṛbhyaḥ* (235; 811; VIII.48.1)

जरितृणाम् ; *jaritṛṇām* (684; IV. 34.3) - of the praisers.

जरितु ; *jarituḥ* (917; VII.94.2) - of the worshipper.

जाभिभि ; *jāmibhiḥ* (1283; IX. 28.4)

By fingers (ten); Nigh. II.5, jāmayaḥ.

See Nir. IV.20; a synonym of tautology; fool; one born in the same caste. (X.10.10) यत्रजामयः कृष्वन्नत्रमिः surely there will come those future ages when kinsmen will behave like strangers).

जिगति ; *jigāti* (812; VIII.49.2)

Nigh. II.14: gati K. = movement action.; attack.

ज्मा ; *jmā* (52; VIII.1.18)

Nigh. I.1; pṛthivi N. = earth.

तरणिः *taraṇiḥ* (238; 867; VII.32.20)

One who/which takes across.

Nigh. II.15: kṣipra N. = speedy; quick

Nir. XI. 6; *tirate,* waxes; pravardhayate.

Nir. XI.16: taranitvena (with zeal); I.110.4.

Also Nir. V.26; VI. 12; XII.14.

Palate or talu is derived from √tṛ, to cross. (V.26).

Even the word *tura* (rich) = *yama* and is derived from √*tṛ,* to cross or from *tvar,* to hasten; Nir. XII.14 i.e. on account of hastening. Yama is called of quickgait.' (VIII. 41.2): *ādhraś cidyam* manyamāhas turaścid *rājā* (Nir. XII.14). [आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा].

तवसः ; *tavasaḥ* (78; VII.6.1)

Nigh. II.9: bala N. = strength; strong; mighty.

Nir. V. (*tavas* = mighty)

तविषीभिः ; *taviṣībhiḥ* (686; VIII.88.2) - with strength; with might.

तुर्वशं युदम् ; *turvaśam yadum* (1605; VIII.4.7)

Nigh. II.3: *turvaṣaḥ* and *yadavaḥ,* both are manuṣya N. = men.

तुविजाता ; *tuvijātā* (849; I.2.9): born for many.

तुविवांजा ; *tuvivājāḥ* (153; 1084; I.30.13): one with good deal of strength.

Nigh. III.1 = bahu N. = many; several

तुविश्रवस्तमः *tuvi-śravastamaḥ* (1558; III. 11. 6)

Top one among people, possessing plenty of food.

तोकाय ; *tokāya* (831; IX. 62.2)

तोकम् ; *tokam:* Nigh. II.2: apatya N. = progeny; child, son. Usually, in Vedic verses, it occurs paired with *tanayam* (grandson). i.e. who comes in suceession to son. Nir. X.7 XII.6 for *tanayam,* and X. 7; XII. 6 and XIV.20 for *tokam.*

तोशते ; *tośate* (988; IX. 107.9)

Nigh. II.19 : vadha K. = to torture; to kill; is broken; is powdered.

तोसते, नितोशसे ; *tośase, nitośase* (1236; IX. 63.23)

Torturing to a great extent; causing non-recoverable destruction.

दक्षः *dakṣaḥ* (891; IX. 61.18)

Nigh. 11.9: bala N. = might, strength,

See dakṣasya 664; III. 62.17 also,

दंसम् ; *dansam* (76; III. 1.23); also *purudansam:* of numerous types of karama or actions (activity).

दातये ; *dātaye* (havya-dātaya); 704; VI.48.2); the carrier or conveyor of offerings.

दाशेम ; *dāśema* we furnish or we give offerings; we convey offerings (704; VI. 48.2)

Nigh. III.5, दुवस्यति, *duvasyati,* to surrender; to serve.

Nigh. III.20: दाति, *dāti* or दाशति, *dāsati:* to offer

दिवे-दिवे ; *dive-dive* (79; III.29.2)

Nigh. I.9: ahaḥ N. = day; day by day; every day.

दीधितीभिः ; *dīdhitībhiḥ* (72; 1373; VII.1.1)

Nigh. II.6: anguli N. = fingers.

Nir. V.10: *dīdhitayaḥ* means fingers; they are employed in the performance of actions.

(See VII.1.1)

दुर्यम् ; *duryam* (87; 1564: VIII.74.1)

Nigh.III.4: gṛha N. = house; abode; home.

See also दुरोणे; *durone* for house.

देवतातये ; *devatataye* (249; 1587; VIII.3.5)

Nigh. III. 17; devatātā: yajña N. = sacrifiice

Nir. XII.44: devatātau; yajña (VII.38.7)

द्युम्नम् ; *dyumnam* (81;V.10.1)

Nigh. II. 10; dhana N. = wealth.

dyumnam means shining; since ornaments are shining they are also known by this term; they constitute precious wealth.

धियः, धीः ; *dhiyaḥ; dhīḥ* (1462; III.62.10)

Nigh. II.1: karma N. = action; prayer = intellect = prajñā or buddhi (Nigh. III.9)

नक्षन्ते ; *naksante* (201; VI. 45.28)

Nigh. II.18; nakṣati: vyāpti N. = pervasive;

Nigh. II.14: gati N. = motion; action.

See nakṣati; nakṣya; nakṣantu and the terms derived therefrom. Also as nakṣāmahe (1545; VIII.60.10) - we get; we procure.

नपात् ; *napāt* (704; VI. 48.2)

Nigh. II.2: apatya N. = patronymic grand son; child. Agni is regarded as the grandson of *ūrja*.

नमसा ; *namasā* (63)

With praise or prayer; with food and offerings.

नमस्ते ; *namaste* (11; 1648; VIII.75.10)

Namaḥ to you; salutation to you; reverence and respects to you.

Namaḥ; Nigh. II.7: anna N. = food.

Nigh. II.20; vajra N. = thunderbolt.

Namasyati; Nigh. III. 5 : *paricaraṇa* K. = to serve.

नमोवृधा ; *namovṛdhā* (664; III.62.17) - growing or enriched with food or praise and prayer (*stotra*).

नवन्त ; *navanta* (1472; IX. 88.2)

Nigh. II.14; *navatiḥ*: gati K. = to move; proceed (to battle and be killed)

नाम ; *nāma* (679; IX. 87.3)

Nigh. I.12: udaka N. = water. Also = name (guhyam nāma or secret name of cow)

नाहुषी ; *Nāhuṣī* (190: *nāhuṣīṣu*)

Pertaining to nahuṣa. Nigh. II.3: manuṣya N. = man.

नृम्णम् ; *nṛmṇam* (231)

Nigh. II.9: bala N. = strength; might.

पत्यसे ; *patyase* (84; VI.2.1)

Nigh. II.21 (patyate): aiśvarya K. = to flourish *patyate* (1393; VIII.1.26) = is capable of.

पन्यं-पन्यम् ; *panyam-panyam* (123; 1657; VIII.2.25)

Nigh. III.14: arcatii K. = to praise; to serve. to glorify; to admire.

Also: panasyati; panāyate and पणते, *paṇate*. See also Nir. IX.16 for *panāyata* (VI.75.6) (admire the greatness of the bridles; *abhīśūnām mahimānam panāyata*).

परावतः *parāvataḥ* (127; VI.45.1)

Nigh. III.26: dūra N. = far; at a distance.

Nir. II. 24; *pāram* means something afar. and *avāram* means something near at hand.

परीणसि ; *parīṇasi* (34; VIII.84.7)

Nigh. III. 1; parīṇasā: bahu N. = many; several; indefinitely large.

पर्वतस्य ; *parvatasya* (68; VI. 24.6)

Nigh. I.10; parvataḥ: megha N. = cloud.

See Nir. I.20; VI.5; VII.10; IX. 8;9; XI. 37.

Giriḥ is *parvata* (Nir. I. 20); mountain.

Indra is jointly praised with ten gods, of whom *parvata* is also one. They are: Agni, Soma, Varuṇa, Pūṣan, Bṛhaspati, Brahmaṇaspati, Parvata, Kutsa, Viṣṇu and Vāyu. (VII.10)

Parvata = megha = cloud (Nir. X. 9). We have:

"O Indra, thou didst uncover the great cloud, emit the streams and smite down (the parvate = clouds) the giver of water - V.32.1. [*dānavam* = *dāna* - *karmāṇam*].

पविम् ; *pavim* (1205; IX. 50.1)

Nigh. I. 16; paviḥ = vāk N. = speech

See Nir. XII. 30: pavi means śalya = a javelin because it tears the body open; *pavī-ram* means a pointed weapon, i.e. furnished with javelins; pavī-ra-vān, one who possesses this weapons i.e. Indra.

Indra stood at the head as we are told in a Vedic quotation: प्रतितस्थौ पवीरवान् (X.60.3).

Its deity is speech, *Pāvīravī* and *Pāvīravī* is divine speech.

पस्तयानाम् ; *pastyānām* (63)

Nigh. III.4: gṛha N. = house; abode; home; any building. Any structure for performing yajña.

पुंसः ; *puṁsaḥ* (78. VII. 6.1)

Nigh. II.9 = masculine virile strength = bala N. = a brave person.

पुरुभोजसम् ; *purubhojasam* (686; VIII.88.2)

Puru, Nigh. III.1: bahu N. = plurality; several; many.

Purubhojasam = feeder of several or a large number of persons.

पुष्करात् ; *puṣkarāt* (9; VI.16.13)

From puṣkara or lotus (puṣkaram, Nigh. I.3) = antarikṣa = midspace Atharvan procured fire by attrition (*Tvām agne puṣkarādadhyatharvāniramanthata*).

पृतनासु ; *pṛttanāsu* (80; X. 87.19)

Nigh. II.17: *pṛtanāḥ* and *pṛtanājyam:* saṁgrāma N. = battle; conflict.

प्सु ; *psu* (219; VIII.5.1)

Nigh. III.7: rūpa N. = form; charm; beauty. aruna-psu: pink form (of Dawn).

पेशः ; *peśah* (1470; I.6.3)

Nigh. III.7: rūpa N. = form; charm; features.

बृहस्पतिः ; *bṛhaspatiḥ* (1875; I. 89.6)

Nigh. V.4: pada. N. = Lord Supreme.

ब्रह्म ; *brahma* (257; VIII.89.3)

Verses or songs from the Sāma-veda.
Nigh. I.12: udaka N. = water.
Nigh. II.7: anna N. = food.
Nigh. II.10: dhana N. = wealth.

ब्रह्मणस्पति ; *brahmaṇaspati* (56; I.40.3)

Nigh. V.4: pada N. = lord of the Veda.

भन्दना ; *bhandanā* (1511; VIII.24.15)

bhandate; Nigh. III.14: arcati K. = to praise
= to worship.

Nir. V.2; to applaud; derived from the root *bhaṇḍ*, meaning to praise: The widely-loved bard (*kavi*) praises him with many names. (III. 8.4)

भरतेभ्य; *bharatebhyaḥ* (907; V.11.1)
Nigh. III.18; *bhāratāḥ* or *bharatāḥ:* ṛtvik N. = priest.

भराय; *bharāya* (748; VIII.13.3): for battle.
Bhare: Nigh. II.17: saṁgrāma N. = battle.

भोजनम्; *bhojanam* (754; VII.74.2)
Nigh. II.10: dhana N. = wealth; also food;enjoyment.

मक्षु; *makṣu* (686; VIII.88.2)
Nigh. II.15; also *maṅksu*: kṣipra N. = quick or speedy.

मघवा; *maghavā* (879; VIII.103.9)
Nigh. II.10: *megha*: dhana N. = wealth.
See Nir. I.7; VI. 1;7: 19; 32; VII. 6; X.17; 27; XI.12.
Magham: dhanha N. = wealth; derived from root *maṁh, meaning to give* (Nir. I.7; II.11. 21: *dakṣiṇa maghonī*.

मज्मना; *majmana* (950; I.84.6)
Nigh. II.9: bala N. = strength.

मध्वा; *madhva* (220; 663; III.32.16)
Nigh. I.12: udaka N. = water
See Nir. VIII.6 and X.31 for madhvā.
"O Tanunapat, having anointed, the leading paths of the sacred rite with *madhu* or honey, be-sweet (X.110.2),,.

May he comingle these speeches of ours with honey; i.e. with water (IV. 38.10)

Madhu is derived from the verb *dham* (to blow), with syllables reversed (*viparīta* or *vyatyaya*).

मन्युम्; *manyum* (113; VIII.19.15)
Nigh. II.13: krodha N. = anger (*manyuḥ*).

मयः ; *mayaḥ* (102; VIII.18.7)
Nigh. III.6: sukha N. = happiness

मरूतः ; *marutaḥ* (207; VIII.89.3)
Nigh. III.18: ṛtvik N. = priest.
Nigh. I.2: hiranya N. = gold.
See Nir. I.5; III.15; IV. 8; V.5 and several other references *ṃaryaḥ* = *marut* = manuṣya = martya-dharmā (mortal); (III.47.1). Indra is accompanied with *maruts;* in Nature, they are cloud - bearing winds; they appear with thunder and lightning, and constitute Indra's army, of which they are the soldiers accomplishsed with shining dresses and glittering weapons.

महिषः ; *mahiṣaḥ* (457; 1486; II.22.1)
Nigh. III.3: mahat; mahiṣaḥ; and māhinaḥ are mahat N. = great ones. Other words related to *mahat* are:

मह्ना ; *mahnā* (664; III. 62.17)

मंहिष्ठ ; *manhiṣṭhah* (691; IX.1.3)

मंहिष्ठम् ; *maṅhiṣṭham* (713; 155; VIII.92.1)

महा-हस्ती ; *maha-hastī* (167; 728; VIII.81.1) (of big or liberal hands.)

महे ; *mahe* (733; VIII.45.24).

महिम्ने ; *mahimne* (777; IX.62.27).

महः स्तवान ; *mahaḥ stavānaḥ* (810; VI. 46.2)

महोनां ; *mahonām* (355; VIII.63.1)

मही ; *mahi* (303; 751; VII.81.1)
Nigh. I.1: pṛthivi N. = earth.
Nigh. V.2; one of the Āpris, tisro devīḥ.

See Nir. VIII. 13, along with Bhārati and Saraswati. Same as Iḷā.

मानुषे ; *manuṣe* (2; 1474 VI.16.1)

Mānuṣe jane ≟ among each and every born man; also, in the midst of mortal yajamāna or house-holder.

manuḥ; a pada N., Nigh. V.6.

manuṣyaḥ, men; rational men; Nigh. II.3; also medhāvi N. = man of wisdom.

माया ; *māyā* (75; VI.58.1)

Nigh. III.9: prajña = medhāvi N. = dexteritiy, deftness, skill, manual labour.

मित्र ; *mitraḥ* (795; I.23.6). Nigh. V.4: pada N.; the Sun.

मित्रम् ; *mitram* (793; I.23.4); also (847; I. 2.7)

Friend; measure. (cf. *metre*)

मित्रावरूणा ; *mitra-varuuṇā* (848; I. 2.8) names in pairs. See Nir. VII. 10 for other pairs.

Mitra and Varuṇa, two among the twelve Ādityas,-sons of *Aditi,* Mother Infinity: Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Aṁśa. (Nir. II.13)

For *mitra,* see Nir. II. 13; III. 5; VII. 10; 18; IX. 3; X. 21; 22; XII. 16.36.

Mi-tra is so called because he preserves (*trāyate*) from destruction (*pra-mi-ti*) or because he runs (*dravati*) measuring things together √*mi* or the word is derived from the causal of the verb *mid* (to be fat). See III. 59.1: Mitra leads men forth; Mitra suppported earth and heaven. Ever watchful Mitra beheld the tribes. To Mitra, offer oblations of butter.

About Mitrāvaruṇa, we have a legend in Nir. V.13: *Apsarāḥ* is one pervading, pervasive; also one who possesses a beautiful person; the beauty is either acquired by her or given to her. On seeing her, the seminal fluid of Mitra and Varuṇa fell down.

मृध ; *Mṛdhaḥ* (134; 1070; VIII. 45.40)
Nigh. II: 17; saṁgrāma N. = battle; conflict.

मेधः ; *medhaḥ* (Nigh. III.17: yajña N. = sacrifice.
Also Nigh. III. 15: medhāvi N. = men of wisdom. Some of the related terms are:
medhākāram (984; X. 91.8)
medhasātaye (360; VIII.69.1)
medhasātā (802; VII.94.6)
medhasātau (1516; VIII.103.3)
priya-medhāsaḥ (362; VIII. 69.8)

यशस् ; *yaśas* ((879; VIII.103.9) (*vīravad yaśaḥ*)
Nigh. II.7: anna N. = food.

यहुः ; *yahuḥ* (99; I. 79.4)
Nigh. II.2: apatya N. = child; baby; son (sahaso yahu: O son of strength!)

यह्वम् ; *yahvam* (59; I.36.1)
Nigh. III.3: mahat N. = great.

यह्वीः ; *yahvīḥ* (870; IX.33.5)
Nigh. III.3: mahat N. = great.

यामि ; *yāmi* 18; VIII. 27.1)
Nigh. III.19: yācñā K. = to beg = to beseech = to implore.

योनिम् ; *yonim* (9921; IX. 25.2)
Nigh. III.4: gṛha N. = house; abode; place of residence (source; seat)

रयीणाम् ; *rayīṇām* (101; IX.102.4)
Nigh. II.10: dhana N. = wealth; riches.

राधांसि ; *radhāṅsi* (41.1623; VI. 48.9)
Nigh. II.10: dhana N. = wealth.

रास्वा ; *rāsvā* (43; VIII. 60.11) = *rāsva* + *a*
Nigh. III. 20 - रा, rā = to give
(dāna K. = rāti; rāsati)

रेतसः ; *retasaḥ* (20; VIII. 6.30)
Nigh. I.12: udaka N. = water. (fluid)
Indirectly, it may mean the Sun which brings rains.

रोदसी ; *rodasi* (60; IV. 3.1)
Nigh. III. 30: dyāvā-pṛthivī N. = pair of earth and heaven.

वग्नुरा ; *vagnurā* (806; IX.97.3)
Nigh. I.11: vāk N. = speech.

वनेषु ; *vaneṣu* (46; VIII.60.15)
Nigh. I.12: udaka N. = water = also retas seminal (fluid).

वयांसि ; *vayāṅsi* (77; X.46.1)
Nigh. II.7: anna N. = food.

वरिवोधातम: ; *varivodhātamaḥ* (691; IX.1.3): giver of excellent wealth.
Nigh. II.10: varivaḥ: dhāna N. = wealth.

वरुथ्ये ; *varūthye (255; VIII.101.5)*
Nigh. III.4: varūtham: gṛha N. = house; home; building; within the yajñaśālā or the structure of the yajña-building.

वस्तः ; *vastaḥ* (14; I.1.7)
Usually the term occurs paired with *doṣā*, night); it stands for day.

वस्तोः ; *vastoḥ* Nigh. I.9: ahaḥ N. = day; doṣā: Nigh. I.7: rātri N. = night.

वाघत; *vāghataḥ* (9.VI.16.13)
Nigh. III.15; medhāvi N. = men of wisdom; intellectual.

वाजपतिः; *vājapatiḥ* (30; IV.15.3)
A caretaker of food; the food; incharge.
Nigh. II.7: vājaḥ: anna N. = food.

वाजे-वाजे; *vāje-vāje* (163;743; I.30.7)
Nigh. II.17; vāje: saṁgrāma N. = battle.

विचर्षणे; *vicarṣaṇe* (84; VI. 2.1)
Nigh. III. 11: vicarṣaṇiḥ and viśva-carṣaṇiḥ: paśyati K. = to see; to look upon.

विपा; *vipā* (1261; IX.3.2)
Nigh. II.5: vipāḥ: aṅguli N. = finger.
vipraḥ (679; IX.87.3) Nigh. III.15: medhāvin. = wisemen.

विवासति; *vivāsati* (264; VIII.97.4)
Nigh. III. 5: paricaraṇa K. = to serve.
Also, अविवासति *avivasati:* invites to his ceremonies.

वृत्रः; *vṛtraḥ* (257; VIII. 89.3)
Nigh. I. 10: megha. N. = cloud; coverer
Nir. II. 16; 17; 26; V. 2; VI. 20; IX. 25.
Tat ko vṛtaḥ; megha iti Nairuktāḥ. (II. 16). He slew vrtra and opened that outlet II. 17).
(इन्द्रोअस्मां.) Indra, the wielder of the thunderbolt, dug our channels; he smote down Vṛtra, the enclosure of rivers (III. 33.6); also (अस्माइदु० I.61.12 (Nir. VI. 20).

वृत्रतूर्ये; *vṛtratūrye* Nigh. II. 17: saṁgrāma N. = battle. vṛtram; also vṛtam; Nigh. II. 10 :dhana N. = wealth.

शंसति; *samasti* (204; VIII.45.28) प्रशंसिषम्, prasaṁsiṣam
Nigh. III.14: arcati K. = to worship; to show reverence; to praise.

शग्धि ; *śagdhi* (274; 1321; VIII.61.13)

Nigh. III.19: yācñā K = to beseech; .to entreat; to implore.

शचीपते ; *śacipate* (253; 1579; VIII.61.5)

Nigh. I. 11: vāk N. = speech; III.9: prajña N. = wisdom

Nigh. II.1: saci: karma N.; = active (to be).

Nir. I.11 (śacīḥ); XII.27 (śacībhiḥ) and V.11 (śacīvaḥ = mighty one.

शतक्रतो ; *satakrato* (173; VIII.93.28)

Accomplisher of hundreds of selfless actions; one whose actions are cent per cent selfless; an epithet of Indra.

kratu; Nigh. II.1: karma N. = action; achievement Nigh. III.9: prajña N. = wisdom; intellect.

शम् ; *śam* (653; IX. 11.3)

Nigh. III.6: sukha N. = happiness; comfort. (śam = kam; Nigh. III.6)

शंयो ; *śam + yoḥ* (33; X.9.4)

(śaṁ) or freedom from *yoḥ* from the evils yet to come (the awaited one).

शर्मणि ; *śarmaṇi* (51; 1517; VIII. 103.2)

Nigh. III. 4 :gṛha N. = house, abode; one's own place.

शर्यणवति ; *śaryaṇāvati* (914; I. 84.14)

A story narrated in the Śaṭyānī Śākhā; śaryaṇāvati - name of a lake, where the head of the aśva could be found out: *buddhi* or *prajña* is the head of the aśva.

शर्यः ; *śaryaḥ*-Nigh. II.5: aṅguli N. = finger.

Nigh. IV.2: pada N.

śaryabhiḥ: Nir. V.4; *saryaṇ*: Nir. X.29.

शवस् ; *śavas* (166; I. 8.5)

Nigh. II.9: bala N. = N. = strength.

शूषस्य ; *śūṣasya* (87.1564; VIII. 74.1)
Nigh. III.6 śuṣam: suskha N. = pleasure; happiness.

श्रौष्ट् ; *śrauṣaṭ* (461; I. 139.1)
By hearing the praise, please listen to my praise or *stuti.*

सत्र ; *satra* (270; VII. 32.16)
Nigh. III.10: satya N. = truth

सपर्यता ; *saparyatā* (63)

सपर्यति ; *saparyati* (142; VIII. 64.7)
Nigh. III.5: paricaraṇa K. = to serve; to adore; to help; to offer prayers.

सबाध ; *sabadhah* (237; 687; VIII.66.1)
Nigh. III.18: ṛtvik N. = priest.
Also: *sabādha sa + bādha;* with obstacle

समुद्रमिव सिन्धव ; *samudramiva sindhavaḥ* (197; 1660; VIII. 92.22)

समुद्रवाससम्: *samudra-vāsasam* (18; VIII. 102.4)
samudra; Nigh. I.3: antarikṣa N. = midspace.; also sea. Staying in midspace (as lightning); or in sea as hot springs (*samudra-vasas am*).

सहसो (यहो) ; *sahaso (yaho)* (99; 1561; I.79.4)
Nigh. II.9: *sahaḥ:* bala N. = strength.
Nigh. III.2 (*yahu*); *apatya* N. = baby; child.

सिन्धव ; *sindhavaḥ* (197; 1660; VIII. 92.22)
Nigh. I.13: nadī N. + river.

सुक्रतो ; *sukrato* (838; IX. 48.3)
Nigh. II.1: kratuḥ: karma N. = action; one with noble actions. Sukrato, O Soma, one of noble actions.

सुनीथः ; *sunīthaḥ* (206; VIII. 46.4)
Nigh. III.8: prasasya N. = excellence (one with charming eyes.

सुब्रह्म ; *subrahmā* (750; VII. 16.2)
Nigh. II.7: brahma: anna N. + food

सुम्ने ; *sumne* (939; IX. 108.4)
Nigh. III.3 sukha N. = happinesss; pleasure.

सूरय ; *surayah* (38; VII.16.7)
Nigh. III.16; sūri: stotr N. = one who recites poems of praises.

स्नीहितीषु ; *snīhitīṣu* (1380; I. 74.2) - violent; unlawful
Nigh. II.19: snehayati: vadha K. = to injure, to kill.

स्पृधः ; *spṛdhaḥ* (211; VIII. 14.13)
Nigh. II. 17: saṁgrāma N. = battle; conflict.

स्वः ; *svaḥ* (1067; VII. 66.9)
Nigh. I. 12: udaka N. = water
Nigh. I. 4: sādhāraṇa N. = svarga; heaven.

स्वधयोः ; *svadhayoḥ* (1031; IX. 86.10)
Nigh. III.30: svadhā: pair of earth and heaven
Nigh. I.12: svadhā: udaka N. = water.
Nigh. II.7: anna N. = food`

स्वराज्यम् ; *svarājyam* (1006; I.84.11)
one's own administration; one's own state.

स्वसरेषु ; *svasaresu* (236;; 685; VIII. 88.1)
Nigh. III.4: svasarāṇi: gṛha N. = house; home.

स्वसारः ; *svasarah* (904; IX. 65.1)
Nigh. II.5: aṅguli N. = finger.

हरः ; *harah* (95; X. 87.25)

Nigh. I. 17: jvalataḥ N. = flame shining and glowing one.

Nigh. II.13: krodha N. = anger.

Nigh. IV.I: pada N. = attracting one; depriving one (one that takes away).

हरयः ; *harayah* (566; 694; IX. 106.1)
Of the green colour; attractive; *haraṇaśīla.*

हरिः ; *hariḥ* (also *haribhih*) (348; 1807; VIII. 34.1)
horses; horses of the name hariḥ.

हरितः *haritaḥ* (957; IX. 86.27)
diśo vai haritaḥ = quarters are haritaḥ.
Nigh. I.6: dik N. = quarters.
Nigh. I. 13: nadī N. = river.
Nigh. II.5: aṅguli N. = finger.

हरिश्चन्द्रः ; *hariścaandraḥ* (1311; IX. 66.26)
hariḥ = the Sun; candra = moon
hariḥ = deliverance from pain; candraḥ = embodiment of happiness (*āhlāda*).

हरी ; ***hari*** in team with Indra; Nigh. I.15; traditionally accepted certain attachments or teams (with ten gods):

God	*Team*
1. Indra	harī
2. Agni	rohitaḥ
3. Āditya	haritaḥ
4. Aśvinau	ṛṣabhau
5. Pūṣan	ajaḥ
6. Marutam	pṛṣatyaḥ
7. Uṣas	aruṇaḥ; gāvaḥ
8. Savitṛ	syāvaḥ
9. Bṛhaspati	viśvarūpa
10. Vāyu	niyutaḥ.

हर्यतोः ; *haryataḥ* (228; X.105.1)
Nigh. II.6 *haryati:* kānti K. = beauty; glow; charm

हर्योः ; *haryoḥ* (289; VIII. 32.4)
The verses of the Ṛk and chants of the Sāman; also a pair of horses.

हारियोजनम् ; *hāriyojanam* (424; I.82.4) name of Soma.

हृणीथ ; *hṛṇītha* (110; VIII.103. 12)
Nigh. II.12: hṛṇiḥ: krodha N. = anger.
Nigh. I.17: hṛṇiḥ: jvalataḥ N. = flame; glow.

हेतारम् ; *hetāram* (1010; IX. 62.6)
To the impellers; to the impelling ones to quick movers.

हेत्या ; *hetyā* (80; X. 87.19)
Nigh. II. 20: hetiḥ: vajra N. = thunderbolt; a fire-arm.

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